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مفصل ذکر کتب مسلمانوں فقیروں کی لکھی ہیں + تاریخ فرشتہ کا بارہواں باب - فوائد الفواد خیر المجالس سیر العارفین

ملفوظات نامہ فوائد شیخ فرید الدین عطار

مرآت السلاطین اردو - Translation of Seir-ul-Mutakharin into Urdu by Munshi Gobal Parshad - نولکشور پریس -

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History of Aurangzeb by J. Sarkar in two Vol 730 pages 3/8 each — three more volumes to follow جلد اول شاہجہاں کا عہد + جلد دوم شاہجہاں کی اولاد کی خانہ جنگی +

Anecdotes of Aurangzeb and Historical Essays pp 248 R 1/8/-

Bindraban — Babadurshahi

مقابلہ ہوا + کہ پنجاب میں منتشر تھے - جمعیت قلیل تھی شکست کھائی اور پیچھے ہٹے + تیمور شاہ نے ملتان پھر سکھوں کا قبضہ وہاں سے دور کر دیا اور وہاں

سے لاہور کی طرف رخ کیا + سکھوں نے ادھر ادھر سے جمع ہو کر شیخوپورہ کے پاس اسکا پھر مقابلہ کیا - لیکن کامیاب نہیں ہوئے اور تیمور شاہ نے لاہور پر بھی قبضہ کر لیا + اور [illegible] خان

کو ایک کثیر فوج دیکر سکھوں پر تعینات کیا - [illegible] مکہ میں غدر ہوا + متعدد لڑائیاں سکھوں اور درانیوں کی ہوئیں - جن میں اکثر درانیوں کا ہاتھ اونچا رہا +

اور سکھوں نے متفق ہو کر جالندھر میں جمع ہو کر پھر مقابلہ کیا - یہاں سے درانی شکست کھا کر بھاگے + سکھوں نے لاہور تک تعاقب کیا اور وہاں سے انکا قبضہ اٹھا دیا + تیمور شاہ

نے جب دیکھا کہ اس ملک کا انتظام اسکے بس کا نہیں رہا + تو اسنے کابل کو مراجعت کی + سکھوں نے دریائے اٹک تک [illegible] اور [illegible] اسکا علاقہ بھی خود [illegible] کر دیا

اور [illegible] مال و اسباب لوٹ لیا + بعد واپسی کابل تیمور شاہ [illegible] اپنی جگہ پر [illegible] ہو گیا اور وہ کبھی کسی لڑائی کے لئے نہ نکلا +

سردار [illegible] بھنگی نے پھر ملتان پر چڑھائی کی اور وہاں کے حاکم کو نکال دیا اور اپنا قبضہ کر لیا + انہیں دنوں میں نواب بہاولپور بھی شاہ کابل کی اطاعت سے

سنہ ۱۸۲۷ منحرف ہو گیا + مگر تیمور شاہ نے سنہ ۱۸۲۷ میں ایک کثیر جمعیت سے خود پھر دوبارہ پنجاب پر حملہ کیا + جس میں نواب بہاولپور کو مطیع کر کے ملتان سے سکھوں کو بے دخل

کرنے میں بھی کامیاب ہو گیا اور مظفر خان کو حاکم ملتان مقرر کر کے بہت جلد واپس کابل چلا گیا اور وہاں پہنچ کر سنہ ۱۸۲۸ بکرمی میں [illegible] ہو گیا + [illegible]

سنہ ۱۸۳۱ عہد زمان شاہ زمان شاہ تخت پر بیٹھا اور [illegible] ملک کا انتظام کر کے سنہ ۱۸۳۱ میں عازم ہند ہوا + جب [illegible] پاس پہنچا تو وہاں سے میر احمد خان [illegible] اعتبار

[illegible] پنجاب کی طرف روانہ کیا + اسنے پنجاب میں داخل ہوتے ہی ایک غدر مچا دیا اور [illegible] سکھ سرداروں کو [illegible] - لیکن [illegible]

پاس سنگھوں نے اتفاق کر کے اسکا زور شور سے مقابلہ کیا اور وہ شکست کھا کر بھاگ گیا [illegible] اپنی جگہ پر [illegible] ہو گیا +

سنہ ۱۸۳۳ سنہ ۱۸۳۳ میں زمان شاہ بغرض [illegible] پھر پنجاب کی طرف روانہ ہوا + اسکے خوف سے سکھ لوگ جنگلوں میں چلے گئے اور یہ سیدھا

لاہور پہنچا وہاں اسنے باشندگان شہر کو بہت تنگ کیا - لوگ شہر چھوڑ چھوڑ کر بھاگ گئے - رستے میں سکھوں نے [illegible] جمع ہو کر [illegible]

مگر زمان شاہ کو خبر ملتی + اسنے [illegible] خان سپہ سالار کو ایک کثیر فوج دیکر فوراً سکھوں کی طرف روانہ کیا + اسنے وہاں پہنچ سکھوں سے لڑائی شروع کر دی

مگر آخر کار [illegible] سکھوں کو شکست ہوئی + [illegible] اور زمان شاہ

کی فوج کو [illegible] + زمان شاہ نے یہ دیکھا کہ انتظام ناممکن ہے تو کابل کی راہ لی اور سکھوں نے [illegible] پھر اپنا قبضہ کر لیا

اسی طرح سنہ ۱۸۵۶-۵۷ تک زمان شاہ نے کئی بار پنجاب پر چڑھائی کی مگر کامیابی نصیب نہ ہوئی - آخر [illegible] ہو کر [illegible]

اسکی فوج میں ہمیشہ پیدل اور ہزار دو سو آدمی رہتے تھے + احمد شاہ کو مجبوراً وہیں ٹھہرنا پڑا + ادھر [illegible] سنگھ نے [illegible] کو صلح کا پیغام بھیجا [illegible]
[illegible] منظور کیں اور [illegible] بادشاہ ابدالی کو بھی خوش کیا احمد شاہ ابدالی کو جو [illegible] بہت [illegible] بھیجا - [illegible] اور [illegible] تو [illegible] اور علاوہ
[illegible] میں [illegible] ابدالی خوش ہو کر [illegible] ہندوستان [illegible] اور سکھ [illegible] کا اختیار [illegible]
نے سفارش کر کے سرہند و [illegible] احمد شاہ [illegible] اور [illegible] کی سرحد سکھوں کو [illegible] کا پیغام بھیجا مگر [illegible]
خالصہ نے [illegible] سے اسکو نامنظور کیا + احمد شاہ واپس کابل چلا گیا +

سکھوں کو معلوم تھا کہ احمد شاہ کی فوج کمزور ہو رہی ہے اور [illegible] لینے کا نادر موقع ہے - سکھوں نے [illegible] ہزار کی تعداد میں
موضع [illegible] علاقہ [illegible] متصل احمد شاہ پر حملہ کر دیا + اور پیچھے سے درانیوں کو [illegible] کیا جا بجا [illegible] - انجام کار احمد شاہ نے ہزار اور [illegible]
[illegible] اپنی فوج کو آراستہ کر کے سکھوں کا مقابلہ کر دیا - [illegible] بہت [illegible] مگر [illegible] سکھوں کا [illegible]
اور دو ہزار درانیوں کو [illegible] خان [illegible] سکھوں نے مار دیا - بادشاہ شکست کھا کر [illegible] کو چلا گیا + [illegible] خان بادشاہ کا [illegible]
بھائی [illegible] سے [illegible] ہزار [illegible] اسکی امداد پر بھیجا اور [illegible] سکھوں سے دوسرا مقابلہ ہوا - لیکن [illegible] خان زخمی ہو کر بھاگ گیا
اور درانی فوج کو سکھوں نے [illegible] کیا - [illegible] درانیوں کا تعاقب کیا اور [illegible] تھا کہ احمد شاہ بھی گرفتار
ہو جاتا - مگر تیمور شاہ اسکا بیٹا اور عبد اللہ خان [illegible] ہزار فوج لیکر اسکی مدد پر آ پہنچے + [illegible] احمد شاہ نے [illegible] سکھوں پر حملہ کیا [illegible]
[illegible] سکھوں کو پیچھے ہٹنا پڑا اور وہ [illegible] کی طرف چلے گئے + بادشاہ نے [illegible] کی طرف کوچ کیا + جب دریائے جہلم عبور کرنے لگا
تو سکھوں نے پیچھے سے آ کر [illegible] حملہ کر دیا اور [illegible] درانیوں کی بڑی سخت اور خونریز لڑائی ہوئی شاہی توپخانہ دریا میں ڈوب گیا
اور کشتیاں سکھوں نے ڈبو دیں - غرض احمد شاہ اس مرتبہ بہت کوشش کی کہ سکھوں پر کامیاب ہو مگر اس قوم کے سامنے اسکی کچھ پیش نہ گئی - آخر
[illegible] ہو کر کابل کو واپس گیا + اسکے بعد احمد شاہ کو [illegible] ہندوستان میں [illegible] کا موقع نہ ملا اور سکھوں کا پنجاب بھر میں دخل ہو گیا +
سنہ ۱۸۲۱ سردار [illegible] سنگھ [illegible] نے سنہ ۱۸۲۱ [illegible] عبد الرحمن خان کو [illegible] کی [illegible] کیا لیکن داد خان کو
قلعہ [illegible] میں [illegible] کر دیا + اسکے بعد [illegible] فوج کی آمد و رفت پنجاب میں [illegible] ہو گئی اور پنجاب [illegible] اور [illegible] میں جا بجا سکھ سردار
خود مختار ہو کر حکومت کرنے لگے +

سنہ ۱۸۳۸ [illegible] سنہ ۱۸۳۸ میں خالصہ [illegible] کے مقام پر جمع ہو کر [illegible] کی بابت مشورہ کیا - [illegible] کوئی مستحکم تجویز قرار نہ پائی [illegible] میں
[illegible] خالصہ [illegible] آ کر عرض کی کہ اسکی لڑکی کو سید محمد خان نے جبراً [illegible] اسکی مدد کیجائے + چنانچہ
خالصہ [illegible] + [illegible] کو لوٹا اور [illegible] سید حسن خان [illegible] کو گرفتار کر لیا اور [illegible] کی
لڑکی [illegible] والوں کو [illegible] واپس کوچ کیا + [illegible] خان [illegible] کو شکست دیکر [illegible] کے قصبات - دارا نگر - نجیب آباد
نگینہ - سنبھل - مراد آباد - چندوسی - [illegible] - [illegible] - علیگڑھ وغیرہ مقامات کو لوٹ [illegible] - [illegible] کی نام [illegible]
کو [illegible] کی مدت میں [illegible] چنانچہ [illegible] زیادہ [illegible] کی لوٹ [illegible] - [illegible] میں خاص دہلی - پانی پت - کرنال
وغیرہ مقامات پر بھی دست درازیاں کرتے آئے + جب واپس [illegible] پہنچے تو کل [illegible] کی لوٹ کا [illegible] کا حوالہ
کیا گیا جسکے [illegible] کا کام تھا + اور [illegible] کو حوالہ [illegible] مذکور ہوا +

اس [illegible] تقسیم کی [illegible] میں اپنی اپنی لیاقت اور [illegible] استحقاق [illegible] مشہور [illegible] یہ مثلیں یعنی جو ایک خاندان
کے دو دو چار چار [illegible] اور [illegible] فقط [illegible] آدمیوں کی [illegible] میں آیا + [illegible] کا [illegible] ذکر [illegible] کیا جائیگا +

غرض جب تمام پنجاب پر سکھوں اپنا قبضہ کر لیا اور سرداروں [illegible] ملتان [illegible] تقسیم [illegible]
سنہ ۱۸۲۶ مہم تیمور شاہ [illegible] تو تیمور شاہ [illegible] سنہ ۱۸۲۶ میں کابل سے پنجاب کی طرف کوچ کیا (احمد شاہ ابدالی مر چکا تھا) - تیمور شاہ [illegible]
[illegible] تیمور شاہ نے [illegible] خان درانی کو [illegible] ہزار سوار دیکر سکھوں کی طرف روانہ کیا + [illegible] کے قریب دونوں فوجوں کا

عہد کابلی مل — لاہور میں احمد شاہ نے سنا کہ جو عمل ہو کشمیر باغی ہو گیا ہے - اسلئے نور الدین خاں کو ایک فوج دیکر کشمیر کی طرف روانہ کیا - جو عمل کو پابزنجیر کر لاہور بھیجا
جہاں وہ سکھوں کے ہاتھ ... گیا لاہور میں سخت عذاب سے مروا ڈالا + اور سربلند خاں کو کوہستان سے طلب کر کے کشمیر کا صوبہدار مقرر کیا اور نور الدین کو اپنے پاس بلا کر متوجہ دہلی ہوا +
۱۸۱۸ — راہ میں بادشاہ کو خبر پہنچی کہ ... سکھ پنجاب میں پھر موجود ہوئے اور پھر اپنا زور دکھلانے لگے - ... سرہند - انبالہ - جگادھری
وغیرہ کو غارت کرنے لگے ... مرزا جان ... نجابت خاں وغیرہ ... گرفتار کر کے مار ڈالا
در سرہند ... ۱۸۲۰ بکرمی کو ... دن ... سرہند کو لوٹا - زین خاں مارا گیا + شہر غارت ہوا - گھروں کو آگ لگا دی + بعد غارت
کرنے سرہند کے سکھوں نے ... اور ... سہارنپور ... قبضہ میں ... - بعد ... لاہور
و ... میں ... جو ... روپیہ ... گنگا پار ... دیا - ...
... شہر - ... شہروں کو غارت کر کے ... پنجاب ... + اب سکھوں کا تمام پنجاب میں زور ہو گیا + ہندوستان
سے واپس ہو کر سکھوں نے شاہ ولی خاں ... کو قتل کر کے ... امرتسر میں ... اور
کی عمارت ... کی فکر میں ہوئے +

... کابلی مل ... تھا - مگر ... شہر کی ... سکھوں کا قبضہ تھا - اب ... زور شور ہو گیا -
احمد شاہ کا ... حملہ — ۱۸۱۹ — کابلی مل ... لاہور ... سکھوں ...
... شہر سے ... + یہ خبر احمد شاہ کو پہنچی ... پنجاب کی طرف روانہ ہوا + جب احمد شاہ پنجاب میں آیا تو ملک سکھوں سے خالی پایا +
عہد داؤد خاں ناظم — ... جنگلوں میں ... - بادشاہ ... واپس چلا گیا - مگر ... داؤد خاں ... کابلی مل ... اور ... خاں کو دس ہزار
... سکھوں ... انتظام ... گجرات ... اب ... خاں سکھوں کے ... + ...
... کابلی مل ... داؤد خاں کی ... +
عہد کابلی مل ناظم دوبارہ — ... لاہور کی حکومت ... سکھوں ... خاں ... پنجاب ... سکھوں نے
... خاں کو شکست ہوئی اور وہ بھاگ کر ... میں ... - سکھوں نے ... کیا اور ...
... کابلی مل ... اور سردار ... سنگھ نے ... اپنا قبضہ کر لیا +

احمد شاہ کا ... حملہ — احمد شاہ نے ... پنجاب کی طرف کوچ کیا اور لاہور ... کابلی مل کو قید کر دیا - مگر ... سفارش پر ... کر دیا ... + سکھوں کا
... اپنی فوج ... شہر بھیجی - مگر ... جنگلوں میں ... + اسی ... شہر ...
... ہزار فوج ... بادشاہ ... ملتان کو چلا یا - ... کوچ کیا - ... ناظم ... شہر ...
... شجاع خاں نامی افغان کو حاکم مقرر کر کے لاہور کو واپس گیا اور ... کابلی
... کابلی مل صوبہ احمد شاہ کو ... - مگر ... بادشاہ ... +
... سردار ... اپنا قبضہ کر لیا - ...
... شہر کو ... تقسیم ... کابلی مل ... - جب ... سکھوں ...
... ہزار ... + اور ... کابل ... +
ان ہی دنوں میں ... سکھوں ...
سردار ... جسا سنگھ ... ہزار سکھوں ... دہلی پہنچ گئے + ... خاں ...
سنہ ۱۸۲۲ میں احمد شاہ کا کوچ — ... سنہ ۱۸۲۲ میں احمد شاہ ... واپس گیا اور ... پنجاب ... +
عہد مولوی عبد الله — سکھ ... جنگلوں میں چلے گئے - بادشاہ ... مولوی عبد الله ... ناظم لاہور مقرر کر کے دہلی کی طرف ...

جرنیل نے دکھ چیپ ہے دیا - فوراً دینہ سنگھ وگو رکش سنگھ و نہال سنگھ و جبرا سنگھ نے بڑا انتظام [illegible] کیا سو تو بہادر قائم ہوا کر دیا جسے لڑائی موافقت کو ملوا دے و

چند جلسہ [illegible] امرتسر لعد شہر نشان تھا ہوئی سکھ نہایت جوش و سرگرمی سے لڑے - مرتے مرتے خاص امرتسر پہنچ گئے - بہادر جنگ بہت مسلمانوں کو قتل کرکے

سنہ ۱۸۱۲ اسلام تالاب کے کنارہ پر خود بھی شہید ہو گیا - اسی طرح گورکھ سنگھ مذہبی و بہت سکھ شہید ہوئے گوپال باپا کا بھی شہید گنج مشہور ہے - انجام کار ماہ [illegible] سنہ ۱۸۱۲

میں سکھوں نے درانیوں کو امرتسر سے نکال دیا اور دوسری دفعہ جنگا خان ناظم لاہور کی مدد سے سکھوں پر حملہ کیا - مگر تھاری کا مقام پر سکھوں نے اسکا تعاقب

کیا اور بیکہ جنگا خان کو بھاگنا پڑا - سکھوں نے لاہور کی فصیل تک تعاقب کیا + ان دو جنگوں میں فتح پانے سے سکھوں کے حوصلہ کو بہت بڑھا دیا

اور [illegible] کا شرق تک ولیں پیدا ہو گئی - اسوقت انہوں نے تمام ملک دوابہ بست جالندھر و دوابہ باری (ماجھا) و گوجرانوالہ و سیالکوٹ وغیرہ

پر اپنا قبضہ و دخل کر لیا تھا - صرف لاہور باقی بند ہے جسے حصہ دشہر وں میں حاکمان مسلمان [illegible] تمام قبضہ تھا اور وہ لوگ بھی ہر وقت شہر کی فصیل

کے اندر محصور رہتے تھے سکھوں کا خوف سے باہر کہیں نہ نکلتے تھے +

سکھوں کا مقدس مقام امرتسر تھا اور اکثر یہہ لوگ یہاں بہت جمع رہتے تھے + امرتسر میں بیٹھکر اول انکا تمام تالاب اندر مندر جی کو رونق دینا تھا

لیکن جب انہوں نے درانیوں کا قبضہ امرتسر سے اٹھا دیا تو پیچھا تالاب کو بھر وا دیا گیا تھا صاف کروا دیا - بعدہ ہر مندر جی کو رونق دینے کا عہد ہوا

اور [illegible] کے ساتھ دوبارہ پہنچے + اسکو دور فتح رکھکر ہر مندر جی ملکہ فتح دیا کہ انکی [illegible] کسی افغان نے زہر دیکر گرا دیا + سنت [illegible] سنگھ بھی

سنہ ۱۸۱۹ تین ہزار سوار کی جمعیت رکھکر اسکی اور مستقل طور پر وہاں رہ گیا + دوسرے سکھ اسی روز یا اگلے دن آملے + جنوری سنہ ۱۸۱۹ کو اوپر تک محصور رہے

تا ہر جگہ - افغان کا قتل ہوتے رہے - انکی بری گت بنی اور قصور روزانہ لوٹا گیا + [illegible] سکھوں نے مال غارت کر دکھایا + بہت سے جو ہر سا برہنہ

ہو کے سکھوں کے قبضہ میں آگئے + ہر ایک سکھ سپاہی کی رشتے میں مالا مال ہو گئی - مگر سنگھ [illegible] بہت مال آیا جسکو تقسیم میں کچھ تو اور بھی ہو گئی + عثمان

[illegible] جو ہر جس کی بہری حفاظت بکر کر [illegible] بار [illegible] ہر جہتی کا ماتم سے زخم ہستی انکا سب برادری کا لوگوں کو تکلیف دیا + [illegible]

امرتسر دیا + اب وہاں سے کوچ کر کے جالندھر کا رخ کیا - جعفر بیگ فرزند آدینہ بیگ لعد اسکے مدار المہام تھا جو وہاں سے مقابلہ کیا - شالہ میں لڑائی

ہوئی مسلمانوں کو شکست ہوئی اور سکھوں نے تمام [illegible] سب جو متعلقہ تھا پر اپنا قبضہ کر لیا + اسکے بعد سکھ مختلف قوموں میں ہو گئے سو ان کو

سر ہند کی طرف چلے گئے اور کچھ لاہور کے متعلقہ جا تسلیں ورہ کرنے لگے اور کچھ قبضہ جموں پر مریش [illegible] اور اسلیے بابا [illegible] کی طرح

میں تمام ملک پنجاب میں تاعمیہ [illegible] ہوئی - سو تو قلعہ لاہور گیا - انکے سوار رہنے کو [illegible] تھا اسنے بھی لاہور کی باہر کی بستی اپنے قبضہ کر لاہور

لاہور کے اندر گھسکر اپنا لقرف کر لیا + خواجہ [illegible] خو کے اندر محصور ہو کر [illegible] رہا - سکھوں [illegible] سکھوں کا قبضہ تھا + دوسرے گروہ نے سر ہند خاص کو

چھوڑ کر باہر کے تمام دیہات پر اپنا قبضہ کر لیا اور باہر کرکے کوہی سر ہند کا صوبہ کا بڑا لوٹ کر خاک کر دیا + جنہ [illegible] بہت [illegible] اسکی سر املادار شخص

تھا - اسکی مسلمانوں سے بہت دوستی تھی - سکھوں سے ہمیشہ عناد رکھتا تھا - سکھوں نے اب اسکے علاقہ کا محاصرہ کیا - بحت خوف [illegible] ابدالی کو اطلاع بھیجی + احمد شاہ جو

سنہ ۱۸۱۹ میں ابدالی کا آٹھواں حملہ | سکھوں کی زیادتی کی شکایتیں سن سن کر تنگ آگیا - فوراً کوچ کر دیا + شروع سنہ ۱۷۶۳ء یا آخر سنہ ۱۸۱۹ء کو بہ جمعیت بیس ہزار سوار کے لیکر پنجاب پہنچا +

ابدالی کا آنے سے سنہ [illegible] سکھ فوج لاہور سے تعاقب [illegible] باقی بچ گئے - [illegible] و سر ہند وغیرہ کی غارت گری میں مصروف تھے + اور زین خان صوبہ سر ہند ان سے لڑائی کی

تھا + اسوقت اس ہم پر کل سکھوں کا گروہ کا اجتماع تھا + احمد شاہ نے سر ہند پہنچ زین خان کی کمک کو فوج بھیجی اور دوسرے روز خود پہنچا + مستقل طور سے بجر

وگر [illegible] احمد شاہ نے سکھوں کو گھیر لیا - خوب لڑائی خونخوار ہوئی - سکھوں نے اپنا مال و اسباب کا علاوہ کو روانہ کیا - پیچھے ابدالی اور آٹھ سے بیس ہزار اور دوسری فوج جو ناظم سر ہند

بڑا گھلو گھارہ | کی تھی باہر کی طرف سے آئی نے سکھوں کو گھیر لیا - دوپہر تک خوب جنگ ہوا - سکھوں نے ظہر بعد تھکوڑ [illegible] شروع کیا + اسوقت سکھوں پر نہایت نازک تھا

[illegible] گئے - یہہ لڑائی سکھوں میں بڑے گھلو گھارہ کے نام سے مشہور رہے + سکھ بٹے بٹے مالوہ تک پہنچ گئے اور ادھر سے برنالہ کی طرف

بھی + [illegible] ابدالی کی شکست وقت ہوا + احمد شاہ نے اسی غنیمت جانکر [illegible] سکھوں کا تعاقب چھوڑ کر [illegible] کا راستہ لیا - سکھوں کا اسر

[illegible] میں لشکر کثیر بھیجے اور عبرت کے لیے منیار رکھا پر جو [illegible] گئے + جب احمد شاہ امرتسر پہنچا تو اسنے تالاب کو بھروا دیا اور مندر کو دو بارہ سے اڑوا دیا بعد

زمین کے برابر کروا دیا +

مال و اسباب لوٹ لیا + جمعہ خاں سپہ سالار کو پانچ ہزار فوج دیکر سکھوں کے پیچھے بھیجا اور خود لاہور آ قیام کیا + جمعہ خاں کو کچھ کامیابی ہوئی اور وہ کئی سکھ دیہات کو برباد کر کے

چند سکھوں کو گرفتار کر کے لاہور پہنچا - چنانچہ احمد شاہ کے سامنے سکھوں کو [illegible] کشتی میں [illegible] + احمد شاہ نے انکو [illegible] دیا +

[illegible] کی [illegible] سے عداوت تھی + اسنے سکھوں کی [illegible] کی جسمیں بہت سے سرداران [illegible] شامل ہوئے بیس ہزار سکھوں کی جمعیت

[illegible] پہنچ گئی [illegible] لڑائی [illegible] کر لی + [illegible] اپنے [illegible] روپیہ [illegible]

پر سکھوں کو راضی کر لیا +

اسکے پیچھے سکھوں نے [illegible] لوٹے - جا بجا [illegible] حصار میں [illegible] اور مساجد [illegible] کو برباد کیا [illegible]

کو [illegible] دولت [illegible] اسکا [illegible] گیا + [illegible] کر [illegible] ہزار روپیہ دیکر بھیجا [illegible] علاقہ سنہ ۱۸۱۵

نجیب خاں روہیلہ کی طرف منہ کیا + ادھر سے اسکا بیٹا غلام قادر [illegible] اور لاہور پہ [illegible] + سمت ۱۸۱۵ میں [illegible] دونوں [illegible]

نے خالصہ کو گھیر لیا + چونکہ سکھوں کو [illegible] سنبھالنے [illegible] تھے - سکھوں کو اس جگہ میں بہت نقصان پہنچا مگر

جو حصہ مال کی حفاظت میں تھا [illegible] لڑائی میں مشغول ہوا [illegible] میں داخل ہو گیا + مسلمان سکھوں کے سروں کو [illegible] لاہور کو

لاہور لے چلے + جب [illegible] لڑائی [illegible] اور مسلمانوں کو راستہ ہی میں [illegible] گھیرا + سکھ بھاگ نکلے + [illegible]

سروں کو وہیں جلا کر [illegible] شہید گنج بنا دیا

بعد ازاں سکھوں کے مختلف گروہوں میں [illegible] انبالہ - تھانیسر - [illegible] دوآبہ [illegible] کو لوٹنا شروع

شروع کر دیا + حاکم سرہند [illegible] سکھوں کے [illegible] اور گرد [illegible] کوٹ وغیرہ علاقہ [illegible]

لوٹ مار کرتے [illegible] ہزار [illegible] جمعیت [illegible] سنہ ۱۸۱۹ (= ۱۷۶۲ع) میں [illegible] سرہند [illegible] کر دیا اور شہر کو [illegible] مسلمانوں

مسلمان شہر چھوڑ کر بھاگ گئے - [illegible] سرہند [illegible] واپس ہوا - [illegible] دونوں [illegible] ہو چکے تھے + [illegible] لاہور

میں سکھوں نے [illegible] حملہ کر [illegible] لاہور [illegible] لوٹ لوٹ [illegible] شہر کے [illegible] پر [illegible]

فوج کشی کی - [illegible] انتظام [illegible] پنجاب میں [illegible] سکھوں [illegible] تمام ملک میں [illegible] تھا اور [illegible] + بادشاہ کا حاکم

نام کا [illegible] کو حاکم [illegible] اسی سال [illegible] سنگھ [illegible] اور [illegible] سنہ ۱۸۱۵

لوٹ مار کر دی + ادھر [illegible] شہر پر اپنا قبضہ کر لیا

[illegible] سنہ ۱۸۱۶ میں احمد شاہ [illegible] سکھ فوج لیکر سرہند [illegible] کی طرف بڑھا + اور [illegible] ۱۸۱۶ میں احمد شاہ [illegible]

شکست دی جو احمد شاہ نے [illegible] لاہور اور [illegible] حاکم [illegible] لیا اور سربلند خاں [illegible]

کی [illegible] میں [illegible] - [illegible] پنجاب کا انتظام [illegible] ہوا + مگر [illegible] سکھوں [illegible] لاہور

جسمیں ایک [illegible] سوار [illegible] تھا

سے [illegible] خالی [illegible] کو بھیجا [illegible] سکھوں [illegible] دیا [illegible] لاہور پر [illegible]

[illegible] خوب لوٹ مار ہوئی اور [illegible] محمد خاں [illegible] روپیہ [illegible] شہر کو لوٹنے سے بچایا [illegible] + سکھ واپس امرتسر [illegible] جب احمد شاہ واپس لاہور [illegible] محمد خاں

سے سکھوں کو روپیہ دینے کی بابت [illegible] اور قید کر دیا - [illegible] احمد شاہ [illegible] لاہور کا ناظم - زین خاں کو [illegible] ناظم لاہور

ناظم سرہند اور سربلند خاں کو حاکم ملتان مقرر [illegible] سکھوں [illegible] انتظام [illegible] کابل کی طرف کوچ کیا + [illegible] سکھوں [illegible] فوج پر [illegible]

اور [illegible] فوج پر [illegible]

کر مال و اسباب لوٹ لیا - احمد شاہ [illegible] کابل [illegible] - [illegible] جلا [illegible] کابل [illegible] ہزار [illegible] کو روانہ کیا +

نورالدین کی [illegible] سکھ [illegible] اور شکست [illegible] سکھوں [illegible] کر لیا - [illegible]

[illegible] کی طرف بھاگ گئے - [illegible] + جب نورالدین کی شکست کا حال [illegible] جمعہ [illegible] معلوم ہوا تو [illegible] فوج [illegible] لاہور سے نکلا [illegible]

لڑائی ہوئی - سکھ جیتے اور جمعہ خاں بھاگ کر لاہور آ گیا + انہیں ایام میں ادھر امرتسر میں [illegible] سردار [illegible] خاں کو احمد شاہ سکھوں کی [illegible] سکھوں سے

کئی لڑائیاں [illegible] جن میں سکھ اکثر غالب [illegible] + [illegible] خاں درانی نے امرتسر [illegible] تالاب [illegible] شروع کر دیا [illegible] سکھ [illegible]

بادشاہ کا نائب ... صوبہ پنجاب کی بڑی ابتر حالت تھی - پانچ ماہ کی متواتر لڑائی اور ہر انقلاب نے ملک کو غارت کر دیا تھا - سکھوں نے تمام دیہات کو لوٹ مار کر برباد کر رکھا تھا اور

بہت زور پکڑ گئے تھے - [illegible] زمین نہ تھا [illegible] + [illegible] جاگیر کا حکم دیا اور [illegible] فوج لیکر انکے انتظام کی طرف

متوجہ ہوا اور سکھوں کو گرفتار کر کے نخاس میں نہایت بے دردی سے قتل کروا ڈالا + [illegible] + [illegible] سکھوں

بہت اجتماع رہتا تھا [illegible] گیا مگر سکھ تاب مقابلہ نہ لا کر جنگلوں میں جا چھپے + اسنے وہاں ایک عام قتل ... سکھوں کے انتظام کے لئے [illegible] کی اور خود واپس

لاہور ہوا - مگر رستہ میں گھوڑے سے گر کر مر گیا + فوج نے [illegible] ماہ کی [illegible] تنخواہ کی بابت [illegible] لیکر روپیہ وصول کر کے [illegible] حوالے کی +

عبد اللہ بیگم — میر معین الملک کا بیٹا [illegible] سال کا تھا - [illegible] باپ کی جگہ [illegible] والدہ [illegible] بیگم نام تھا + [illegible] تین ماہ بعد [illegible] بیگم نے [illegible]

کو [illegible] نام کی [illegible] انتظام کرنے لگی + [illegible] قدم [illegible] دست اندازی کو برا جاننے لگی + احمد شاہ [illegible]

وہاں سے [illegible] کو [illegible] بھیجا اور [illegible] خان [illegible] کر ڈالا + [illegible] سردار [illegible] ہو کر [illegible] +

سب [illegible] انتظام [illegible] اور [illegible] خان [illegible] فوج [illegible]

[illegible] بیگم نے [illegible] مقام پر [illegible] سے جا پہنچی [illegible] ماہ عیش و عشرت میں گذارے + [illegible] لاہور میں [illegible]

ناظم [illegible] واپس دلی گیا [illegible] - بیگم نے مخالفت کی - [illegible] - مگر جب [illegible] تو [illegible]

کو [illegible] +

احمد شاہ کا چوتھا حملہ — احمد شاہ سن ۱۸۱۲ (= ۱۷۵۵ع) [illegible] ہندوستان ہوا [illegible] لاہور سے بھاگ کر دلی بھاگا اور مرزا آدینہ بیگ حاکم جالندھر

بھی پہاڑوں میں چلا گیا + احمد شاہ نے لاہور پر قبضہ کر کے [illegible] خان کو حاکم کیا اور [illegible] جالندھر میں [illegible] خان کو حاکم بنایا + بادشاہ

عہد تیمور شاہ — دلی نے [illegible] کر کے [illegible] دختر [illegible] احمد شاہ [illegible] واپس [illegible] + سکھوں کے انتظام کے لئے [illegible] تیمور شاہ کو

صوبہ دار لاہور [illegible] واپس [illegible] جہان خان [illegible] واپس گیا

[illegible] جالندھر میں سکھوں پر سختی کی - [illegible] کو [illegible] اور [illegible] آدینہ بیگ [illegible]

پہاڑوں میں بھاگ گیا تھا - [illegible] احمد شاہ واپس [illegible]

[illegible] پر قبضہ کرنے میں [illegible] سکھوں [illegible] کو [illegible]

[illegible] سکھوں [illegible] ساتھ [illegible] آدینہ بیگ [illegible]

جاگیر [illegible] سکھوں کو [illegible] ہزار روپیہ نقد آدینہ بیگ نے دیا +

تیمور شاہ [illegible] سکھوں [illegible] آدینہ بیگ [illegible]

۱۸۱۳ — بیگ نے [illegible] سن ۱۸۱۳ میں [illegible] آدینہ بیگ [illegible] سکھوں [illegible]

مرہٹوں کا حملہ — مرزا صدیق بیگ [illegible] + تیمور شاہ [illegible]

[illegible] + آدینہ بیگ اپنی اصل جگہ جالندھر میں [illegible] + مرہٹے [illegible] +

سکھ [illegible] انتظام [illegible] سکھوں نے [illegible]

صدیق بیگ [illegible] دس ہزار روپیہ [illegible] سکھوں [illegible]

سن ۱۸۱۴ میں احمد شاہ کا پانچواں حملہ [illegible] کریم داد خاں نام — [illegible] احمد شاہ [illegible] سن ۱۸۱۴ میں [illegible] پنجاب ہوا - مرہٹے [illegible] بھاگ گئے - احمد شاہ [illegible]

کریم داد خاں کو حاکم لاہور بنایا اور [illegible] فوج [illegible] سکھوں [illegible] + [illegible]

جگہ [illegible] خان [illegible] +

[illegible] +

لکھپت رائے نے بھی انکو گھیرا - تین ماہ تک لڑائی ہوتی رہی - آخر یہ جنگلوں میں گھر رہا اور نہ سکھوں کا پاس کوئی بار و دو - یہہ دیکھکر سکھوں نے جنگل سے نکل پہاڑوں
میں بھاگ جانے کی کوشش کی یہہ شہرت کرکے انکی رات کو لکھپت رائے کی فوج کو چیر کر نکلا + لکھپت رائے نے پہاڑی راجوں کو کہہ بھیجا کہ سے راستہ روکنے کا
پیغام دیا + جب سکھ انکے پاس پہنچے تو انہوں نے پہاڑی راجے مقابل ہوئے انکی طرف سے توپیں چلنے لگے پہاڑ نے جنہیں پار تو سوار پیدل کا جانا مشکل تھا + داخل
ہوکر دریا کے پاس لڑائی پر تھا - جنہوں نے پار ہونیکی کوشش نہ کی تب ہو - لاچار لوٹے اور سات دن کاٹا - رات ہوتے ہی سکھوں نے پھر لکھپت رائے
کی فوج کو پھر چیر کر گوبند وال کی گھاٹ کا رخ کیا + پہلا بہاؤ کو پار اترے ہر پیتے میں سکھوں نے نہایت سخت تکلیف اٹھائی + اور وہ سے لکھپت
رائے تک قریب برابر ساتھ رکھا - دو تین ہزار کا لیہہ دریا سے نکلے کامیاب ہوکر پار ہو کر یہہ مالوہ میں داخل ہو گئے - جہاں کہ دونوں نے زخموں کا علاج کیا +
یہ سکھوں اس لڑائی میں کام آئے اور اسی نے یہہ لڑائی بیوہ گھلو گھارا کے نام سے سکھوں میں مشہور ہے + سکھ بھی اس لڑائی میں زخمی ہوا
جو سکھ لاہور میں قید ہوکر شہید پہاڑوں اور پیر و لے گئے تھے - وہ بھی بعیس ہزار لاہور گھوڑا منڈی میں بیٹھا بیگ میں کے بجا لائے +

عہد شاہنواز خان
دسمبر ۱۷۴۷ شاہنواز خان ناظم ملتان نے بھیہ کے بعد اپنے بھائی یحییٰ خان کو قید کر کے لکھپت رائے کو قید کیا اور دیوان کوڑا مل کو بلا کر اپنا دیوان بنایا + یحییٰ خان
قصور کی افغانوں کی مدد سے قید سے بھاگ کر بادشاہ کی مدد کے لئے دہلی پہنچا + اور شاہنواز خان نے احمد شاہ کو بلا بھیجا + بادشاہ دہلی نے شاہنواز کو لاہور کی نظامت

احمد شاہ ابدالی کا دوسرا حملہ
میں منتقل کر دیا جب کہ وہ احمد شاہ کے پاس گیا اور احمد شاہ جو کہ افغانستان سے آ کر لاہور کے اندر ہے اسکی مخالفت میں لگا رہا + احمد شاہ سے آ کر لاہور پر حملہ کیا
شاہنواز خان ہار کر دہلی کو بھاگا - احمد شاہ نے دیوان لکھپت رائے قید سے رہا کر کے لاہور کا ملحقہ حکومت اسکے سپرد کی اور ہونے ناظم ہو کر اسکو شہر کا منتظم بنایا - جب یہ بات

محمد شاہ مرا اور احمد شاہ راجیا بادشاہ ہوا
پہنچی تو لاہور سے دہلی کو روانہ ہوا + احمد شاہ کو پھر شکست نصیب ہوئی + اتنے میں محمد شاہ بادشاہ مر گیا اور شاہزادہ احمد شاہ دہلی واپس گیا اور معین الملک
کو ناظم بنا کر لاہور بھیجا اسنے کوڑا مل کو اپنا دیوان بنایا - دیوان کوڑا مل نے لکھپت رائے کو اپنی سپردگی میں لیکر ایک جگہ میں قید کر کے سکھوں کے حوالہ کیا جنہوں نے اسکو نہایت
اذیت سے مروا دیا +

عہد میر معین الملک
جس وقت احمد شاہ ابدالی دہلی کی طرف لڑائی کر رہا تھا - سکھوں کو موقع ملا تو آ گیا اور انہوں نے پھر غارتگری اور لوٹ مار شروع کر دی اور امرتسر کے پاس ایک کچا قلعہ بنا کر نام اسکا
رام گڑھ رکھا اور اس قلعہ کو مضبوط کر کے اس میں رہنے لگے + اور جب معین الملک نے لاہور کی حکومت سنبھالی تو سکھوں کے ختم کرنے کی غرض سے فوج بھیجی اور علاقہ جالندھر کیا کہ
پہاڑی راجوں کی مدد سے سکھوں کو اپنے علاقہ میں پناہ نہ دیں اور جہاں کہیں ملیں گرفتار کر کے سکھ کو نخاس میں مروا دیا + ایک گروہ تعداد دیگر دہلی کو پکڑا اور
آدینہ بیگ خان کو جالندھر کا علاقہ دیا گیا اور رام گڑھ کو محاصرہ کر لیا - سکھ بہت سے مارے گئے - بہت سے نکل گئے اور زیادہ تر آدینہ بیگ نے ان کو مارا اور آدینہ بیگ کی

احمد شاہ درانی کا تیسرا حملہ
طرف سے لڑا تھا - اب معافی مانگ کر قلعہ سے نکلے - مدت تک محاصرہ رہا کہ اتنے میں احمد شاہ ابدالی تیسری دفعہ لاہور آ پہنچا + فوج محاصرہ اٹھا کر واپس
لاہور پہنچی + معین الملک نے اپنے میں طاقت مقابلہ نہ دیکھ کر اطاعت منظور کی + احمد شاہ علاقہ گجرات و سیالکوٹ کا محاصل بھیجنے کا شرط پر صلح
کرنی منظور کی اور احمد شاہ خود پھر کابل واپس چلا گیا + بادشاہ دہلی کو جب ان حالات کا خبر ہوئی تو ان کو قتال کا علاقہ اس سے چھین کر
شاہنواز خان کو دیدیا اور وہ ایک جرار فوج ہمراہ دیکر لاہور سے اسکا دخل کرا دی گئی + میر معین الملک نے دیوان کوڑا مل کو بھیجا کہ اسکو بعد قتل کرے +

سکھوں کو پھر پکڑا گیا
دیوان نے اسی مصلحت سمجھ کر سکھوں کی مدد لینے کی منظوری لی فتح کو ہاتھ آنے اور شہر سکھوں کی ایک گروہ کثیر ساتھ لیا +
شاہنواز خان کا سر کاٹ کر ایک سکھ بھیج کر دیوان کے پاس لے آیا - دیوان بہت خوش ہوا اور ملتان میں دخل کر لیا - معین الملک نے اسکو خطاب مہاراجگی
کا دیا + اب دیوان کوڑا مل کی صلاح سے معین الملک نے جو بہاں - جہاں کی جاگیر دیدی گوبند وال کا علاقہ نام کر دیا - سکھ امرتسر جا کر خود ہی مندر کی مرمت وغیرہ کی
اور سکھوں کو مدد دیکر تاوید کو مٹی سے بھر کر دیا جو شاہ وقت کے حکم سے لکھپت رائے کے زمانہ میں پر کر دیا تھا +

سن ۱۷۵۱ میں احمد شاہ کا چوتھا حملہ
جب ایک سال تک خراج احمد شاہ کو نہ پہنچا تو وہ سنہ ۱۷۵۱ء (مطابق سمت ۱۸۰۸ بکرمی) پنجاب آیا + یہہ وہ زمانہ تھا کہ درانی فوج کی بہت سے پنجاب میں
دخل ہو گئی اور معاملہ اسکا نہ ملا + معین الملک نے عذر کیا جو منظور نہ ہوا - لاہور کے باہر لڑائی ہوئی - دیوان کوڑا مل اتفاقاً مارا گیا + سکھ اس
لڑائی میں معین الملک کے ساتھ تھے - وہ بہادری سے لڑے مگر جب سکھوں نے دیکھا کہ دیوان مارا گیا تو انکا حوصلہ ٹوٹ گیا اور معین الملک شکست کھا کر قلعہ میں داخل ہوا +
احمد شاہ نے معین الملک کو خطاب دیا اپنی طرف سے کل پنجاب کا ناظم کیا اور واپس کابل گیا - اسی سنہ میں کشمیر بھی فتح کیا اور عبداللہ کو صوبہ دار کشمیر مقرر کیا +

سکہ رنگاہ میں قطب الدین پر حملہ کر کے اسکا سر کاٹ ڈالا + اسیطرح سکھوں کا اور بھی جو شے گر دو نواح میں گمشدہ حالتوں کو جو ہندوؤں اور سکھوں پر ظلم کرتے تھے - اسیطرح مار ڈالا + ناظم نے بہت تو نمبرداروں و زمینداروں کو جس کے علاقہ میں یہ قتل ہوئے تھے ناظم نے بلا کر سخت ایذا دی اور بے عزت کیا اور بعد ازاں گشتی فوج مقرر کر کے حکم دیا کہ سکھوں کے نام و نشان تک کو مٹا دیا جائے + اور جو ہندو انکے ساتھ ہمدردی رکھتے ہیں انکا سلوک بھی سکھوں سا روا رکھا جائے + غرض کہ اس ظلم انتہا کو پہنچ گیا + سکھوں کے سیکڑوں کو راجپوتانہ و بیکانیر وغیرہ میں تھے + غریب کاشتکار سکھ نشانہ ظلم بنے ہوئے تھے + یہی حال تھا کہ اتفاقاً اسی سمت ۱۷۹۷ میں نادر شاہ نے بمقام شاہدرہ آ ڈیرہ لگایا + ناظم اور بہت سے لوگ ادھر دیکھ کر ادھر بھاگا اور نادر دہلی کی طرف بڑھا + کرنال کے پاس لڑائی ہوئی + محمد شاہ کو شکست ہوئی + نادر نے دہلی میں قتل عام کی اور پھر بہت سے تحفے تحائف اور بادشاہی خاندان کی دو لڑکیاں نکاح میں لیکر واپس ایران گیا (شامت اعمال ما صورت نادر گرفت + کس نماند کہ دیگر بہ تیغ ناز کشی مگر کہ زندہ کنی خلق را و باز کشی) + جب سکھوں کو خبر ہوئی کہ یہ ایران کو جا رہا ہے تو انہوں نے نادر شاہ کی فوج کا تعاقب کر کے شبخون مارنے اور لوٹنا شروع کیا - بہت [illegible] دشمن کو سوچ لینے سے پہلے گرفت جنگلوں میں جا گھستے + اسی حال میں جب نادر شاہ لاہور پہنچا تو ان لٹیروں کا حال اس سے استفسار کیا - ناظم نے سکھوں کی کہانی جو اسکو ترجمہ سے معلوم تھی کہہ سنائی + نادر شاہ چلا گیا اور اسی سمت ۱۷۹۷ کو لاہور سے روانہ افغانستان ہو گیا + سکھوں کی بیخ کنی کے لئے گشتی فوج بیستور جاری رہی جو سکھ انکے ہاتھ لگتا تہ تیغ ہوتا بلکہ ہندوؤں کو بھی گرفتار کر کے زبردستی مسلمان کیا گیا + غرض کہ یہ دن سکھوں کے لئے بہت برے تھے - ہر طرح کی مصیبت اٹھا کر گذر رہی تھی +

سمت ۱۸۰۷ عہد یحییٰ خان

سمت ۱۸۰۷ میں ایک خود غرض ہندو دہر ہگیت رائے نے ایک مخبری پر بھائی تارو سنگھ جی پکڑے اور بہت اذیت دیکر شہید کئے گئے - یہ بھائی صاحب بھولا کے رہنے والے اور اپنی ماتا اور بہن سے ملکر غریبی میں گذارہ کرتے تھے اور روپیہ کمائی کا بچاکر سنتوں کی مدد کرتے تھے + اسی اثنا میں نواب خان بہادر بسبب ضعیفی کے مر گیا اور اسکا بیٹا یحییٰ خان نواب لاہور ہوا + اسنے شروع ہی میں دو ہزار سکھوں کو جو اسکے ملازم تھے اور اکثر سکھوں کی طرف دیکھنا نہ کر سکتے تھے لیکن شاہ نگینہ سنگھ و شاہ بہادر سنگھ بابا بیٹا کو نہایت اذیت دیکر مروا ڈالا + اسیکے عہد میں ایک ہندو دراصل حقیقت رائے پوری سیالکوٹ کا باشندہ سے ملانی ظلم کا شکار ہوا - البتہ یہ بھی کہ اور سمت ۱۸۰۸ میں + ان شہادتوں کا بہت اثر ہندوؤں اور سکھوں پر ہوا +

سمت ۱۸۰۸ میں احمد شاہ کا پہلا حملہ

اسی اثنا میں مہتاب سنگھ میران کوٹیہ جو مالے کا باشندہ تھا کسی مخبری سے گرفتار ہوکر مارا گیا + اسی سال میں ناگہ دولت لعد احمد شاہ ابدالی کا پنجاب پر پہلا حملہ ہوا + ناظم نے مقابلہ کیا مگر بھاگ گیا اور احمد شاہ دہلی کو روانہ ہوا + سکھوں کے دستوں نے اسکی آمد کی خبر سنکر جا بجا لوٹ مار کا بازار گرم کر دیا حتی کہ حملہ آوروں کی فوج پر بھی رات کو آ پڑتے تھے + بلکہ موضع گھڈا بان متصل لاہور کے پاس فکر اترا ہی تھا کہ ایک سپاہ کثیر سکھ سردار جسا سنگھ مع فوج کے بہادری کے کرشمے دکھائے + ادھر کرنال کے پاس احمد شاہ کو شکست فاش ہوئی اور وہ ملک پنجاب کو تاراج کرتا واپس ولایت گیا +

اس وقت سکھوں کا مشہور سردار بیستور شام سنگھ سنگھ متوطن نارو کے تھا سیالکوٹ - کرم سنگھ وگوردیال سنگھ باشندہ ڈالیوال علاقہ گوجرانوالہ - جسا سنگھ ججا سنگھ - جسا سنگھ اہلوالیہ - ہری سنگھ بھنگی - دیپ سنگھ شہید - نواب کپور سنگھ - سکھا سنگھ تجار - جسا سنگھ رام گڑھیہ - جے سنگھ گھنیہ - ہیرا سنگھ نکئی ساکن موضع بہڑوال ضلع لاہور - کرم سنگھ کھتری ساکن امرتسر منیرہ وغیرہ +

جب قسا احمد شاہ ابدالی ملک کو تباہ کر کے چلا گیا تھا اور پیچھے سے سنگھ ان سو اضلاع گھیر لئے - نوشہرہ - مجیٹھہ وغیرہ بہت دیہات علاقہ ماجھا کو غارت کر کے اپنے دشمنوں کو قتل کیا ہے جو دھری - رانا - امرداوہ - کرما چھینا وغیرہ وغیرہ جنہوں نے سکھوں کو گرفتار کرا کر یحییٰ خان کی ناظم لاہور سے بہت نذرانہ حاصل کیا تھا خوب عذاب دیکر ایذا سے مار ڈالا + اسیطرح امین آباد کے مسیلمان بھی جو دو تین سنگھوں کو گرفتار کر لائے تھے - دیوان لکھپت رائے نے سنا برادر دیوان لکھپت رائے انکو گرفتار کرنے پر فوراً چڑھائی جا کی + اور سکھوں کو گاؤں کیمپ دی - انہوں نے اسکو مار ڈالا اور گھر بار لوٹ کر تباہ کر دیا اور بھاگ کر جنگل میں گھس گئے + ادھر جب لکھپت رائے کو بھائی کی خبر ملی تو بہت سی فوج اور توپ خانہ لیکر سکھوں کی بیخ کنی کو لیکر چلا + اسکے بعد میں جو سکھ ملے سب پر ہاتھ صاف کیا سنہ ہو گئے اور جو [illegible] پناہ لینے چلا آیا تھا وہ بہت جنگل میں دریا بیاس گیا - سکھ دیوان کو اس محاصرہ میں جو دھری جو ادھر انکو مل گیا تھا اسے پکڑ لیا - سرگردہ لکھپت +

لکھپت دیوان رائے کا نام کوٹی سے پھروا دیا اور جو سکھ ملے قتل کر دیا + جب بہت سے سکھ قتل ہو گئے جب تک ان کا غم کچھ دن تک رہا تو پھر کا بٹہ وغیرہ کا عمل کیا جاتا تھا +

خان بہادر صوبہ دار لاہور نے دس ہزار کی جمعیت سے گشتی فوج زیر حکم [illegible] کیفیت دے کر و غلام [illegible] برادر اور خود سکھوں کی تادیب کے لئے روانگی کی اور سکھوں کی
عام قتل کا حکم دیا - چار ماہ تک اس فوج کا سکھوں سے مقابلہ رہا اور کئی ایک مسلمان سردار مخلص [illegible] مارے گئے + [illegible] جس سے انجام
کار سکھوں کو پنجاب سے نکل کر راجپوتانہ وغیرہ میں پناہ لینی پڑی + گشتی فوج ابھی قریب ہی تھی کہ [illegible] نے اتفاق کر کے پھر پنجاب کی طرف
خروج کیا اور دریائے ستلج عبور کر کے دوابہ بست جالندھر - بہاولپور - ملتان وغیرہ میں پھیل گئے + ادھر بڈھا دل بھی [illegible] حصار میں [illegible] جماعتیں
موضع [illegible] والہ میں پہنچا - یعنی سکھوں کا خوب [illegible] کی اور [illegible] کے فرزند لعل سنگھ و [illegible] نواب کپور سنگھ سے امرتسر پہنچا
سنہ ١٧٩٣ ہزارہ سے روانہ ہو سنہ ١٧٩٣ میں قصبہ [illegible] - [illegible] وغیرہ کو [illegible] امرتسر داخل ہو گیا + صوبہ لاہور نے بہت سی فوج
امرتسر روانہ کی + [illegible] سنہ ١٧٩٤ کو نواب کپور سنگھ کا صوبہ لاہور کی فوج سے مقام [illegible] امرتسر میں گوروں کی بیڑ پر مقابلہ
ہوا - سکھوں کو بعد جنگ عظیم شکست ہوئی اور وہ چونیاں کے جنگلوں میں چلے گئے + جب یہ حال بڈھا دل کی شکست کا [illegible] کو
[illegible] اور جھنگ کے ضلعوں میں [illegible] کر رہے تھے بلا توقف فوراً مدد کے لئے [illegible] جو [illegible] مقیم تھا سکھوں کا بادشاہی فوج سے
[illegible] مقابلہ ہوا جس میں فوج شکست کھا کر بھاگی اور سکھوں نے بار بار مسلمانوں کو [illegible] شروع کیا + اگرچہ [illegible] علاقہ جات سیالکوٹ - وزیر آباد
بٹالہ - راولپنڈی - [illegible] سکھوں کا غدر [illegible] - مگر اس فوج اور زبردست قوم کی سرکوبی
[illegible] بلکہ روز بروز طاقت کی ترقی ہوتی گئی + ناظم نے ایک زبردست امرتسر میں چھوڑی اور سکھوں کی آمد و رفت - اشنان
درشن بند کر دیا اور دیپ مالا کے میلہ کی ممانعت کر دی + قریب دو سال یہی کیفیت رہی - بعد ازاں بھائی منی سنگھ نے جو کہ امرتسر میں بحالت سنیاسی فقیر
موجود تھے چار ہزار کے وعدہ پر میلہ دیپ مالا کرنے کی اجازت مانگی جو ناظم نے بخوشی منظور کر دی + بھائی [illegible] مشتہر کر دیا کہ تمام سکھ میلہ دیپ مالا
سنہ ١٧٩٥ سنہ ١٧٩٥ پر امرتسر کے درشن کریں - حاکموں نے اجازت دے دی ہے اور کوئی مزاحمت نہ ہوگی + [illegible] سکھ آنے شروع ہو گئے + مگر ناظم نے پہلے سے بہت
سی فوج امرتسر کو روانہ کی + یہ خبر پاتے ہی سکھ منتشر ہو گئے اور میلہ دیپ مالا نہ لگا + بھائی منی سنگھ جی گرفتار کئے گئے + اگرچہ سکھوں نے روپیہ
جمع کر کے ان کی رہائی کی خواہش ظاہر کی - مگر بھائی جی نے [illegible] کرنا منظور کر دیا + بھائی صاحب بہ ایں [illegible] شہید کئے گئے + ان کی
شہادت سے سکھوں میں اور جوش پھیلا + انہوں نے از سر نو مسلمانوں کو لوٹنا مارنا اور [illegible] پہنچانی شروع کر دی + اور قاضی
عبد الرزاق کو بھی بھائی تارا سنگھ گرفتار کر کے بجبر لاہور بھیجا تھا مار ڈالا + ناظم [illegible] ہزار گشتی فوج چھوڑی اور عام اعلان کر دیا
کہ کوئی گاؤں جہاں ایک بھی سکھ نظر آئے [illegible] دیا جائے گا اور نمبرداروں وغیرہ ذمہ دار قرار دئے گئے ان سے عہد نامے لکھوا لئے + تمام ہندو مسلمان
ان کے دشمن ہو گئے + اس طرح یہ لوگ پنجاب چھوڑ کر الوہ - ہانسی - حصار اور راجپوتانہ کی طرف چلے گئے + کوئی ادھر ادھر جنگلوں میں چھپ کر اوقات
بسری کرنے لگے + بوتا سنگھ نامی ایک سکھ جو ایک مذہبی سکھ تھا اسی طرح تر تاراں کے پاس جنگل میں چھپا رہتا تھا + ایک دن ایک [illegible] نے دیکھ کر
طعنہ مارا کہ یہ سنگھ نہیں - گیدڑ ہیں + یہ سن کر بوتا سنگھ جو اپنے ساتھی کے ہمراہ تھا آگے آ بیٹھا اور آتے جاتے راہ رو سے محصول اگراہنا شروع
کر دیا اور عرصہ تک کسی نے پوچھا کہ یہ محصول تو کس کا ہے اور کیوں لیتا ہے - تب اس نے خود ناظم کو ایک سخت چٹھی لکھ کر اپنے حالات سے اطلاع کی
[illegible] ایک سوار [illegible] اور وہ دونوں گرفتار کر کے [illegible] + اسی طرح کے [illegible] سکھ کئی [illegible] - اور مشربت شہادت
پیتے + بھائی منی سنگھ کے بعد بھی دربار صاحب میں ایک مسلمان مسی رنگھڑ نے قبضہ کر لیا اور اسکو عشرت گاہ بنایا - طوائف کا ناچ کروانا اور حقہ
پیتا + ایک سکھ بولا تا سنگھ نے یہ حال بیکانیر میں سکھوں کو جا سنایا + سکھوں کے جتھے دار نے تلوار اٹھا کر [illegible] میں رکھی اور
پکارا کہ کون سنگھ ہے جو اس رنگھڑ کا سر کاٹ لائے کو تیار ہوتا ہے + مہتاب سنگھ نے اٹھ کر ہامی بھری اور سکھا سنگھ نامی ساکن ماڑی کمبو تیار ہوئے اور تلوار اٹھا کر
سنہ ١٧٩٧ امرتسر کو روانہ ہو گئے + اور جیٹھ سنہ ١٧٩٧ میں امرتسر پہنچ بھیس بدل شہر میں داخل ہوئے اور اس کا سر کاٹ کر فرار ہو گئے + انہیں ایام میں
ادھر قطب الدین خان حاکم جالندھر نے موضع بڈھا جگ سنگھ کو گرداور کرتار پور سے نکال کر گوردوارہ [illegible] کو جلا دیا اور ہر ملک [illegible] کئی [illegible]
شروع کر دی + جب سردار [illegible] کو خبر ہوئی تو اپنے ساتھیوں کو لیکر ادھر [illegible]

Hindu Period and General

Punjab Gazetteer, Punjab District Gazetteers, Latest Census Report of 1911, as well as some earlier ones, Administration Reports after annexation by the British.

کوئی کسی کو پوچھنے والا نہ رہا۔ سکھوں کا خوف دہلی والوں کے دل سے بالکل اٹھ گیا۔ جب [illegible] نے ملک کی حالت روز بروز ابتر ہوتی دیکھی تو سکھوں کے قتل عام کا اعلان کیا۔

مخبری کرنے [illegible] - سر لانے والے - [illegible] اور سر کا [illegible] والے کے لئے علیحدہ علیحدہ انعام مقرر کئے۔ مگر سکھوں کی [illegible] اس [illegible] لاہور

کا خراج بھی تین سال تک دہلی نہ پہنچا - بادشاہ نے [illegible] فوج [illegible] روانہ کیا اور اسی فوج کا [illegible] لاہور [illegible]

[illegible] کو روپیہ خراج کا اور کچھ [illegible] وغیرہ دیکر [illegible] واپس دہلی گیا۔ سکھوں کو جب [illegible] کہ بادشاہی خزانہ جاتا ہے تو [illegible] [illegible] [illegible]

سکھوں نے [illegible] لیا۔ جب بادشاہ کو اس [illegible] کی خبر [illegible] تو ایک فوج سکھوں کی تنبیہ کے لئے دہلی سے روانہ کی [illegible] سنہ ۱۷۸۷

حکم جاری [illegible] سکھ [illegible] پر چڑھ گئے اور [illegible] [illegible] میں جا [illegible] گئے۔ [illegible] سکھوں پر [illegible] [illegible]

فوج واپس دہلی چلی گئی اور [illegible] اب پنجاب میں سکھوں کا نام [illegible] نہیں رہا۔ مگر فوج کی واپسی کی دیر تھی کہ سکھ پھر پنجاب میں [illegible] [illegible] شروع کر دی۔

کئی دفعہ خاص لاہور کے بازاروں میں [illegible] [illegible] اور لوٹ مار کر کے نکل گئے۔ نواب [illegible] [illegible] کی مشورت سے [illegible] [illegible]

اعلان کر دیا - [illegible] [illegible] سکھوں کے پیچھے [illegible] + ادھر سکھ [illegible] [illegible] [illegible] [illegible] سنہ ۱۷۸۸

[illegible] تو سکھ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] + اسکو

فتح [illegible] [illegible] واپس لاہور ہوا + اب [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] اور [illegible]

[illegible] لاہور [illegible] ہوا + جب نواب بہادر نے دیکھا کہ سکھوں کا انتظام [illegible] نہیں ہو سکتا تو بادشاہ [illegible] [illegible] [illegible] [illegible]

چنانچہ بادشاہ دہلی نے بھی [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] + یہ جاگیر پرگنات [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] بکرمی سنہ ۱۷۹۰

[illegible] امرتسر میں [illegible] رہے + اور لوٹ مار کا سلسلہ بند کیا + اس عرصہ میں سکھوں [illegible] [illegible] اتفاق تھا - [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] آپس کے [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [اور دسم گرنتھ کی بیڑ بھی تیار کی] [illegible] [illegible] [illegible] [illegible] [illegible] +

ساون سنہ ۱۷۹۱ میں [illegible] [illegible] نے انتقال کیا اور جب [illegible] [illegible] [illegible] سکھوں کا [illegible] [illegible] انتظام ایک جگہ رہنا مشکل ہے سنہ ۱۷۹۱

تو انہوں نے تمام سکھوں کو [illegible] دو [illegible] میں [illegible] [illegible] دل کو پانچ [illegible] حصوں میں تقسیم کر دیا - [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] پانچ حصے کئے گئے تھے + اول [illegible] [illegible] [illegible] [illegible] دوئم [illegible] [illegible] [illegible] [illegible]

[illegible] + سوم [illegible] [illegible] [illegible] [illegible] چہارم [illegible] [illegible] [illegible] [illegible]

پنجم میں [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] + اس ہر ایک [illegible] پانچ پانچ سو اور [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

اپنا اپنا ڈیرہ جا دیا + [illegible] [illegible] [illegible] [illegible] [illegible] امرتسر میں ہی [illegible] [illegible] [illegible] [illegible] [illegible]

کی طرف دورہ کرتا [illegible] [illegible] + جب نواب نے سکھوں کی [illegible] [illegible] دیکھا تو [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] + جب کہ سنہ ۱۷۹۲ سے سکھوں [illegible] [illegible] شروع کر دی + سنہ ۱۷۹۲

Sikh Period

۱۔ سیر پنجاب حصہ اول مولفہ رائے کالی رائے حصہ دویم [illegible] لالہ تلسی رام
۲۔ تاریخ گلشن پنجاب مولفہ پنڈت دیبی پرشاد ڈپٹی کلکٹر
۳۔ تاریخ مخزن پنجاب ۔ مولفہ مفتی غلام سرور لاہوری ۔ بہت مفصل
} از مطبع منشی نولکشور پریس

Account of Kabul by Elphinstone

ملتی رہیں جن میں بلند ہی یقین + اس سبب سے بانی ہو کر پنتھ خالصہ قائم ہوا اور سب ہندو [illegible] سنہ [illegible] سلطنت [illegible] قلعہ [illegible] گیا + مسلمانی فوج نے پر حملہ کیا گو
[illegible] + [illegible] خالصہ کو [illegible] سکھوں نے [illegible] مسلمانوں کو [illegible] + [illegible] لاہور [illegible]
[illegible] سیالکوٹ [illegible] کو [illegible] + [illegible] دھنی ۔ گکھڑ [illegible] + [illegible]
[illegible] بازار گرم رکھا + [illegible] مالیں [illegible] + آیا +
[illegible] لاہور [illegible] پنتھ خالصہ [illegible] + [illegible]
جب [illegible] + بادشاہ نے جب سکھوں کے [illegible] + مسلمانی فوج نے [illegible]
کے [illegible] سکھوں [illegible] +

پنتھ خالصہ

عہد محمد شاہ و عبد الصمد ناظم لاہور

بعد مرگ فرخ سیر کے عبد الصمد جو اب ناظم صوبہ لاہور ہوا [illegible] جو اکثر [illegible]
[illegible] سکھوں [illegible] مسلمانوں [illegible]
اور [illegible] + [illegible] عبد الصمد [illegible] +
سنہ ۱۷۷۸ ظلم و ستم شروع کر دیا + سکھوں سنہ ۱۷۷۸ میں [illegible] + [illegible]
سنہ ۱۷۸۱ [illegible] سنہ ۱۷۸۱ میں سکھوں [illegible]
طرف کوچ کیا + [illegible] دشمنوں [illegible] سکھوں [illegible]
سنہ ۱۷۸۲ گرم رکھا ۔ [illegible] سنہ ۱۷۸۱ [illegible] سنہ ۱۷۸۲ میں [illegible] سکھوں [illegible] + [illegible] جسپیر [illegible]
[illegible] + [illegible] پنتھ خالصہ [illegible] + [illegible]

عہد ذکریا خان یا خان بہادر

اور سکھوں [illegible] + [illegible] مسلمانوں [illegible] + بادشاہ نے عبد الصمد [illegible]
[illegible] محمد ذکریا خان خان بہادر کو ناظم مقرر کیا + [illegible] سکھوں [illegible]
[illegible] + [illegible] سکھوں [illegible] + سکھوں [illegible]
[illegible] سکھوں [illegible] +
[illegible] سکھوں [illegible] + [illegible]
سنہ ۱۷۸۲ [illegible] + [illegible] سنہ ۱۷۸۲ [illegible] + سکھ [illegible]
[illegible] + [illegible] لاہور [illegible] + [illegible]
[illegible] سکھوں [illegible] ۔ [illegible] مسلمانوں [illegible] ۔ [illegible]
[illegible] سنہ ۱۷۸۲ [illegible] ۔ [illegible]
سکھ [illegible] + [illegible] سکھوں [illegible] ۔ [illegible] ۔ [illegible] ۔ [illegible]
[illegible] ۔ [illegible] ۔ [illegible] ۔ [illegible] ۔ [illegible]
[illegible] ۔ [illegible] ۔ [illegible] + پنجاب کا ملک بالکل تباہ
ہو گیا تھا ۔ [illegible] + ادھر سکھوں کا [illegible] ۔ ادھر بادشاہی [illegible]
[illegible] ۔ [illegible]

وزیر خان نے سنہ دو ہجری بہادر شاہ کے ... جور و ستم شروع کر دیے + بندہ بہادر سنگھ پہاڑوں سے اترا - سکھوں کو ہمراہ لیکر سرہند پر ... آخر سنہ ۱۷۶۶ میں
مسلمانوں کو شکست فاش دی - وزیر خان بھی اس جنگ میں مارا گیا اور سرہند لوٹ لیا گیا ... سکھوں نے ... تھانیسر اور شاہ آباد وغیرہ
کے مسلمانوں کی حکومت ... کر کے سکھوں کا قبضہ کرا دیا اور تمام ملک میں ... دستور سابق دورہ کرتا تھا +

اورنگ زیب بہادر شاہ اجمیر میں تھا تو پنجاب کے ... سکھوں کی ... کے ... بادشاہ نے ... سے فوجیں بھیجیں - دہلی سے محمد امین خان
وغیرہ کو بہت لشکر دیکر بھیجا اور ناظم لاہور کو فوری حکم کو بھیجے + ہ دسمبر ۱۷۰۹ سنہ کو شاہ آباد کے گرد و نواح میں سکھوں سے بادشاہی فوج کا مقابلہ ہوا
اول شکست سکھوں کو ... ہزار ... بادشاہی فوج تا بہ مقابلہ نہ لا کر پیچھے ہٹی - مگر کمک پہنچی ... + مگر اتنے میں
بارش شروع ہو گئی اور دس روز برابر ... بادشاہی فوج ایسی سردی کی تکلیف کی عادی نہ تھی + ادھر سکھ ہر وقت
تکلیف ... + بادشاہی فوج پیچھے ہٹی + مگر بہادر شاہ نے شاہزادہ رفیع الشان کو اور بہت سی فوج دیکر بھیجا - جنہوں نے سہارنپور اور
... کے پاس ... سکھوں کا مقابلہ کیا کہ سکھوں کو پیچھے ہٹنا پڑا + بہت سکھ پہاڑوں میں گھس گئے اور باقی ... بندہ کے ساتھ لوہ گڑھ میں گھر گئے
... محاصرہ رہا - سکھ قلعہ کے اندر بہت تنگ آ گئے - کھانے پینے کو کچھ نہ رہا ... آخر ... بادشاہی فوج سے الگ ...
اپنے ... فوج سے بندہ کے ساتھ ... سکھوں کو ... مگر اس سے کیا ہوتا تھا + آخر بابا بندہ ... قلعہ سے نکل گیا +
قلعہ ... آیا اور خانخاناں اس شخص کو جو بندہ کا ... موجود تھا ... بہت خوش ہوا + بادشاہ نے بھی خوشی منائی مگر
... تو خانخاناں کو بہت سخت سست کہا + اور حکم دیا کہ جب تک بندہ کو نہ پکڑ لے منہ نہ دکھائے + خانخاناں نے لوہ گڑھ میں ڈیرہ جمایا اور
... پہاڑوں میں بندہ کی ... کی جستجو کی مگر کامیاب نہ ہوا + ادھر سکھ جب کبھی بادشاہی فوج کو غافل پاتے جنگلوں اور پہاڑوں سے نکل چھاپہ مارتے +
ادھر بادشاہ کا عتاب اور ادھر سکھوں کی ... خانخاناں ... گھبرا رہا +

سنہ ۱۷۶۹ ... سنہ ۱۷۶۹ میں بادشاہ نے ... ارادہ کیا - بہت سی فوج لیکر نکلا اور ... کو
بندہ کے مقابلہ کے لیے مجبور ... لاہور میں آیا + تین ماہ تک اس کی فوج نے پہاڑوں کی خاک چھانی - سکھ پہاڑوں اور جنگلوں میں ...
اور ... ہوا + اتنے میں بادشاہ ... سنہ ۱۷۷۲ کو فوت ہو گیا + اور بادشاہی فوج شہزادوں کے جھگڑوں
عہد جہاندار شاہ میں ... + سکھ میدان خالی پا کر پھر پہاڑوں سے نکل آئے ... سرہند میں داخل ہو گیا + اور ... کے دریا
پہاڑی ... کے دورہ کو نکلا - ... والے ... اور ... والے ... سرہند آیا +
وہاں سے ... دریا ... داخل ہوا - زمیندار ...
سنہ ۱۷۷۰ اطاعت قبول کرتے گئے + ... سنہ ۱۷۷۰ میں ... دریا ... جو لوگ سکھ ... ان سے معاملہ
زمین کا نہ لیا جائیگا + ... سکھوں کا مذہب ... + اور ... بہت سی فوج ... کرنال کی طرف ...
... + ... - ... کو تسخیر میں کیا + اور ... میں ... کو ...
دھکا دیا + مسلمانوں پر ... کوئی سردار بندہ کے مقابل میں ... + اب بندہ نے لاہور کی طرف بڑھنے کا ارادہ کیا
... ملتان میں
... اور ... بڑی لڑائی کا ... پہنچا اور وہاں سے ... والے ... دن بعد
سنہ ۱۷۷۱ نے اپنی برادری کی ... سنہ ۱۷۷۳ ... اور سنہ ۱۷۷۱ میں ... + سنہ ۱۷۷۰ میں بندہ
چنبہ کی سیر کو گیا - وہاں بھی ... سنہ ۱۷۷۲ میں اس عورت سے ... اجیت سنگھ پیدا ہوا ... زیر آباد میں آ رہا
عہد فرخ سیر ... + اسی اثنا میں بہادر شاہ مر گیا اور فرخ سیر تخت نشین ہوا + اسنے ... انتظام ملک کی طرف توجہ دی + محمد امین
... عبدالصمد خان ... فوجداروں کو بہت سی فوج دیکر سکھوں کا ... پنجاب کی طرف روانہ کیا اور صوبہ لاہور ... کا
... سکھوں کی فوج ... شکست کھا کر سرہند ... اور لاہور سے ... سکھ سرہند میں آ گئے ... اور وہاں سے لوہ گڑھ
سنہ ۱۷۷۲ میں جا پناہ لی + بندہ ... سنہ ۱۷۷۲ میں ... زور شور کی لڑائی ہوئی ... سکھ ... ملک پر
سنہ ۱۷۷۳ قابض ہو گئے - بندہ ... میں ... + مسلمانوں کی ایک دوسری کوشش بھی رائیگاں گئی + ... افغان
شمس الدین ... سکھوں پر چڑھ کیا + ... سنہ ۱۷۷۳ میں افغانوں کو شکست ہوئی + بادشاہ نے ... کوشش ...
فوجداروں کی ... نام ... بندہ ... کیا +
... بادشاہ نے ... سکھوں میں نا اتفاقی ہوئی - بندہ ...

انتخاب از تواریخ گرو خالصہ حصہ اول مصنفہ گیانی گیان سنگھ

عہد بہادر شاہ

بابا بندہ نے موضع سمر گڑھ علاقہ حصار میں پہنچ کر سری گرو گوبند سنگھ جی کے دستخطی ہر نامے کل پنجاب کے سکھوں کے نام جا بجا بھیجے + جلدی ہی ایک کثیر جماعت بندہ کے پاس
جمع ہو گئی - مسلمانی قصبوں کو لوٹنا شروع کر دیا + بجرنہ کا پاس شاہی خزانہ لوٹا اور جہاں ہو سکا پہنچی کر سمانہ کا ارادہ کا فیصلہ کر کے سکھوں کو شامل ہونے کے لئے بلا بھیجا + جلال الدین
جلاد جس نے گرو تیغ بہادر جی کو شہید کیا تھا اسی گاؤں کا تھا + سمانہ کو تین روز تک خوب لوٹا - لوگ بالعموم اشتہار دیکر سامنے آ رہے تھے + اس کامیابی اور کثیر لوٹ
کی خبر سنکر پنجاب کے جتنے ڈاکو و رہزن تھے سب بندہ کے ساتھ آ کر شامل ہو گئے اور سکھ بن گئے +

اب سمانہ سے کوچ کر کے بندہ نے گھڑام - ٹھسکہ - انبالہ - کنج پورہ ضلع کرنال (اصل وطن بایزید خاں صوبہ سرہند) - کالہ (پٹیالہ بجان گرو گوبند سنگھ سے منحرف ہو کر بھنگانی
سے بھاگ گئے تھے +) - مصطفےٰ آباد لوٹتے کھسوٹتے ہیلا ضلع کے موضع ٹھسکہ میں جا ڈیرا جمایا اور وہاں کا ڈکشن ہوتا دیکھ کر قصبہ کو لوٹ کر وہاں قتل عام کر دیا + ہزارہا ہندو اسی

سن ۱۲۶۴ بکرمی | بندہ کے مرید بن گئے اور سکھوں کی تعداد بڑھنی شروع ہو گئی + بجروساڈھورہ کو لوٹا اور قتل عام کیا مساجد و مقابر مسمار کئے + قلعہ مخلص گڑھ (اسکو مخلص خاں صوبہ دار

سن ۱۲۶۴ | سرہند نے ۱۷۳۳ میں تعمیر کروایا تھا) کو فتح کر کے اسکی مرمت بنوا کر نام لوہ گڑھ رکھا - گرد و نواح کے مسلمانوں نے انکار کیا ہی - مگر ہر طرف سے بندہ کے پکڑنے کی کوشش کا -
الغا بہر حال بادشاہ دہلی کے نام کا پکڑا گیا - سرہند کے مسلمانوں کو پکڑ کر بندہ نے قتل کروا دیا - ایک دن جس میں مسلمانوں نے پناہ لی تھی اسکا بعد قتل گڑھی کے نام سے مشہور ہے +
موضع چھت بنوڑ کے ہندوؤں کی شکایت پر وہاں کے مسلمانوں کی قتل عام کی + مانجھا کے سکھ اور اندر جو آئے ہو قوج جمع لیا تاکہ سکھوں کے جو بہادر
سکھ لاہور سے ہو کر بندہ کے پاس جمع ہو کر آ رہے تھے - بندہ کی کامیابی کا حال سنکر جدھر کو ہو گئے اور روپڑ پر حملہ آور ہوئے + جو مسلمانوں کو شکست دے کر
لوٹ میں کامیاب ہوئے + مسلمانوں کو بھاری کمک جو سرہند سے آئی تھی مگر سکھ اتنے میں کہ طرف پہنچے تھے سرہند سے جا ملے + بندہ جان کے آنے سے بہت خوش ہوا + اور جہاں

۱۲۶۴ | کو سرہند پر چڑھائی کرنے کا فیصلہ کر لیا + سرہند سے تین کوس کے فاصلہ پر موضع و ڈالی میں کھیت پڑا - چونکہ یہ ایک ہندوؤں و
مسلمانوں کی دھرم لڑائی تھی - تمام گرد و نواح کے جاٹ و مسلم ہندو ڈاکو و رہزن بندہ کے پاس جمع ہو گئے + خوب جم کر لڑائی ہوئی اور قریب تھا کہ سکھ
ہار جاتے کہ اتنے میں بابا بندہ بذات خود میدان میں آ گیا سکھوں کا حوصلہ بڑھ گیا اور مسلمانوں پر حملہ کر دیا گیا + بایزید خاں پکڑا گیا - مسلمانوں نے پیچھے قدم
اٹھائے + سکھ تعاقب کرتے شہر میں داخل ہو گئے - لوٹ اور قتل عام ہوئی + بایزید خاں اور سچا نند کو نہایت اذیت سے مارا گیا + اب بندہ نے
علاقہ میں دور دور تک سرداروں میں بانٹ دیا اور باج سنگھ کو سرہند کا حاکم کیا + گرد و نواح کے چودھری مقدم اطاعت قبول کرنے لگے اور عام
طور پر ہندو لوگ سکھ بننے شروع ہو گئے + بابا بندہ ہر روز ... سپاہ وغیرہ کرنال تک گرد و نواح میں اچھا کیا اور ملک میں اس کا انتظام جاری رہا - گرو گوبند سنگھ ... کے گورنمنٹ
... ... وغیرہ کے ... گیا +
ایک دن ملکی سنگھ کی شکایت پر قصبہ ... کے ... لوگوں کو سزا دے کر ... کی طرف بندہ بڑھا - وہاں سے اور قصبوں کو لوٹ کر ...
نذرانے وصول کئے (... نواب ... ... گرو گوبند سنگھ کی ... ... بخشی ... ... تھی - خواب
نے دفن کرا کر اوپر قبر بنوا دی) + دہلی سے بادشاہی فوج آئی - کرنال کے پاس لڑائی ہو کر بابا بندہ سنگھ شکست کھا کر پیچھے سرہند کو لکھا اور آ ملے +

سن ۱۲۶۵ | اور لاہور سے بھی بہت فوج آئی - اسی سن ۱۲۶۵ میں متصل قلعہ گورنمنٹ ... خانوں کو خونریز لڑائی ہوئی - سکھ شکست کھا کر قلعہ لوہ گڑھ کی طرف بھاگے + قصبہ ... کے
نزدیک جو لڑائی ہوئی جس میں بادشاہی فوج کو بھاگنا پڑا + بندہ اس وقت پہاڑوں میں گیا ہوا تھا + ان لڑائیوں کی خبر پاتے ہی پہنچ آیا - سکھوں میں اب سر اٹھانا آ گیا
+ مسلسل لڑائیاں ... ... لڑائی ہوئی - مگر بندہ کی موجودگی کا دو کا اثر رکھتی ہی ... (... ... اور بھی ... ...) ... ... بھاگ گئے + بندہ نے سکھوں کو جمع کر کے
سرہند پر از سر نو قبضہ کیا + بندہ نے اب فوج کو چار حصوں میں تقسیم کیا + ایک حصہ کو قصبہ تراوڑی علاقہ پانی پت میں لگا دیا - دوسرا خاص
سرہند میں رکھا - تیسرا قلعہ لوہ گڑھ میں اور چوتھے حصہ کو ساتھ لیکر لوٹ مار کا دورہ شروع کیا + قصبہ ... المعروف ... (...
دو بچے صاحبزادوں کو گرفتار کیا تھا) موضع کیوڑی (... ... ...) آئے تھے - اور مسلمانوں کو لوٹا سن ۱۲۶۶ میں سہارنپور کی طرف بڑھے + وہاں کے صوبہ دار علی محمد خاں

۱۲۶۶ | نے جہاد کا فتویٰ نکال کر حیدری جھنڈا اٹھایا اور علی محمد خاں فوراً سہارنپور سے دہلی کی طرف بھاگ گیا - ایک لاکھ سے زیادہ مسلمان اکٹھے ہو گئے + اتنے میں بندہ بڑھا اور وہ
کو فتح کر کے سہارنپور پہنچ گیا + لڑائی شروع ہو گئی - تین دن کی خونخوار لڑائی کے بعد مسلمانوں کو شکست ہوئی - سکھوں نے سہارنپور کو خوب لوٹا اور مسلمانوں کو قتل کیا +
یہاں سے بندہ نے جلال خاں نواب جلال آباد اور شاہجہاں پور کے رئیس ... ... کو دو ماہ تک لڑائی کے لئے تیار ہونے کا پیغام بھیجا اور خود دریائے گنگا کے کنارے مسلمانوں کے گاؤں کو
لوٹنے مارنے چڑھا + جو مسلمان بچ کر آتا زندہ نہ چھوڑا جاتا + بندہ نے معمول بنا رکھا تھا کہ پکا ... مسلمانوں کو قتل کروا دے ... ... بیٹا تھا + دو ماہ میں ... آباد پہنچ کر سکھ فوج
نے جلال آباد کو جا گھیرا - دو ماہ تک برابر لڑائی رہی چونکہ مسلمان بہت تھے اور ایک دفعہ سکھ بھی پیچھے ہٹے - بندہ ساتھ نہ تھا + گرد و نواح کے مقام سے بندہ نے سکھوں
کو پھر واپس بھیجا اور ملک ... و ... کے تمام سکھ جلال آباد کے قلعہ پر ٹوٹ پڑے - سکھ کامیاب ہوئے - قلعہ کو لوٹ کر سکھ واپس لوہ گڑھ آئے + بندہ نے وہاں
قیام رکھ کر علاقہ ... کا دورہ شروع کیا اور کثیر حصہ سکھوں کا جو پہلے جمع ہوئے تھے گرد و نواح میں تقسیم ہو کر ادھر ادھر بکھر گئے +

جب بادشاہ دکن میں تھا یہ سب حال سنکر دہلی کی طرف لوٹا - اور ... خان وغیرہ کو دہلی میں حکم بھیجا کہ جتنا جلدی ممکن ہو فوراً بارہ ہزار فوج لیکر سکھوں کا مقابلہ کرو
اسنے ... ... لڑائیوں میں متواتر سکھوں کو ہرا کر پہاڑوں میں بھگا دیا اور اپنے چچا زاد بھائی وزیر خاں کو ... ...

The Punjab (P.P.L. Lahore 9 G L, 7 or Z D 12(97))

by Lt. Col. Steinbach of the Maharaja's Service and of that of his Successors for 9 years — published London by Smith, Elder & Co, 65 Cornhill in 1845 A.D. —

Principally a compilation with result of his own observation — Authorities chiefly consulted have been Prinsep, Von Hugel, Murray, Sir J. Malcolm & Edward Thornton (the author of A Gazetteer of all the Countries West of the Indus).

Preface:— The author and compiler of the following work does not profess to be alive to the intentions of the British Government in respect to the Punjab but he thinks the annexation of that extensive and fertile country to the provinces of British India so necessary and unavoidable a result (sooner or later) of its present state of disruption, that he regards it as a duty to give his countrymen the clearest notion of the Sikh State it is in his power to convey.

Chapter II. But the desperate state of ~~Sikh~~ poverty to which a series of exactions on the part of the Government had reduced the Sikh landholders, induced them to rise and become plunderers on a large scale; and as a bond of union and excitement against their oppressors, they proclaimed the faith and tenets of Gobind Singh, the last acknowledged Gooroo or spiritual guide of the Sikhs and commenced marauding in large organized bodies under different chieftains. (Prinsep). In process of time, the Government neglecting to take precautionary measures, these united associations attained a dangerous degree of prosperity and ultimately formed a confederation for defence. But when through their resistance, the viceroy found the revenue diminishing he sent out troops to put down and disperse the Sikh confederacy and succeeding in this proclaimed death to all who should invoke the name of Gooroo Gobind......

The distractions arising from these repeated invasions of Ahmed Shah enabled the Sikh associations to revive and to acquire fresh strength by lending their military services as occasion arose to one party or the other, but it was not until the north of India had been overcome by the Marhattas

under the famous Malhar Rao Hoolkar that the Sikhs began to assume an independent attitude of ~~independence~~ importance. When Ahmed Shah had dispersed the Marhattas and returned to Caubul in 1761, leaving a governor with a very weak force to hold Lahore and collect Revenues, the Sikhs had become the occupants of the strongholds and fastnesses in different parts of the country and added greatly to their power & resources.

Amongst the Sikh chieftains who had thus profited by the anarchy of twenty years were the ancestors of Ranjit Singh one of whom Charrat Singh erected a small fortress at Goojerwalla not far from Lahore, and made it the rallying point for the association. The Governor of Lahore marching with a force against this mud fort was repulsed and from that moment the Sikhs began to organise themselves into a still more compact and formidable confederation. The Sikh Dul or assembly of chiefs and followers was publicly held at Amritsar and measures were concocted for offensive operations on a large scale.

احمد شاہ بہت فوج لیکر آیا اور بہت دفعہ آیا مگر جونہی اسکی پیٹھ پھری سکھوں نے پیچھا کرکے سر اٹھایا

اور شورش بہت [illegible] position سے جیت لی بلکہ مسلمانوں سے کچھ ادھر چھین لیا + [illegible]

فوج کا ستلج پار گزر جانے سے ۱۷۶۴ء میں آخری دفعہ کابل کو لوٹا اور پھر واپس نہ آیا

On his final departure, the Sikh Sardars or chieftains spread themselves over the country and occupied it as a permanent inheritance, every Sirdar, according to his strength, seizing what fell in his way, and acknowledging no superior nor submitting to the control of any body nor to any constituted authority whatsoever (Prinsep). The possession of each Sirdar was called a Missal but he exercised no absolute supremacy over it, for his followers exacted a share in the land proportioned to the service each had rendered, merely looking upon the Sirdar as the chief in the war and arbiter in peace. Twice a year the chiefs assembled at Amritsar and held a sort of council for the common good where important expeditions and other matters requiring combined efforts were discussed... But a horde of associated warriors acknowledging no system(?) overall authority or government was never destined, even in comparatively

civilized countries to enjoy permanent tranquillity or security. When, to employ the language of Prinsep, the link of a common enemy and common danger was removed and the chiefs were converted from needy adventurers to lords of domain, discords and mutual plunderings commenced. As temper, ambition, or avarice excited to contention, cause of quarrel was never wanting in the confusion of the coparcenary system. The disputes and divisions which subsisted in each lordship favoured the designs of the aspiring from without, whose aid being solicited by one of the parties, an opening was frequently found to ejcit both.

Amongst the chieftains who profited by this state of things Churat Singh and Mohan Singh were the most fortunate. After a series of intrigues and collisions extending over a period of twenty years from 1773 to 1791 the former being accidentally killed the latter found himself master of a considerable amount of territory which he administered to the advantage of his family until 1792 when he died leaving his son the famous Runjeet Singh.

Chapter III

From the death of the Maharaja Runjeet Singh may be dated the commencement of the scenes of anarchy and confusion which to this moment have existed in the Punjab. For some months previous to his demise from his extreme debility and loss of speech from paralysis, public business had been almost entirely neglected the revenue misapplied and order or method nearly annihilated. A few days previous to the event, the 28th of June 1839 the Maharaja conscious of his approaching end, ordered the whole of his superior officers, European and native to be assembled in his presence and caused them to take the oath of allegiance to the heir apparent his son, the Koowar Kurruck Singh; the consequences of which were that contrary to the general expectation he succeeded to the throne of his father without the slightest tumult or opposition. Runjeet Singh was surrounded in his last moments by his favourite minister the Raja Dhyan Singh, the chief officers of his household, and the principal ecclesiastics of the kingdom, upon which latter he bestowed

the most extravagant donations. Amongst other bequests, he directed that the far famed Koh-i-Noor diamond, valued at a million sterling which he had so disreputably obtained possession of from Shah Soojah should be given to the high priests of the celebrated temple of Juggernaut a place of great antiquity & sanctity, situated in the south of Bengal whither religious fanatics at a certain season annually are in the habit of making a pilgrimage from the remotest parts of India; but the intention of this latter bequest was not fulfilled and from recent accounts the Koh-i-noor is still in the Lahore treasury. For many years towards the latter period of his life Ranjit Singh had been hoarding treasure, which may be estimated to have amounted at his decease to about 8 crores of Rupees in cash or the same number of millions of pounds sterling with jewels shawls, horses, elephants etc to several millions more. Even at the present time although much has been abstracted from the royal treasury, during the constant succession of troubles, it is doubtful if any court in Europe possesses such valuable jewels as the court of Lahore. Some idea of the vast property accumulated by Ranjit Singh may be formed from the circumstance of no less than thirteen hundred various kinds of bridles, massively ornamented with gold and silver some of them even with diamonds being found in the royal treasury.

The funeral obsequies of this extraordinary man were too remarkable not to be mentioned here. Upon his death being made public, the whole of the Sikh Sirdars at Lahore assembled to do honour to his Suttee and four of his favourite queens together with seven female slaves having in conformity with the horrible practice of the country expressed their intention of burning themselves upon his funeral pile, preparations were immediately made for the solemnity. It is said that much dissuasion is exercised in cases of Suttee, ostensibly such may be the case; but in private every argument to the contrary is made use of by the relatives of the wretched victim & the promise once given cannot be retracted. A street of a double line of infantry having been formed

the procession proceeded at a slow pace to its destination, only a quarter of a mile distant and within the precincts of the palace. The corpse of the late Maharaja, placed upon a splendidly gilt car, constructed in the form of a ship with sails of gilt cloth to waft him (according to native superstition) into paradise was borne upon the shoulders of soldiers, preceded by a body of native musicians, playing their wild and melancholy airs. His four queens, dressed in their most sumptuous apparels, then followed each in a separate gilt chair borne upon the shoulders of their attendants; the female slaves following on foot. Before each of the queens was carried a large mirror and gilt parasol, the emblems of their rank. After them came the successor to the throne, the Maharaja Kurrack Singh attended by the whole of the Sikh Sardars barefooted and clothed in white; none but persons of noble rank being permitted to join the procession. To the last moment of this terrible sacrifice the queens exhibited the most perfect equanimity; far from evincing any dread of the terrible death which awaited them, they appeared in a high state of excitement and ascended the funeral pile with alacrity. The slaves also appeared perfectly resigned but less enthusiastic. The body of the Maharaja having been placed upon the pile, his queens seated themselves around it when the whole were covered over with a canopy of the most costly Kashmir shawls. The Maharaja Kharak Singh then taking a lighted torch in his hand pronounced a short prayer, set fire to the pile and in an instant the whole mass being composed of very ignitable material, was in flames. The noise from the tom toms (drums) and shouts of the spectators immediately drowned any exclamation from the wretched victims. It was with some difficulty that the Raja Dhyan Singh under strong excitement was prevented from throwing himself into the flames. Considerable doubt has been thrown over the sincerity of this intended act of self devotion; but the general opinion was that he fully intended it from the apparent absence of any motive for hypocrisy. The ashes of the founder of the

Sikh dynasty were afterwards collected together and thrown into the Ganges in conformity with the religious custom of the country.

It has been already stated the Maharaja Kurruck Singh ascended the throne of the Punjaub without obstacle; his son the Prince Nau Nihal Singh a brave but dissolute young man from whom much opposition was expected, having been absent at the time at Peshawar; but notwithstand the powerful auxiliaries of a well filled treasury a numerous & well appointed army and the able advisers of his late father, it is doubtful whether an individual could have been found less calculated to occupy the place of Runjit Singh than his successor Kurruck Singh. Naturally of very weak intellect his education also totally neglected, he soon proved himself wholly incompetent to hold the ~~reign~~ reins of government. Some years previous to his death Runjeet Singh had taken into his especial favour the Dogra family of his minister, the Raja Dhyan Singh consisting of his minister's son the Raja Heera Singh and his two brothers, the Rajas Goolab Singh and Soochet Singh; upon all of whom he conferred the title of Raja with princely jagheers (lands) for their maintenance. These men, although of good family were at one time so poor as to have served in the Maharajas irregular cavalry as common dragoons upon a rupee a day. The three brothers, however though almost uneducated, soon proved themselves men of such ability that they rapidly rose in Runjeet Singh's favour and latterly scarcely any affair of importance was undertaken by Runjeet that was entrusted to one of them. For a long time after the death of Runjeet their paramount influence over public affairs added to their prodigious wealth enabled them almost to hold the destinies of the Punjab in their own hands. They were however, more feared than liked, and looked upon with great jealousy by the other Sirdars. They were all singularly handsome and well mannered men and in their mutual correspondence made use of a cypher known only to themselves. As may be supposed the fraternity raised up many enemies. The most prominent among them were the Sirdar Cheyt Singh, Kurruck Singh's nearest friend

and confidential friend, the Mishr family in charge of the royal treasury, and many other influential Sirdars; the whole secretly aided by the Jemadar Khoshal Singh a nobleman of a very high rank and who had formerly filled the post of prime minister under Ranjeet Singh until superseded by Dhyan Singh; all anxious for the overthrow of the minister's family. The consequences of this powerful combination were that the Raja Dhyan Singh although still nominally prime minister found his authority virtually annulled. Revenge for the loss of power took possession of his thoughts and he soon found an opportunity of carrying his intention into effect. About this time the son of Kharrak Singh the prince Naw Nihal Singh returned to Lahore from Peshawar. To this young man the Raja Dhyan Singh now firmly attached himself, in the twofold expectation of ridding himself of his obnoxious rival, Cheyt Singh and obtaining the full restoration of his power and authority as prime minister. Aware of the ambitious views of Naw Nihal Singh against his father's rule, Dhyan Singh found little difficulty in persuading him of the necessity of the removal of his father's favourite. Cheyt Singh cajoling him with the prospect of his then superseding his father, from the known incapacity of the latter to govern the country. The murder of Cheyt Singh was consequently decided upon between them. A chosen band with the raja at their head, entered the palace at midnight and cutting down the sentries proceeded to the Maharaja's private apartments where Cheyt Singh also resided. Public report indeed accused Kurruck Singh of scandalous improprieties with his favourite Cheyt Singh. Upon hearing the tumult Cheyt Singh fled to the Maharaja's own apartments for protection but it availed him nothing: the assassins entered and actually murdered him in the king's presence. His body was carried out and thrown into a hole which was hastily dug up for the purpose. The murder of Cheyt Singh was followed by the imprisonment of the Mishr family and confiscation of their property. The Jemadar Khoosbal Singh (given to understand that his presence at court could be dispensed with) and various other Sirdars betook themselves to

their possessions. From this time the authority of the Maharaja de facto ceased; he was shortly after formally deposed and the prince Nau Nihal Singh assumed the reins of the Government. Thus far the Raja Dhyan Singh was successful in his project, but an unforeseen difficulty now awaited him; he soon found himself egregiously mistaken in his fancied control over the actions of Nau Nihal Singh. This prince also had his favourites and confidential advisers who were alike opposed to the raja and his family with the advantage of ability equal to the Raja himself, backed by the young prince's power and firmness of character.

His influence consequently became less than ever and for a time he was scarcely admitted to take any share whatever in the State affairs. To a minister so long accustomed to the sweets of power, this false position became scarcely supportable. Through the medium of his son the Raja Heera Singh, between whom and the Prince Nau Nihal Singh an intimacy had sprung up, and which Dhyan Singh encouraged by every means in his power he succeeded in reestablishing his position in the council but never to the extent he had enjoyed under Ranjit Singh or even under Khurruk Singh. The court of Lahore under its new ruler now became the seat of debauchery and intrigue. Secret and even pecuniary overtures were made by Nau Nihal Singh to the courts of Nepaul, Caubal and almost every other native power to induce them to rise against the English from all quarters simultaneously. Upon one occasion he became so excited when speaking of the British Government, in reply to some malicious representations made to him, as to draw his sword in open darbar (the levee) and proclaim his intention never to sheath it until he had measured himself with the English. This ridiculous vapouring earned for him the sobriquet of the Hotspur of the Sikhs; but notwithstanding the disregard of his bravadoes by the British Govt. it is tolerably certain that had he lived, a war with the Punjab and Nepaul would have been inevitable, and Afghanistan would have taken part in the quarrel.

Pending this state of affairs, the serious illness of the Maharaja

Khurruk Singh began to occupy public attention. The Dusehra fete held annually at Amritsar was omitted; and whispers of the Mahajas labouring under the effects of slow but deadly poison, daily intermingled in small quantities with his food, began to gain ground, not without strong suspicions of the sanction or at least connivance of his son Nau Nihal Singh. His death shortly followed, when one of the most extraordinary events occurred of which history presents a record. The funeral procession was much the same as the already described upon the demise of Runjeet Singh with this exception that only two selfdevoted victims sacrificed themselves to their horrible superstition. Returning from his late father's suttee the elephant upon which Nau Nihal Singh was seated in passing through the gate of the palace pushed against the brick work, when the whole came down killing the Raja Dhyan Singh's nephew who was seated upon the same elephant, upon the spot. and fracturing the skull of Nau Nihal Singh so dreadfully that he never spoke afterwards and expired in a few hours. The incident is generally supposed to have been premeditated and not the effect of accident, as stated by the Government; but the whole affair was so enveloped in mystery that even to the present day it has been found impossible to attach suspicion to any party and the matter has now long since ceased to occupy men's thoughts.

Chapter IV

The astonishment of the whole Sikh nation, at the intelligence of the death Nau Nihal Singh may be more easily imagined than described. Nobody in the provinces at first believed it! When however the news became confirmed, the consternation and regret were very great, for notwithstanding his impetuous and dissolute habits, he was nevertheless a youth of considerable ~~ability~~ ability and the only person capable of controlling the power of Raja Dhyan Singh and his brothers. The country by this singular catastrophe was thus suddenly plunged into an awkward dilemma! It was

at length decided by the advice of Dhyan Singh to offer the crown to the Prince Sher Singh a twin son of Runjeet Singh by his wife Mehtab. Considerable objection was at first offered by the Sikh Sirdars, upon the ground of alleged illegitimacy, Runjeet Singh never having fully acknowledged the twins as his offspring. The opposition however was for the time overcome and a messenger despatched to Sher Singh with the glad tidings. For some time previous this Prince had taken no part whatever in public affairs but lived in retirement on his property, a very beautiful spot named Batteeala, not far distant from Amritsar. Upon his arrival at Lahore, aided by Dhyan Singh he attempted to assume the government; but by this time the widow of Kurruck Singh, Chund Kaur, mother of Nau Nihal Singh, supported by a powerful faction, asserted her right to the regency on behalf of the yet unborn offspring of Nau Nihal Singh whose widow she affirmed to be enciente. This tale although not generally credited, supported by the influence of her party enabled her to assume the regency of the kingdom; all orders were issued in her name, and even Dhyan Singh assisted at her councils. The Prince Sher Singh seeing the overthrow of his hopes, returned to his country seat; and Dhyan Singh without assigning any particular reason, also shortly after withdrew from Lahore to his own possessions, a mountainous country called Jummoo, leaving his elder brother the Raja Gulab Singh in the post of Prime minister to the Queen Regent. Affairs continued in this way for a period of three or four months, when Sher Singh arousing from his lethargy determined upon testing his right to the crown by an appeal to arms. His first step was an application for assistance to the superior European officers in the Sikh Service; but it so happened that these officers with an exception or two were all absent from Lahore at the time, on separate commands; and in reply to Sher Singh's overtures all declined identifying themselves in any internal political commotion. Sher Singh thus left to his own resources, determined upon making a dash at the capital, trusting to chance and the hope of

gaining over the army for success. He accordingly once more left Butteealah with a body of not more than 500 irregular cavalry; but upon arriving within a few miles of Lahore, he was joined by two entire brigades with their artillery amounting to some 7000 men, with which force he immediately commenced bombarding the city. Upon the intelligence of the approach of Sher Singh and the defection of these two brigades, the Queen Regent retired into the citadel and having collected about three thousand troops under the command of the Raja Goolab Singh, Leva Singh and many other Sirdars of her own party determined upon defending herself to the last extremity. The bombardment continued for several days, but without any decided advantage on the side of the assailants, who naturally lost considerably more than the besieged, when the sudden arrival of the Raja Dhyan Singh (from Jummoo) to Sher Singh's camp, occasioned a cessation of hostilities and soon changed the state of affairs altogether. After some negotiations between the Queen Regent and Sher Singh (highly advantageous, it is supposed to the Raja who thereby also became fully restored to his former office prime minister) the Queen consented to deliver up the citadel and acknowledge Sher Singh's right to the throne. She was shortly after murdered by her own slave girls at the instigation of Sher Singh and Dhyan Singh, making good the political axiom, that the loss of life soon follows the loss of power.

It should here be observed, that the story of the pregnancy of Nau Nihal Singh's widow had already been discovered to be a gross fabrication, the young lady not being more than eight years of age and the marriage never even to have been consummated. The Queen having withdrawn from Lahore Sher Singh's accession to the throne was announced throughout the kingdom; but scarcely was he seated upon the throne, when the army conscious that through their instrumentality he had gained his object and instigated by large promises from the Queen's partizans commenced a course of anarchy and disorder which for several

months threatened the utter dissolution of the empire and the unavoidable interference of the British power.

The demands of the soldiery were, increase of pay and the dismissal of all officers obnoxious to them. These claims not being admitted, the most frightful outrages followed the government having no control whatever over the soldiery. The soldiers having elected a council of five of their comrades from each company in every regiment at Lahore to represent their demands to the Government, commenced by entirely annulling the authority of their officers many of whom they at once murdered. The plunder of the city then followed, in which it is supposed that not less than two thousand persons were assassinated or perished including all those Government writers and servants who had in any way ever rendered themselves obnoxious to the army. The house of General Court (who, it should be stated in common with the rest of the European officers had declined identifying himself with the politics of the country), was stripped of everything bare to the walls, & the general himself narrowly escaped assassination before he reached a place of safety. General Ventura, who upon the news of the outbreak had returned to Lahore had also a similar escape; the excitement, though without any ground whatever, being so great against the European officers. By this time the disaffection of the part of the army at Lahore had also found its way amongst the troops in the different provinces who emulating their brethren at Lahore, murdered the Governor of Kashmir in open court, upon his refusing to comply with some request from those miscreants, which he had no power whatever to grant. Lt. Col. Foulkes stationed with a large body of cavalry at Mundee, also fell a victim to the lawless excitement of his soldiers; universally regretted by all who had ever known him. Lt. Col. Ford another British officer after having been plundered of everything he possessed, by his men even

to the ring upon his finger, died at Peshawar from illness and ill treatment which place he just contrived to reach alive. It was the intention of the troops to have sacrificed the lives of all the European officers; but most of them having obtained information of this diabolical project, the attempts were frustrated by corresponding energy. This critical state of affairs continued for some months during which period there existed in fact no government at all, the soldiers doing just what they thought proper. One brigade, near Peshawar, intercepted and plundered a government treasure party escorting some seven or eight lacs of Rupees to Lahore. After paying themselves all arrears and two months in advance, they permitted the party to proceed with what remained. The soldiers at length tired of their own excesses, modified their demands throughout the whole army to the increase of one rupee per month, with a gratuity of two months' pay as the reward for their exertions in placing Sher Singh upon the throne. These terms being acceded to by the government tranquillity became partially restored; but from that period discipline and subordination may be said to have ceased in the Lahore army. The soldiers conscious of their power, cared but little for the authority of their officers, or even of the Maharaja himself. A certain degree of order, or at least of quiet, being thus re-established, the Maharaja by the advice of Dhyan Singh, accorded four months' leave of absence to the greater part of the troops to enable the minister to devote some attention to the internal administration of the country which, as may be supposed, had been almost entirely neglected during the military revolt. Necessary orders for the collection of revenue were issued; and the property of the most influential partisans of the late Queen Regent having been confiscated; the Queen herself effectually got rid of and others banished from Lahore, affairs began to wear a more favourable and tranquil aspect, and on the return of the troops from their homes, the Maharaja by the advice

of his European officers, wisely caused all arrears to be paid up. The consequences of this judicious measure were that the annual Dussera fete at Amritsar upon which occasion nearly the whole army is assembled and inspected by the Maharaja in person, passed off without the slightest tumult or disorder.

But this state of affairs was unfortunately not destined to be permanent. Sher Singh no sooner finding himself somewhat emancipated from the importunities of the licentious soldiery than he gave himself up to every species of debauchery passing the greater part of his time, when not engaged in the chase, either in drinking or in society of the worst description to the total neglect of all public business. A conspiracy which ultimately cost him his life was consequently formed against Sher Singh consisting of Lehna Singh Sandhanwalia Ajeet Singh, his own brother-in-law, and many other of the most influential Sirdars secretly headed by the prime minister the Raja Dhyan Singh. It may be here observed that upon all occasions Sher Singh expressed himself favourable to British interests; and in justice to his memory it should be added that it was solely owing to his constancy that General Pollock's army was allowed an undisputed passage through the Punjab to Peshawar after the disasters of the British at Caubal the Sikh Sardars all being strongly disposed to take advantage of this temporary contretemps to British affairs by attacking him. The refusal of Sher Singh to countenance this project only served to exasperate the confederation formed against him, although no opportunity offered of carrying it into effect until some time after. Affairs continued at Lahore in this state until the month of September, 1844 when the conspirators decided upon carrying out the plot they had formed against the Maharaja's life somewhat hastened by the supposition that he was in secret communication with the British Government with the view, seeking its protection. The Maharaja was consequently invited to inspect the cavalry of Ajeet Singh on the following

morning at a short distance from Lahore which he consented to do notwithstanding that he had been repeated cautioned of the plot against his life, and of his brother-in-law Ajeet Singh being a party to it.

On coming upon the ground, a party of cavalry badly dressed and appointed was so posted as to attract his attention and consequent displeasure. Ajeet Singh affected to excuse himself and desired one of his attendants to bring him an English rifle which he begged to present to the Maharaja and in the act of presenting it he dexterously turned the muzzle towards him and shot the Maharaja through the heart. A short conflict immediately took place in which the Maharaja's attendants were quickly overpowered; several were killed and the remainder took to flight. Sher Singh's head was then severed from his body and fixed upon a pole and carried all round the camp of Ajeet Singh. His body was claimed and given up during the day to two of Sher Singh's wifes and the usual suttee rites performed over it. In the mean time Ajeet Singh, after the committal of this atrocity, directed his steps towards the city, but meeting the Raja Dhyan Singh in his carriage he dismounted and got into it with the intention of returning together. It appears that a dispute took place between them respecting the future form of government, but which was quickly terminated by Ajeet Singh stabbing the raja to the heart. He afterwards caused his head to be cut off and sent it to his son, the Raja Heera Singh of whom further mention will be made. Ajeet Singh after having caused the whole of the late Maharajas family to be murdered even to an infant born the day previous in the zenana then shut himself up with his followers in the citadel. No sooner had the Raja Heera Singh recovered from the grief and stupor in which the murder of his father had plunged him, than he called upon the army to avenge the ~~death~~ twofold murder. His orders were promptly obeyed

by the troops and European officers then at Lahore and the citadel being infested a heavy fire of artillery was opened upon the walls which soon began to crumble before it; and a practicable breach being effected it was immediately carried by assault, and the greater part of Ajeet Singh's followers massacred. In the mean time Ajeet Singh foreseeing the result, endeavoured to escape by lowering himself by a rope from an unfrequented part but being seen and recognized by a party of soldiers, he was pursued and put to death his head severed from his body and taken to Heera Singh who rewarded the soldiers with 10000 rupees. Tranquility being again temporarily restored, a council with Heera Singh at its head was held at which it was determined to place a reputed son of the late Ranjeet Singh, Dhuleep Singh, the present Maharaja, a boy about 10 years of age, upon the throne with the raja Heera Singh as minister which was accordingly carried into effect immediately. But a very short time elapsed before the uncontrollable soldiery shewed their preposterous demands for increase of pay upon the same grounds as under the Maharaja Sher Singh) together with the dismissal of the whole European officers; demands with which Heera Singh had no alternative but to comply. But even these concessions (generally a mark of weakness) were insufficient to check the progress of anarchy and intrigue. The Raja Suchet Singh Heera Singh's uncle, jealous of his nephew's power resolved upon supplanting him in his position of minister. He accordingly with a few trusty followers (not more than fifty) left his native place Jummoo for the capital in the hope of gaining over the troops stationed at Lahore, for the accomplishment of his object, and which he was assured by his partisans was a necessary procedure. He however found himself egregiously mistaken: for Heera Singh who had notice of his uncle's intentions assembled and harangued the troops; and by his promises

so prevailed upon them, that upon Soochet Singh's arrival at Lahore, he did not find himself joined by a single soldier. Seeing this unexpected and desperate state of affairs aware also that Heera Singh had secured the passage of the river, and that flight was consequently impossible he shut himself up with his followers in a temple about three miles distant from Lahore with the determination of defending himself to the last extremity. He was soon after attacked by several thousand of the Maharaja's troops and although the party defended themselves for three hours against this large force, they were at length compelled by the fire of artillery to quit their hold; and after performing prodigies of valour in hand to hand combats were massacred to a man. His remains, however were respected and the usual Suttee rites performed over them. No sooner had Heera Singh freed himself from the attempt against his power than the two princes Kashmera Singh and Peshawara Singh, also reputed sons of the Maharaja Ranjeet Singh, declared themselves openly against him encouraged by his remaining uncle the Raja Goolab Singh the brother and the favourite wife (now widow) of Soochet Singh whose joint animosity against Heera Singh for the death of his uncle, knew no bounds. At their instigation, the princes crossed the Sutlege from Ferozepur, where they had been residing with about a thousand men. They were met, when a few miles upon their march, by some thousands of the Maharaja's troops and after a conflict of some hours, Heera Singh was again ~~against~~ triumphant. The princes made their submission to the Govt at Lahore and were then left at liberty. Heera Singh's next step was to effect a reconciliation with his uncle, which after considerable difficulty he effected. Hitherto success seemed to attend Heera Singh's measures but a third and more formidable combination was now formed against him and which terminated in his destruc[tion]

The army, over which Heera Singh in reality possessed no

control beyond what the power of administering to their capacity gave him, seeing his reluctance or more probably his incapacity to comply any longer with their preposterous demands lent themselves to any change at once likely to promote their object. The old Khalsa (state) chiefs who had ever been adverse to the Raja Dhyan Singh's family and the mother of young Maharaja who made no secret of her animosity towards the minister from his desire to keep the prince in a state of pupillage if not to usurp his authority, now formed themselves into a faction for the overthrow and destruction of the minister.

Heera Singh soon became aware of the combination formed against him; his first step was to enlist a large body of hillmen from Jummoo as a guard to his personal safety; his next to cut off the leader of the party the Sirdar Jowahir Singh, the brother of the mother and uncle of the young Maharaja, who backed by his sister and some of the military officers sought a command in the army. A knowledge of the minister's design or a resolution to precipitate a rupture induced Jowahir Singh to proceed, at the head of a party of the Khalsa troops, to the minister's house when a conflict took place which ended in the flight of Heera Singh and his adherents including his favourite councillor and confederate the Pundit Jella, their route being towards Jummoo. It appears their escape was connived at in order that the slaughter of the Raja Sahib's party which had been determined upon, should not take place in the city and cause greater commotion there and perhaps carnage.

They were however pursued by Jowahir Singh and several hostile Sirdars and overtaken about thirteen miles from Lahore. Heera Singh had with him besides the Pundit Jella, Mean Sohan Singh (the Raja Gollab Singh's son) and Meehan Singh; his force did not exceed five or six hundred men. An action took place, which ended in the discomfiture of the minister's party; he himself took refuge in a hut in the neighbouring

village, but being surrounded by the troops, who threatened to set fire to it he came out and was instantly cut down. His head together with the heads of Jella Pandit who was overtaken three miles beyond the scene of action, Mean Soban Singh, Mean Lal Singh and two others were brought to Lahore, carried about in procession and exhibited before the house which was formerly occupied by Kurrukh Singh and is now tenanted by Jowahir Singh. According to one account, Heera Singh was betrayed by his own followers; another represents the resistance was very fierce and that upwards of one thousand men fell on both sides; but this must be an exaggeration. Jowahir Singh has stepped into the place of the minister, but it appears that the voices of the Chiefs and army are in favour of Lehna Singh Majuthia (who was residing at Benares) who had been sent for as well as Prince Peshawara Singh; the latter had recently taken refuge from the resentment of Heera Singh at Ferozepur. The capital is said to be quiet but these successions of violent changes destroy all hope of permanent government in the Punjab at least during the minority of the Prince. Lehna Singh is a man of much ability as well as of honesty and possesses great influence among the Sirdars; but he must expect opposition from some of the sources of discontent which have caused the ruin of preceding ministers. Moreover the Jummoo Raja is not very likely to be a passive spectator of the destruction of his family and the Affghans are supposed to be preparing to take advantage of the troubles in the Sikh State to recover Peshawar.

Indeed the general opinion of the best informed authorities, namely the European officers lately in the Lahore service is, that tranquility never can be permanently established in the Punjab until under the firm rule of the British Government whose interference, it is fully anticipated will ere long become unavoidable.

Chapter VI. During the latter years of the rule of Ranjit Singh the tranquility which prevailed stimulated traffic and a considerable commercial intercourse between the Punjab, British India and Afghanistan was the result. Since the demise of the Old Lion however trade has declined owing to the distracted and insecure state of the country; the robberies upon the high roads, vexatious exactions in the shape of duties and tolls, interruptions to manufactures, the absorption of capital in military armaments and civil contests, the withdrawal of large monetary resources from circulation and their removal to places of security have all had their effect in checking and cramping mercantile operations.

Moorcroft, one of the earliest English travellers in the Punjab computed a pair of the most costly shawls at no less than 700l.

Chapter VII. After the overthrow of the Mohammedan power in the Punjab, the Sikh chieftains formed themselves into an oligarchy which like all similar institutions of which history preserves a record, gradually fell under the yoke of one family more potent than the rest, and at length of one man. The only government therefore of which the Sikhs have had any experience were the aristocratic and the despotic and judging from their conduct, and their internal prosperity under these respective systems we have no hesitation in coming to the conclusion that a despotism is the best suited to their temperament......

The condition of the peasantry, whom the farmers in the usual manner squeezed for rents, was always the most abject and pitiful that can be conceived.....The sovereign's due was seldom less than 1/4 of the estimated annual of the cultivable land......

Many of the Provincial Governors consequently [illegible] became rich and powerful chiefs and although in several instances, sprung from the dregs of the populace, attained a high rank, not only as lords of extensive provinces, but as officers of the state. [illegible]

This force, consisting of about 110,000 men is divided into regulars and irregulars; the former of whom about 70000 strong are drilled and

appointed according to the European system. The cavalry Branch of the disciplined force amounts to nearly 13000 and the infantry and artillery to 60000 more. The irregulars variously armed and equipped are nearly 40000 strong of which number upward of 20000 are cavalry, the remainder consisting of infantry and match lock men while the contingents which the Sirdars or Chiefs are obliged to parade on the requisition of the sovereign amount to considerably above 30000 more. The artillery consisted in Ranjit's time of 376 guns, & 370 swivels mounted on camels or on light carriages adapted to their size. There is no distinct corps of artillery as in other provinces but there are 4000 or 5000 men under a Daroga trained to the duty of gunners and these are distributed with the ordnance throughout the regular army. وردی - ہتھیار - سواری - کھانا، گھوڑا، خرچہ - گھوڑوں کی بجائی بنانی - فوجی خدمت کا عام لباس ہونا اور ورزش پر
فوج کی بھرتی کا طریقہ کی اسید + قواعد دانی + پنشن کا ہونا + ترقی قابلیت پر بجائے بنی خدمت + رشوت + قواعد دانی - قدر دانی - مجلس قواعد ضابطہ کا [illegible]
In 1882, the first European officers presented themselves (according to Prinsep) at Ranjit Singh's Darbar seeking military service and entertainment. These were Messrs Allard and Ventura who had served in the French army until the annihilation of Napoleon Buonaparte, deprived them of employment. Towards the close there were not less than a dozen receiving his pay. The greater part after his death resigned their commissions some of them retiring with ample fortunes.-----

The movements of the Sikh army in manoeuvring are too slow and they would in consequence be in danger from a body of British cavalry of being successfully charged during a change of position. They would also run the risk of having their flanks turned by their inability to follow the motion of an European enemy with equal rapidity.----

The muskets are of a very inferior stamp, incapable of throwing a ball to any distance and on quick & repeated discharge liable to burst. Their firing is very bad owing to the very small quantity of practice ammunition allowed by the Government, not more than ten balls out of a hundred, at the distance of as many paces would probably tell upon an enemy's ranks. They still prize

the old system of three ranks, the front one kneeling when firing and then rising to load, a method in action likely to create confusion. بیادہ سپاہی - لمبے پتلے - عمدہ خط و خال اور پوری ڈاڑھی والے ہیں - انکی ٹانگیں لمبی ہیں جسکے سبب اونچے معلوم ہوتے ہیں
اور بہت لمبے لمبے کوچ کئی دن تک متواتر کر سکتے ہیں + (ہیں اپنی رجمنٹ کے ساتھ) ایکدفعہ تیس میل یا ۳۰ روز میں کئی ۔۔۔ (گئی) ورکری
بیھوڑ تکلیف کو خوب برداشت کر سکتے ہیں + یہہ عادت کی بات ہے + ۔۔۔ لائن بنی ہے + وہ گروں یا پرانی قسم وں وغیرہ میں
رہتے ہیں + سپاہیوں کا رویے دیا جاتا تھا مگر کامیاب نہوا + انکو اسی لئے Iron-legged کہتے ہیں +

The cavalry of the Sikh army is very inferior in every respect to the infantry, and is composed of all sorts and sizes ~~of men~~ and ages and not of picked men as in the infantry ۔۔۔ نہ ہو دو ۔۔۔
On the field, the conduct of the Sikh cavalry has generally corresponded with their appearance and efficiency. They are totally deficient of firmness in the hour of struggle and only charge the foe when a vast superiority of numerical force gives them a sort of warranty of success. چنانچہ ۱۸۳۴ میں ۔۔۔ تھا - جب ۔۔۔ تو بھاگ گیا - اسکے ۔۔۔
انکی آدمی ۔۔۔ ۳۰۰ ہزار سوار ۔۔۔ دیا + ۔۔۔

The Akalees between two and three thousand men are without any exception the most insolent and worthless race of people under the sun.---- They however fight with desperation and are always employed on the most dangerous service ۔۔۔

Justice is a mere mockery ۔۔۔ فوجداری - مقدمات دیوانی + (Murray) محصول چنگی - زمین کا معاملہ
Capital punishment rare mutilation of limbs sometimes resorted. بہت ہوتا تھا ۔۔۔ سخت ۔۔۔ بالفعل
Trial by ordeal is sometimes claimed by the accused party

~~Chapter VIII~~. Population, Manners & Customs. Drink and lasciviousness was common — only relieving feature was charity. Kashmiris were equally bad — or worse no shame or decency, woman wanting in modesty and delicate feeling —

Appendix to Mr. Prinsep's Memoir of Runjeet Singh is quoted This was translated by Captain Murray and adopted by Prinsep. It gives rules about succession and property.

"Sense of shame or feelings of honour have no place in the breast of Jat and the same may be said of the men of other low tribes. They will make strenuous exertions for recovery of their wives after they have absconded, and will take them back as often as they

can get them, bickering even for the children the women may have had by her paramour as some recompense for her temporary absence and for the expense and trouble, they have incurred in the search for her."

<u>Chapter IX</u> Manner of Conducting affairs by the Maharaja is shown by an interesting dialogue – and dramatic scenes.

A good personal sketch of Fqir Azizuddin – as it appeared then in a Calcutta Newspaper

"The interview at Ropar" is copied from Steinbach's <u>Memorials of Afghanistan</u> [illegible]

<u>Chapter X</u> The Religion of the Sikhs

"But in the early part of the eighteenth century arose one of those remarkable men who in all ages and countries have been destined by the simplest means – the mere effort of <u>mind</u> – to effect a complete reform in the principles and practices of religious faith. Nanak Shah etc." [illegible] – – – – – – – –

"The unity and omnipresence of God were the tenets he enforced; and the immediate object which his teaching professed to have was to reconcile the conflicting faiths of the Hindus and the Mohamdens. An enemy of discord, he treated the convictions of others with great deference, though he firmly maintained that they were founded in error; and coupling this course of teaching with an extremely simple and devout manner of life, he neither created cabals among the people whom he visited nor raised up personal enemies and persecutors. The result was a very extensive conversion of his countrymen from the Brahmanical and Mohamden religions to a belief in pure deism. The new disciples of Nanak called themselves Sikhs – meaning followers. – – – – –

"Nanak committed his views and opinions to paper, producing a book of instructions to his followers which was multiplied by the agency of scribes."...

"Arjunmal improved upon the work of the great founder of the religion and compiled a volume called the Granth or book which thenceforth became the Bible or sacred guide of the people of the Punjab. But Arjunmal made enemies in the preparation of this work. Refusing to admit, the writings of a furious Hindoo zealot into the Granth.

on the ground of their inconsistency with the pure doctrines he considered himself bound to inculcate, a plot was formed to procure his arrest and imprisonment, which terminated in his death or assassination.

Hitherto the progress of the Sikh religion had been one of peace; it was now to be maintained, if not disseminated, by fire and sword. The Sikhs incensed at the treatment of Arjun mal took arms under his son Har Gobind and made war upon the Mahomdan rulers of the Punjab. The strife was bitter as long as it lasted and laid the seeds of irreconcilable hatred which to this hour subsists between the Sikhs and the Mussalmans. Har Gobinds' successors down to the time of Guru Gobind were continuously involved in contests with the rulers of the Punjab and at length quarrelled among themselves, for secular purposes had now mingled with holy objects and the thirst for territorial power ultimately took precedence of the protection and dissemination of the religion taught by Nanak as a motive for a resort to hostilities. From the time of Guru Gobind, the struggles of the Sikhs to reestablish themselves as a separate nation engaged their attention and as these matters have been treated of in the second chapter of this little work they need not be referred to here. Guru Gobind however did not suffer his duties as a leader of armed host to pervert his course of teaching.

"The precepts of the Sikh religion may thus be summed up:—

(1) There is no God but one God:— جس در [illegible] کو پرماتما کی پرستش کرو

(2) God made all men alike. He created no distinctions of caste; therefore are all such divisions offensive to the most high.

(3) The worship of idols is offensive to the Supreme power; therefore all ceremonies in which such false worship is encouraged are forbidden.

(4) نہایت نیک آدمی کو سرگ بھوگینگے - مگر جو ایسے نیک نہیں وہ دوسری دفعہ جنم کے جونی میں آوینگے اور یہ جیو انواع میں منتقل ہونگے
مگر گرنتھ میں دوسری جگہوں پر قرآن اور انجیل کی طرح آواگون کا مسئلہ کی [illegible] دائمی دوزخ اور نرک کی تعلیم ہے

(5) خالصہ یا سکھ پنتھ کی بچاؤ کے لئے تلوار اٹھانا روا ہے اور دھرم کے عوض جان و مال کو وار دینا درست اور فرض ہے

(6) غریبوں کو دان دینا نیک کام ہے

(7) گائے کا گوشت کھانا ایشور کی اپمان کرنا ہے

These are the leading principles of the religion of the Sikhs: but there are of course various provisions for the innumerable offences to which frail humanity is liable. The assumption of irresponsible power by Ranjeet Singh destroyed in some degree the potency of the Khalsa but as it still regulates the admission of converts the following sketch of the conditions of conversion as given by Sir John Malcolm, remains in full force to the present moment:—

"The Sikh converts continue after they have quitted their original religion, all those civil usages and customs of the tribes to which they belonged, that they can practice without infringing the tenets of Nanac or the institution of Guru Gobind. They are most particular with regard to their intermarriages: and on this point Sikhs descended from Hindoos almost invariably conform to Hindu customs, every tribe marrying within itself. The Hindu usage regarding diet is also held equally sacred: no Sikh descended from a Hindoo family ever violating it except upon particular occasions, such as a Guru-mata when they are obliged by their tenets and institutions to eat promiscuously. The strict observance of these usages has enabled many of the Sikhs, particularly of the Jat and Gujar tribes which include almost all those settled to the South of Sutlege to preserve an intimate intercourse with their original tribes, who considering the Sikhs not as having lost caste but as Hindoos that have joined a political association which obliges them to conform to general rules established for its preservation neither refuse to intermarry nor to eat with them.

The higher caste of Hindoos such as Brahmins Cshatriyas who have become Sikhs, continue to intermarry with converts of their own tribes, but not with the Hindus of the caste they have abandoned as they are polluted by eating animal food, all kinds of which are lawful to Sikhs, except the cow which it is held sacrilege to slay. [illegible]

[illegible] +

"The Mohamadens who became Sikhs intermarry with each other but are allowed to preserve none of their usages, being obliged to eat Hog's flesh and abstain from circumcision

سکھ لوگوں کو تمباکو کا استعمال منع ہے مگر شراب روا ہے جو وہ بہت پیتے ہیں اور سوچ لیتے ہیں کہ ان کی کمی کی تلافی [illegible] نہ دیکھا"
افیون اور بھنگ بھی برتی جاتی ہے

"The conduct of the Sikhs to their women differs in no material respect from that of the tribes of Hindoos or Mohammedans from whom they are descended; their moral character with regard to women and indeed in most other points, may from the freedom of their habits generally, be considered as much more lax than that of their ancestors, who lived under the restraint of severe restrictions, and whose fear of excommunication from their caste at least obliged them to cover their sins with the veil of decency. This the emancipated Sikhs despise, and there is hardly an infamy which this debauched and dissolute race are not accused, and I believe with justice, of committing in the most open and shameful manner."

یہ دو اس یورپی کی کتاب سے نقل کی ہے + Asiatic Journal میں سے

Appendix

سکھوں اور انگریزوں کے تعلقات شروع ۱۸۰۵ء سے لیکر دئے ہیں +
ہلکر جسونت راؤ ہلکر کے پیچھے انگریزی فوج کا پنجاب میں داخل ہونا اور لارڈ لیک کا [illegible] سے عہدنامہ ۱۸۰۵ء میں + ۱۸۰۸ء میں بونا پارٹ
کے ڈر سے انگریزوں کا مسٹر مٹکاف کو بھیجنا اور ستلج حد قرار پانا + عہدنامہ کی پوری نقل + ریاست ہائے پٹیالہ وغیرہ کے [illegible] سرکار
انگریزی کا اطلاع نامہ اور اس میں شرائط + [illegible] +
۱۸۳۱ء میں لفٹیننٹ برن اور مسٹر جیمس لدھیانہ میں کپتان ویڈ Wade بھی ملنے گیا تھا + ۱۸۳۵ء میں [illegible]
[illegible] اور نیا عہدنامہ جس کی شرائط کی نقل دی ہے

Copied 11-4-13 [illegible]

Notes from Tarikh-i-Ferishta
ending 1608

Jats

From Briggs' Ferishta Vol I pages 81 & 82

In the end of of the year (A.D. 1026) Mahmood marched against the Juts + residing in the Jood Mountains, who had molested his army on its return from Somnath.

+ Note:- We have no satisfactory account of these Juts; but there seems reason to believe them to be a horde of Tartars of the same stock as the Getae, so often mentioned in ancient history and who are so frequently noticed in the wars of Tymoor by Ibn Arab Shah and Shureef-od-din Alli. It is conjectured even, that the Jats, the gallant defenders of Bhurtpoor, are a branch of the same people. My friend Col Tod has in his possession a long description of this people and inscriptions in the nail-headed or Buddhist character of the fourth and fifth centuries regarding them. They had then a kingdom in Northern India whose capital was Salindrapoor.

Mohamood having arrived at Mooltan and finding that the country of the Juts was intersected by rivers, he ordered 1400 boats to be built each of which was armed with six iron spikes projecting from the prows and sides to prevent their being boarded by the enemy who were expert in that kind of warfare. In each boat were twenty archers and five naptha men to attack and set fire to the enemy's flotilla. The Juts having intelligence of this armament sent their wives and children, together with their most valuable effects into the neighbouring islands and launching according to some 4000 and according to others 8000 boats ready manned and armed they prepared to receive the Mohamdans. The fleets met and a desperate conflict ensued but the projecting spikes of the Mohamdan boats did such execution when they ran against the craft of the Jats that several of them were overset. The archers at the same time plied their arrows with such effect that many of the enemy leaped over board. Some of Jat

boats being in the mean time set on fire communicated their flames to the others; some were sunk, some boarded and others endeavoured to fly. From this scene of confusion few of the Juts escaped so that those who were not killed fell into the hands of Mahmood.

It is a curious fact that this naval engagement occurred at the same place where Alexander equipped his fleet thirteen centuries before.

ملک التونیہ [illegible] ملکہ رضیہ بیگم سے [illegible] ککھڑوں - جٹوں و دیگر قوموں کی ایک فوج بھرتی کی (صفحہ ۱۲۲ جلد اول) [illegible] Cff 12-4-13

Famine and Plague in 1033 A.D. The famine (drought and) extended over many parts of the world & was succeeded by a pestilence which swept many thousands from the face of the earth; for in less than one month 40000 persons died in Ispahan alone. Nor did it rage with less violence in India where whole countries were entirely depopulated. In the neighbourhood of Mosul and Baghdad also the (foodry) plague raged to such a degree that hardly a single house escaped without losing one or two of the family. (Briggs' Ferishta Vol I page 103)

Gakkurs inhabited the country along the banks of the Nilab upto the foot of the Sewalik hills. These Gakkurs were a race of wild barbarians without either religion or morality. It was a custom among them as soon as a female child was born to carry her to the door of the house and there proclaim aloud holding the child in one hand and a knife in the other that any person who wanted a wife might now take her, otherwise she was immediately put to death. By this means they had more men than women, which occasioned the custom of several husbands to one wife. When this wife was visited by one of her husbands, she left a mark at the door which being observed by any of the ~~other~~ husbands he withdrew till the signal was withdrawn [illegible]

[illegible]
[illegible]

Note:— Infanticide appears, therefore to be an ancient custom among this people. It was probably introduced by the Scythian hordes in their emigrations to India. The plurality of husbands is now I believe confined to the Indians of the western coast (Briggs Ferishta Vol I p 183, 184

Sheikh Fureed. In the glorious reign of Gheias ud-deen Balban there flourished at Delhi, besides the great men who have already been mentioned, the learned and celebrated Sheikh Fareed Musaood entitled Shukraganj Shaikh Baha-ud-din Zacharia and his son; also Sheikh Badur-ud-din, Aarif of Ghizny the philosopher, the learned and holy [illegible], also Siddy Mowla & others.
Briggs Ferishta page 271 Vol I

Famine of 1291 A.D. No rain fell in these provinces in A.H. 690 and a famine ensued by which thousands of Hindus daily died in the streets and highways while whole families drowned themselves in the river. [illegible] (Briggs Ferishta Vol I pag 301

King Ala-ood-Deen asked Kazi Moghees-ud-din:– "From what description of Hindus is it lawful to exact obedience and tribute" ~~from all infidels~~ The Kazi replied:– "It is lawful to exact obedience and tribute from all infidels and they can only be considered as obedient who pay the poll-tax and tribute without demur even should it be obtained by force; for according to the law of the Prophet, it is written regarding infidels "Tax them ~~to the extent that~~ they can pay or utterly destroy them". The learned of the faith have also enjoined the followers of Islam; "to slay them or to convert them to faith;" a maxim

conveyed in the words of the Prophet himself. The Imam Huneef however subsequently considers that the poll-tax or as heavy a tribute imposed upon them as they can bear may be substituted for death and he has accordingly forbidden that their blood should be heedlessly spilt. So that it is commanded that the Juzeea (poll-tax) and Khiraj (tribute) should be exacted to the uttermost farthing from them, in order that the punishment may approximate as nearly as possible to death." The King smiled and said "You may perceive that without reading learned books I am in the habit of putting in practice, of my own accord that which has been enjoined by the prophet." Briggs' Ferishta Vol I page 349

Grain Magazines. In order to support his large army he raised to keep out the Mooghals, King Alla-ood-Deen caused an edict to be proclaimed, which he strictly enforced throughout the empire, fixing the price of every article of consumption. To accomplish the reduction of the prices of grain in particular, he caused large magazines to be built upon the rivers Jumna and Ganges and other places convenient for water carriage, under the direction of Mullik Kubool. This person was authorized to receive half of the land tax in grain; and the Government agent supplied the markets when any articles rose above the fixed price. ۱۰۰ [illegible] Briggs

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The King himself had a daily report laid before him of the quantity sold and remaining in the several granaries; and overseers were appointed in different markets to inform him of abuses which were punished with the utmost rigour

[illegible]

It was in the reign of [illegible] that the following holy men flourished

شیخ بہاؤالدین زکریا ملتانی + شیخ رکن الدین ابن صدرالدین عارف + شیخ فرید الدین گنج شکر تا شیخ علاؤالدین اجودھن + شیخ نظام الدین اولیا دہلی
and many others.

Khatrees began to be employed for murders etc in the conspiracies of Syud Kings against each other. One of such Khatris was Sadanand and another Sidpal.

About this time, advices were received that Ahmed Khan, the son of 'Mobarak Khan Lodi Governor of Lucknow had become a convert to the Hindoo doctrine, on which he was put in prison by order of Sikandar Lodi.

Note:- It is difficult to believe that any one brought up in the simple creed of Islam, should himself become an idolator; he could not according to Hindu usage have been received as a convert; yet it is quite natural that viewing the moral practice of the Hindus he should have ceased to persecute them or to believe that they must necessarily be damned because they did not embrace the Moslem faith. A conviction of this nature, and an expression of such a sentiment, might under Sikander Lodi have subjected the ~~traveller~~ true believer to the imputation of downright apostacy from the true faith (pg. 582

Before Sikander ascended the throne he had once a quarrel with a holy man who maintained that it was highly improper for a King to interfere with the religion of his subjects, or to prevent them bathing at places to which they had been accustomed to resort for ages. The prince drew his sword and said, "Wretch! do you maintain the propriety of the Hindoo religion?" The holy man replied, "By no means: I speak from authority: Kings should not persecute their subjects on any account." This answer pacified him (Vol I page 587

It is mentioned that about this time, a Brahmin whose name was بودھن and inhabitant of Kataen near Lucknow being upbraided by some Mohamdens on account of his faith

maintained "that the religions of both of the Moslems and Hindoos if acted on by sincerity were equally acceptable to God."
As this opinion had been supported with some ingenuity and much argument by the Brahmin, the subject came to be discussed publicly before the Kazies of Lucknow and the Brahmin was ordered to appear. On this occasion Kazee Peeala and Sheikh Budr both residing at Lucknow, had different opinions and the arguments of the Brahmins having made some stir in the city, Azim Humayoon the Governor thought fit to send all the parties to Court at Sumbhul, where the king who was fond of hearing disputations on religious subjects, directed the most learned men in his empire to assemble and argue the point of faith with the Brahmin. The following persons were accordingly brought together:—

میاں قادر بن شیخ راجو ۔ میاں عبد اللہ الیاس ۔ میاں الہ داد تلنبہ والہ ۔ سید محمد بن سید خان دہلی
ملا قطب الدین ۔ ملا الہ داد صالح سرہند ۔ سید امن ۔ سید برہان ۔ اور سید احسن قنوج
سید صدر الدین قنوج ۔ میاں عبد الرحمن سیکری ۔ میاں عزیز اللہ سنبھل والہ

All these persons were present at the disputation. After many arguments the learned men were of opinion that unless the infidel, who had maintained the Hindoo worship to be equally acceptable to God as that of true faith should renounce his error and adopt the Mohammeden religion, he ought to suffer death. The Hindoo refused to apostatise and was accordingly executed while the Musluman doctors were rewarded with gifts.

یہ معاملہ (۱۴۹۹ عیسوی ۲۷ ...) ۹۰۵ ہجری ۲۷ ... Vol I page 576

Even Hindoos, who had hitherto never learned Persian commenced in Sikandar Lodi's reign to study Mohamden literature.
(Briggs Ferishta Vol I Page 587

سکندر ایک سنار ہندو کا بیٹا تھا + بہلول ہجری ۸۹۴ مطابق ۱۴۸۸ میں مرا +
گو ... اس بہلول لودی کا ... میں پیدا ہوئے +

In 1505 Supplies in Sikandar's camp failed suddenly owing to the free intercourse with the Banjaras being cut off. Note: This is the first mention we have of this useful class in the Mohammdan history. ... ہمیشہ ... میں ... + ... اور ...
Briggs Ferishta Vol I Page 579 ... مشہور ہیں

Outline of Ferishta by Briggs

After a rapid and imperfect account of Hindoo history previously to the Mohamden invasion, Ferishta gives a sketch of the conquests of early Arabians in Persia, their progress into Chorasmia and their settlements in the north-eastern parts of Iran. The detailed portion of his history commences in the year 977 with the origin of the dynasty of Ghizny. It was then the Mohamudans first came in contact with the Hindus. but no permanent establishment east of the Indus took place for half a century and shortly after the Indians with the exception of those in the Punjab shook off the Mohammudan yoke. In the year 1191 they again became subject to the attacks of the Moslems who in 1206 founded the Kingdom of Delhi. Nearly a century elapsed in rendering this power stable when in 1294 the first Mohamden soldier ventured to cross the Nerbudda and a small army invaded the Deccan. At this period the Delhi Kingdom had attained its zenith under the rule of its first conquerors; and not only successfully resisted all the efforts of Chengiz Khan to subdue it but even afforded an honourable retreat to thirteen kings of eastern Asia which had been expelled from their thrones. But Delhi was doomed to witness a downfall more sudden than its elevation.

Seven dynasties had passed away in three centuries and the last had sunk to a low ebb when Tamerlane invaded India in the year 1400. This warlike chief however found so little to induce him to retain the conquest that after having sacked the country and committed unheard of cruelties and ravages, he abandoned it without leaving one soldier behind to entitle him to consider it as part of his vast dominions. During the ensuing century three more dynasties reigned in Delhi, and the imbecility of the

house of ~~Delhi~~ Lodi enabled Babar at the head of 12000 men to subdue the empire in 1526 and to establish the house of the Great Moghal a member of which family still occupies the shadow of a throne, that once belonged to one of the most powerful monarchies in the universe. 1827 A.D.

Previously to the conquest by Babar several Mohamdan governors of provinces had raised themselves into independent Kingdoms which they continued to rule till a few years before Ferishta wrote his work in 1612. Nearly about that period most of them had become gradually subjugated by Akbar to the parent empire, and his descendent Aurangzeb could make it his boast that in his reign only one Mohamdan ~~servant~~ sovereign issued his mandates throughout all India.

Besides the Delhi history, therefore the author has had occasion to detail the events occurring throughout thirteen independent Kingdoms which existed for the greater portion of two centuries.

Babar's invasions of India

b. 884 A.H. d. 937 Dec 1530

In 1507 Babar had a design of establishing himself in India. Babar on the advice of his nobles began his march towards India. He was detained for some time among the mountains and finding his means deficient, he for the present gave up his intentions

In Ibrahim's reign the Afghan chiefs settled in India nearly subverted his power, and Babar deemed it a favourable opportunity to establish himself in a quarter the conquest of which he had long meditated. He failed, however, in four successive campaigns but eventually succeeded in his fifth and last attempt

(1) Babar's first campaign took place in A.D. 1519. On that occasion he marched his army as far as the Indus to where it is called the

Neelab; he overran with his troops all the countries on his route and crossing the river, advanced to Berah in Punjab. In this province he levied a contribution of 400000 Sharookhies on the inhabitants instead of permitting his troops to plunder. پہاڑ سے ابراہیم [illegible]
بھیرہ اور پنجاب پر بابر نے تیمور کی فتح کا حق جتایا + بابر نے چار لاکھ شاہرخی زر فدیہ لے کر چھوڑ دی -

Having appointed Hussun Beg Atka governor of the countries which he had subdued, as far as the Chenab he marched in person against the Gukkhars and laid siege to the fort of Bishala. The Gukkurs sallied but were defeated by Dost Beg Moojal and the king in person cutting off their retreat to the fort compelled them to fly to the mountains. The fort of Bishala in which was considerable treasure, fell without opposition to Babur; in which having left garrison he returned to Kabul.

(2) In the latter end of the same year Babur returned a second time towards Hindustan in order to reduce Lahore

یوسف زئی لوگوں کو شکست دیتا پشاور و پنج تلہ کی مرمت کی اور سندھ دریا تک بڑھا جب خبر ملی کہ سلطان سعید کاشغر کا بادشاہ بدخشان
کی طرف بڑھا چلا آتا ہے جس کے سبب بابر جہلم سے واپس لوٹا +

Babar before return left Mohammed Sultan Mirza with 40,000 horse to prosecute the war in the East.

(3) In the year A.D. 1520 Babur marched a third time towards India, attacking the Afghans on his route. سیالکوٹ کے لوگ بچے پر قلعہ سے اطاعت قبول کی
جس کے سبب لوٹے قتل جانے سے بچ گئے + مگر سیدپور (امین آباد) نے ڈٹ کر مقابلہ کیا - سب فوج قلعہ تلوار کی گھاٹ اتری اور ان کے
قبائل قید ہو کر کابل گئے + پھر بابر کابل سے قندھاریوں کے حملہ کرنے کی خبر ملی - ہندوستان کا معاملہ کو چھوڑ بابر پیچھے چلا گیا اور وہاں
تین سال لڑائی جھگڑوں کے بعد قندھار فتح کر لیا +

(4) Soon after the occupation of Kandahar, Dowlut Khan Lodi an India chief, (at Lahore) apprehensive of treachery on the part of Ibrahim Lodi King of Delhi sent a deputation to wait on Babur at Kabul, offering to place Lahore in his hands. In the year 1524, Babur having augmented his army advanced through the territory of Gukkurs to within six coss of Lahore where he was opposed by Behar Khan Lody and Bhiku Khan Lohani, Indian officers stationed in the Punjab; but they being defeated with great slaughter Babur entered Lahore in triumph, when he set fire to the bazar, a superstitious practice common

among the Moghals. Babur remained only four days in Lahore before he proceeded against Depalpur. The garrison having forced him to risk an assault he put the whole to the sword. Dowlut Khan Lodi who had been expelled from Lahore by the king of Delhi and had taken protection among the Balochees, who at this time held Multan in subjection, now joined Baburr at Depalpur together with his three sons. He was favourably received and being inrolled among the nobles of the Court was appointed governor of Jallundhar, Sooltanpoor and other districts of the Punjab.

Dowlut Khan proposed to Babur to send a force to Dera Ismael Khan where several hostile Afghan Chiefs had collected a force. The king prepare to do so when Dilawar Khan the youngest son of Dowlut Khan Lody acquainted Babur privately that his father and brother only wanted to separate the Mooghul troops in order to fall on them. On enquiry Babur became convinced of the truth of this information and ordered Dowlut Khan and his son Ghazy Khan into confinement. On crossing the Sutlej however and advancing to Nawshehra he caused them to be released and conferred the revenues of Sultanpoor on them for their subsistence. On reaching Sultanpoor these chiefs collecting their families fled to the hills; on hearing of which circumstance Babur conferred on Dilawar Khan the title of Khan Khanan and gave over into his hands the family estates but as the desertion of Dowlat Khan greatly effected he deemed it inadvisable to prosecute any attempt on Delhi this year. Accordingly he proceeded to Lahore and made the following arrangements for the government of his newly acquired province: He appointed Meer Abdul Aziz governor of Lahore, Khoosrow Gohultash governor of Sealkote; Baba Kushka, under the orders of Sooltan Alla-ood-Deen (brother of King Ibrahim Lodi) was made governor

of Depalpoor and Mohammed Ally Tajick governor of Kullanore, after which Babur returned to Kabul.

During his absence, Dowlut Khan Lodi found means to ~~his~~ sieze his son Dilawar Khan who had betrayed him and put him in chains; he then marched to Depalpoor and attacked the prince Alla-ood-Deen Lody and defeating him recapied his country. Alla-ood-Deen fled to Kabul and Baba Kashka the mogol general retired to Lahore. Dowlut Khan now sent 5000 Afghans to recover Sealkote but Meer Abdul Aziz governor of Lahore having marched with reinforcements to the assistance of Khosrou Gokultash ~~the~~ the Afghans were defeated and Meer Abdul Aziz returned to Lahore

Meanwhile Ibrahim Lody King of Delhi proceeded against Dowlat Khan and his son; but such was the influence of these officers that they contrived to sow dissensions in the King's camp at Bejwara and gained over a part of the troops: the remainder were compelled to return to Ibrahim Lody without risking a battle. Alla-ood-Deen Lody now returned from Kabul to Lahore conveying Babur's orders to his officers in these parts to join him with their forces, and to march towards Delhi; and Babur promised that he would support them in person, as soon as his affairs in Kabul should permit. Dowlut Khan and Ghazi Khan Lodi hearing of this determination on the part of Babur wrote to the Moghal Chiefs that they were also prepared to espouse the cause of Alla-ood-Deen and to aid in raising him to the throne of Delhi. The Moghals having obtained for Babur the formal cession of all the countries west of Lahore permitted Alla-ood-Deen to join Dowlut Khan in order to prosecute his pretensions.

علاؤالدین لودی نے دولت خان وغیرہ کی مدد سے چالیس ہزار سوار لیکر دہلی کا محاصرہ کیا + ابراہیم آگے مقابلہ
پر بڑھا مگر اسکی فوج رات کو چھاپہ مارنے سے منتشر ہو گئی + صبح اس نے علاؤالدین کی فوج میں بے ترتیبی پر حملہ
کو غنیمت جانکر ابراہیم نے بڑھکر اسکو شکست دی اور علاؤالدین بہت مصیبت میں پنجاب کو لوٹا + اس [illegible]

موقعہ پر علاؤ الدین کے کام کو بگڑا دیکھ غازی خاں لودی نے اسکا ساتھ چھوڑ دیا - اور کلانور پہنچ اس جگہ کو فتح
کر لیا اور میں آ کر ڈیرا جا بیٹھا + یہ بابر ہندوستان پر چڑھا + [illegible] کی طرف کیا گا
مگر پھر وہاں سے نکل پہاڑوں کا راستہ دہلی میں شاہ ابراہیم سے جا ملا اور اسکی موت تک اسکے ساتھ رہا +

(5) Babur hearing the defeat of Alla-ood-Deen Lody awoke from the dream of indolence and luxury in which he had for some time indulged in Kabul, and on Nov 15th. 1525 A.D. marched the fifth time towards Hindostan. He was joined on this occasion by his son Hamayoon ہمایوں and [illegible] [illegible] + ۱۱ [illegible]

On the 15th Dec Babur crossed the Indus and having mustered his army found it ~~to~~ consist of only 10,000 chosen horse. Proceeding then across the Behut he advanced to Sealkote where he was met by Alla-ood-Deen Lody as also by Mohammed Ally governor of Kullanore and Khwaja Hussein collector of the revenues. Dowlut Khan and his son Ghazy Khan Lody who considered themselves in the service of the King Ibrahim were at this time encamped on the banks of the Ravi near Lahore with an army of 40000 men, but on Babur's approach they retreated, Dowlut Khan to the fort of Mulwut and Ghazy Khan to the hills. Babur having invested Mulwut it capitulated after a few days; and Dowlut Khan who had some days before put on two swords, and boasted of the manner in which he would beat Babur, was ordered to appear with these two swords hung round his neck. Notwithstanding his conduct the King subsequently forgave him and took him into favour. When the gates of Mulwut were opened the troops eager to plunder, rushed in without orders. Babur was provoked at their conduct, and mounting his horse, galloped in among them, and was under the necessity of using violence to prevent outrage. On the spur of the moment he killed by accident an officer of rank of his son Hamayoon and though lamented the circumstance, it is certain his presence alone

saved the honour of Dowlut Khan's family. Babur preserved by his exertions on this occasion a fine library collected by Ghazi Khan who was a poet and a man of learning. On the following day he went in pursuit of Ghazi Khan; when Dilawar Khan the son of Dowlut Khan who had been confined by his father and brother, found means to escape and was honourably received by Babur. Ghazy Khan was subsequently overtaken and defeated; and being followed very closely was induced to join Ibrahim Lody at Delhi. Dowlut Khan died shortly afterwards.

Babur being fully satisfied of the dissensions which prevailed among the Afghan Chiefs determined to delay no longer his attack on Delhi; a measure to which he was invited from time to time from a few of the malecontents at the court of Ibrahim Lody.

ظہیر الدین بابر نے ۱۵۲۶ء میں دہلی فتح کی - ابراہیم مارا گیا - آگرہ کا قلعہ سے جو راجپوت لوگ ابراہیم کی طرف سے لڑے تھے (در حقیقت ابراہیم کی ماں تھی +) ایک ہیرا ۲۲۴ رتی یا ۸ مثقال
یا ۶۷۲ carat کا ہاتھ آیا + [اورنگزیب کا ہیرا جو میر جملہ نے نذر کر دیا ۹۰۰ قیراط تھا + شاہ ... کا
ہیرا جو ایک بت واقع Seringham کی آنکھ سے نکالا گیا تھا ۷۷۹ قیراط + بڑا مغلیہ ہیرا ۲۷۹ قیراط
اور Pitt diamond جو پیشوا کے خزانہ میں تھا صرف ۸۹ قیراط تھا - ناسک والا ہیرا ۱۳۷ قیراط کا تھا]
گو افغانوں میں اتفاق نہ تھا - مگر وہ مغلوں سے نفرت کرتے تھے اور مغلیہ سلطنت کے قائم ہو جانے میں کسی طرح راضی نہ تھے
چنانچہ ہر طرف ~~...~~ و پٹھان حاکم باغی ہو گئے اور افغانی سلطنت قائم کرنے کے لئے جد و جہد کرنے لگے + ادھر سے رانا سانگا
راجپوت زور پکڑ رہا تھا + اور دوسرے راجپوت رئیس بابر کا راستہ روک دیے - چندیری کا میدنی رائے بیٹھا ... تھا مگر
شاہ سکندر لودی کے بیٹے محمود کی مدد پر تلے تھے + بابر نے ان سب کو بیانہ کے پاس شکست دی +

Askery Mirza was governor of Multan in 1530, when Bulochies in Multan raised the standard of revolt

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Regarding Dowlut Khan Lodi, Ferishta says:- "I have heard from persons of veracity that this Dowlut Khan Lody was a lineal descendent of the person of the same name who ascended the throne of Delhi in the year 816 A.H (A.D. 1414)" elected by the nobles after Mahmood Toghlak's death. This man had to surrender to Khizr Khan in June 4th 1416 and was confined in Hissar Firoza where he died.

Some Dates

A.D.

1485 – Babur ascends the throne of Ferghana in Transoxiania at the age of 12 years

1508 – The Prince Humayoon born

1519 – Babur invades India the first time but retires

1521 – " invades India a second time

1522 – " invades India a third time

1525 – " invades India a fourth time

1526 – " invades India, defeats & slays Ibrahim Lodi and founds the Moghal Empire

1530 – Babur dies – Humayoon King

1539 – Humayoon [illegible] expelled from India – Sher Shah Soor King

(Oct. 1542) Akbar born at Umerkote [illegible]

1545 May – Shershah besieges Kalinjur – is killed by the bursting of a shell – Sulim Shah Soor King

1552 or 1553 – Mohammed Shah Soor Adily King

1554 – Dissensions at the court of Delhi – Humayoon invited to resume the crown

1555 – Humayoon crosses the Indus and takes Delhi and Agra

1556 – Death of Humayoon – Akbur King – Moghals expelled and fall back on Lahore – finally re-established

1579 – King's brother Mohammed Hakeem Mirza occupies Punjab a second time but is expelled

1585 – Akbar holds his court at Lahore in order to watch the motions of Abdoola Khan Oozbuk

1590 – Conquest of Sindh by Akbur's general Mirza Khan [illegible] [illegible]

1605 – Akbar dies

1398 – Invasion of India by Teimur [illegible]

1414 – Syud Khizur Khan ascends the throne as Teimur's lieutenant

1415 – Recovers a great part of the doab and establishes a nominal control over the Punjab

1414 – Contests with the Gakkurs in the Punjab

1428 – Rebellion in Surhind – Contests with the Gakkurs and Moghals in the Punjab.

1432 – Lahore occupied by the Moghals but subsequently retaken.

1450 – Syud Alla-ood-Deen abdicates in favor of Beilole.

1455 – Beilole unites the six independent principalities with the kingdom of Delhi

1478 – War renewed with the kingdom of Joonpoor which is conquered & united to Delhi

1488 – Beilole Lodi dies & is succeeded by Sikandar Lodi

1517 – (Martin Luther begins to flourish) Death of Sikandar Lodi and accession of Ibrahim Lodi

1521 to 1524 – Continual insurrections in the State which favour the invasion of India by the Moghals.

Kashmir - by Ferishta

Hindus ruled in Kashmir upto 726 A.H. or 1326 A.D. when through the internecine war of two princes, the Mohammeden prime minister of Sen Dev's son ~~and~~ Raja Runjun and governor under Chunder Sein rebelled against Anand dev, the successor of Chandra Sein, as this prince had become jealous of the power of this Shah Meer and his sons Jumsheed, Allysheer and Siamook and Hindal, and forbidden them court. Shah Meer a new convert to Islam, had come into Kashmir in 715 A.H. or 1315 A.D. and been taken into service by the then raja Sen Dev. Anand Dev died and his Rani Korla after a fruitless attempt was taken prisoner and married by Shah Meer through her reluctant consent. This secured to him the kingdom which he had already usurped. The second day after his marriage he imprisoned this wife and proclaimed himself King under the title of Shums-ood-Deen and established the Hunefy doctrines of the Mohammeden religion throughout Kashmir. He ruled the country well and freed it from predatory incursions of Diljoo. He died in 1349 A.D. and was succeeded by his son Jumsheed. The country remained in this family till 1560 when it passed on to the Chuks who held it till 1586 when Baber took over the country and appointed a governor.

A severe dearth about 1360 A.D. was experienced in Kashmir and some Brahmins endeavoured to emigrate to Kashghar and the king Alla-ood-Deen supposing it to be for the purpose of a revolt, caused them to be seized and confined for life.

Shahab-ood-Deen marched an army into the Punjab, defeated Jam of Sindh, invaded Peshawar, and thence marched to Hindoo kush, but finding these mountains inaccessable he retraced his steps and encamped on the banks of the Sutlej. Here he was met by the raja of Nagarkote, who had returned from a plundering excursion into the Delhi country and having come back laden with spoils, he placed them at the feet of Shahab-ud-deen and acknowledged fealty to that monarch. On his return to Kashmir he was met by an envoy from the King of Little Tibet, who begged that he would not invade his country. He ~~died~~ after a reign of 20 years in 1386 A.D.

Kootb-ud-deen had a war with Raja of Lohkote who was caught & killed.

[illegible] Sugga succeeded his father Kootb-ud-Deen under the title of Sikunder in A.D. 1396. He gave great encouragement to literature and made his country famous. He forbade wine. In these days he promoted a Brahmin, by name [illegible]

Seeva Dew Bhut to the office of prime minister, who embracing the Mohamden faith became such a persecutor of Hindus that he induced Sikandar to issue orders prescribing the Residence of any other than Mohamdens in Kashmir; and he required that no man should wear the mark on his forehead or any woman be permitted to burn with her husband's corpse. Lastly he insisted on all the golden and silver images being broken and melted down and the metal coined into money. Many of the Brahmins rather than abandon their religion or their country poisoned themselves; some emigrated from their native homes while a few escaped the evil of banishment by becoming Mohamdens. After the emigration of Brahmins Sikunder ordered all the temples in Kashmir to be thrown down; among which was one dedicated to Mahadew in the district of Punjhuzara which they were unable to destroy in consequence of its foundation being below the surface of the neighbouring water. But the temple dedicated to Jugdew was levelled with the ground; and on digging into its foundation the earth emitted volumes of fire and smoke which the infidels declared to be the emblem of the wrath of the Deity. but Sikandar who witnessed the phenomenon did not desist till the building was entirely rased to the ground and its foundations dug up.

ایک اور مندر اس میں نکلا تھا کا نیا بنایا گیا اس پر ایک تانبے کا پترا لگا جس پر لکھا تھا کہ گیارہ سو سال کے بعد سکندر نامی بادشاہ اس مندر
کو اور دیگر تمام مندروں کو کشمیر میں گرا دیگا + بت شکن کہا کاش کہ یہ پترا باہر نکلا یہ ہوتا تا کہ وہ مندر کو نہ گرا کر پیشینگوئی
کو جھوٹا ثابت کرتا + مندر اور مورتی توڑنے کے سبب اس کا نام بت شکن ہو گیا +

He died in A.D. 1416, and was succeeded by his son Ally Shah. The persecution of Hindus by the converted Prime Minister continued. He persecuted the few Brahmins that still remained firm to their religion; and by putting all to death who refused to embrace Mohamdenism he drove those who still lingered in Kashmeer entirely out of the kingdom. But the new zealot soon after being seized with a spitting of blood died.

Another course of persecution of the Hindus took place in Mohamed's time (1486 A.D. to) About 1496, one Meer Shumsooddeen, a disciple of Shah Kasim Anwur, the son of Syed Mohammed Noor Buksh arrived in Kashmir from Irak, and gained strength in the kingdom. Fateh Khan was temporary ruler there. The disciples of the holy man

went forth destroying the temples of the idolators, in which they met with the support of the government so that no one dared to oppose them. In a short time many of the Kashmeeries, particularly those of the tribe of Chuk became converts to the Noorbukosh tenets. The persuasion of this sect was connected with that of the Sheeas; but many proselytes, who had not tasted the cup of grace after the death of Meer Shumsood Deen, reverted to their idols.

In the year 1533 two comets appeared in Kashmir and a severe famine succeeded which compelled many of the inhabitants to fly their country during the ten months the dearth lasted.

The subsequent history is one of continuous civil war with fluctuating fortune till the country became a Province of the Moghal Empire by a treaty in ~~Babar's~~ Akbar's time in 1586.

Sind and Tutta
by Feridta

Mohamed Kasim took Deebul or Tutta, Sehwan and Multan ~~about~~ in 93 A.H. or A.D. 711. But after his death as a result of the tribe of Surpa Deny a tribe who trace their origin to Ansaries established a government in Sindh after which the Zemindars denominated in their country Soomura & Soomana usurped the power and held independent rule over the kingdom of Sindh for the space of five hundred years. but very little is known of them, till the country was retaken by the Mohamden kings of Dehli, and appointed Mohamden governors.

Nasiruddin Kubbacha, a slave of Shahabud Deen Ghoory was the first independent & powerful king of Sindh. He was appointed governor of Multan, but became independent and extended his kingdom over the Punjab nearly to Delhi, when his power in that direction was gradually circumscribed by the Gakkars. He took Sindh from Jeisu a Soomur.

The Soomar Jams became Mohamdens in Feroze Tughlak times and owned allegiance to the Tughlak kings about 1360 A.D. The country passed from their hands about 1520 to Arghoons from Kandahar, but was not finally made

a province of Delhi till 1592 A.D. under Akbar

Mooltan by Fereshta

Very little is known about the history of this place from Kasim's conquest to till the reign of Mahmood of Ghizney, who took it from the infidels; but on the decline of the Ghizney power, the inhabitants taking to arms succeeded in expelling the Mohammedans and in establishing a separate government. From the period of its subjugation by Moziz ood-Deen Mohammed Ghori, it remained tributary to Delhi until the year A.D. 1443 when the governor of that Province like most others of the kingdom at the same time, declared his independence after which time several prince reigned in succession.

In 1443 the people elected a Sheikh Usuf as their king, tired of want of peace and foreign incursions; But this good man was killed by treachery by an Afghan chief of Seevy, who became king under the title of Kootbud Deen Lunga. His son establishes colleges in Multan raises troops & invades the Punjab in and takes Kotgirvur and Dhunkote. He enlists a large number of Balochees from Mekran in his army, who become very powerful. Civil war ensues between his degenerate successor and his minister Jam Bayezeed who was helped by Dowlut Khan. The kingdom was divided between the king & the wazir with Ravi as dividing boundary between Mooltan & Sheevarz Oocha where Bayezeed was. But the peace did not last long.

Babur in 1523 appointed Hoosein Arghon, the governor of Tuttha, to look after the affairs of Mooltan, which was taken by Shah Hossein and became a dependency of Delhi in 1525.

شیخ بہاؤ الدین قریشی اور مولانا جلول بہت عالم شخص تھے ۔ ان کو [illegible] +
اور ملتانی [illegible] مولانا [illegible]

His governors rebuilt Multan, and Humayoon gave the place in Jaghir to Mirza Kamran

See page 548 to 530 for more extracts from Tarikh Farishta in Persian

The Sikh Wars

by R.C. Dutta in his India under the Victoria(pp 5-23)

Ranjit Singh, the great Ruler of the Punjab, died in 1839; and the magnificent Sikh army which he had created became uncontrollable when his restraining hand was withdrawn. Like the Pretorian Guards of ancient Rome, they became masters of the situation; they formed Panchayets in every regiment and obeyed no other power; and they set up and deposed men in authority. Anarchy followed with frequent revolutions; and the brother of Ranjeet Singh's widow was tried and condemned by the military Panchayets and shot by a party of soldiers. And in Nov 1845 the magnificent but misguided Sikh army consisting of 60000 soldiers, 40000 armed followers and 150 guns crossed the Sutlege and invaded British India.

The commander of the Sikh army Lal Singh was a traitor and probably wished the destruction of the army he led. In the first action with the British at Moodkee, Lal Singh fled at the beginning of the battle, and so caused the defeat of his troops. The second battle at Ferozeshahar was obstinately fought. British cannon says an eye witness were dismounted and the ammunition blown into the air; British squadrons were checked in mid-career; battalion after battalion was hurled back with shattered ranks; and it was not till after sunset that portions of the Sikh position were finally carried. The battle was renewed in the morning but through the treachery or cowardice of Lal Singh his army was soon in full ~~flight~~ retreat. The third battle was won by the British at Aliwal; but the decisive contest which concluded the war was the battle of Sobraon fought on Feb 10, 1846. The Sikh soldiers fought with the valour of crusaders and the determination of heroes. But Teja Singh the Sikh commander fled at the first assault, and is supposed to have broken the bridge over the Sutlege to prevent the escape of his army. The British victory was complete, but was dearly purchased by the loss of over two thousand troops, killed and wounded.

The river says Lord Hardinge's son, who was present at the action was alive with a struggling mass of men. The artillery now brought down to the water's edge completed the slaughter. Few escaped; none surrendered. The Sikhs met their fate with that resignation which distinguished their race.

The terms imposed on the conquered people proved the moderation of the conqueror. The Sikh Kingdom must be dismembered so as not to be again a formidable enemy to the British Empire. But subject to this condition, Lord Hardinge (now raised to the peerage) respected the independence of the Punjab. By the treaty of March 1846, the Sikh Durbar abandoned the eastern portion of the Punjab between the Beas and the Sutlej, promised payment of a million and a half sterling or its equivalent in territory, undertook to reduce the army to twenty five battalions of infantry and 12000 cavalry and surrendered all guns which had been pointed against the British army. The Sikh Durbar could not pay the stipulated sum and a further cession of the territory was therefore required. And Kashmir was thus separated from the Punjab and made over to Gulab Singh on payment of £750,000 to the British.

This treaty concluded in March 1846 failed to safeguard the peace of the Punjab. The Sikh Durbar desired that the British troops should be maintained in ~~the Punjab~~ Lahore to protect the Government. A second treaty of Lahore was accordingly concluded in Dec 1846. Ranjit Singh's widow, an able but intriguing woman was excluded from all power, and received an annual pension of £15,000. A council of Regency consisting of 8 Sirdars was appointed during the minority of Maharaja Daleep Singh. A British Resident was appointed with plenary and unlimited power to control and guide the Durbar. A British garrison was maintained in the Punjab during the minority of the Sovereign. And it was stipulated that the British Govt. should receive £220,000 a year towards the expenses of the occupation.

Five days after the conclusion of this treaty the Governor General wrote to the Secret Committee: "These terms give the British Resident unlimited authority in all matters of internal administration and external relations during the Maharaja's minority." And in a general proclamation which he issued on Aug 20, 1847 Lord Hardinge announced that he felt "the interest of a father in the education and guardianship of the young Prince." (Parliamentary Papers 1847 p. 24, and Parliamentary Papers 1849 p. 53).

Major Henry Lawrence an officer as brave as he was kindly and courteous was appointed the first Resident. It is possible to conceive that if Lord Hardinge had remained in India five years longer and if Henry Lawrence had remained in his post for the same period, the Punjab would have remained a strong, friendly and enlightened Native State. But Lord Hardinge was succeeded by Lord Dalhousie within six months from the date of the General Proclamation. And Major Henry Lawrence too was compelled to leave India on account of ill-health, and was succeeded by Sir Frederick Currie.

Lord Dalhousie was a young Scotch peer and had succeeded to the earldom in 1838. When Sir Robert Peel came to power on the fall of the Melbörne Ministry he appointed Lord Dalhousie Vice President of the Board of Trade in 1843, under Gladstone who was the President. And two years after, the young Earl succeeded Gladstone as the President. In this capacity Lord Dalhousie had to deal with the new Railways.......At the early age of thirty five succeeded the veteran Lord Hardinge in 1848 as Governor General of India.

Lord Hardinge had taken every possible precaution to secure peace and good administration in the Punjab. A British Resident had been invested "with full authority to direct and control the duties of every department." A British force had been stationed at Lahore "for the protection of the Maharaja and the preservation of the peace of the country." The British government had power to occupy any fort or military post in the kingdom "for the

security of the capital and for maintaining the peace of the country." The Lahore State was to pay to the British Government £ 220,000 a year "for the maintenance of this force and to meet the expenses incurred by the British Government." And these arrangements were to continue during the Maharaja's minority and "to cease and terminate on His Highness attaining the full age of 16 years or on the 4th of September of the year 1854." (Treaty of Dec 16, 1846).

Maharaja Dhulip Singh was virtually the ward of the British Government; the British Government had undertaken to protect him, to control the administration of his country and to preserve peace. And Lord Hardinge had taken adequate measures to fulfil the tasks imposed on the British Government. Fifty thousand men with sixty guns commanded the line of Sutlej. A standing camp of nine thousand men held Lahore. Another standing camp of equal strength with infantry cavalry and artillery complete lay at Ferozepur. Everything was in a state of perfect preparation to meet any contingency that might arise.

And yet no timely action was taken when trouble arose shortly after the departure of Hardinge. Dewan Mulraj's father had governed Multan for 30 years with almost independent sway. When the British Resident called for an account of his stewardship from Mulraj he made various delays and pretended to resign. He was taken at his word and a successor was sent to Multan under the protection of two Englishmen Vans Agnew and Col Henderson. The fort was at first surrendered but soon after Agnew and Henderson were treacherously murdered and Mulraj regained and kept possession of the fort. The British Resident Sir Frederick Currey called on the Commander-in-chief Lord Gough to advance with a British force from Firozepur and to stamp out the rebellion. But Lord Gough declined and Lord Dalhousie supported the decision of Lord Gough. The rebellion was thus allowed time to spread.

One English officer did his duty promptly and well. Lieutenant Edwards was in his tent on the banks of the Indus when he heard of the murder of the English officers and of Mulraj's rebellion. He made a rush with only 400 men to Multan, but he could effect little against Mulraj's 4000 men and eight heavy guns defending the fort. All through the heat of the summer he did what it was possible for a British officer to do. He obtained levies from the State of Bahawalpur, defeated Mulraj in two battles in June & July and drove him to the shelter of his fort. Had the higher authorities sent him aid from Lahore and Ferozepur, as they were bound to do by the treaty of December 1848, the Multan rebellion would have been put down. And "had the Multan rebellion been put down," says Lt. Edwards himself "the Sikh insurrection would never have grown out of it."

While no timely action was taken to put down the local rebellion measures were adopted by the British Resident which created a general consternation among the Sikhs. Ranjit Singh's widow, the mother of Maharaja Dhalip Singh was an intriguing woman: but she had been excluded from all share in the government and had been removed to Sheikhupura and had ceased to be a source of danger. According to Lt. Edwardes "The Rani Jhinda who had more wit and daring than any man of her nation, was weary of scattering ambiguous voices and of writing incendiary epistles. There was no longer a man found in the Punjab who would shoulder a musket at her bidding" (A year on the Punjab Frontier by Major Edwards C.B.) Under these circumstances the Resident's orders to banish her from the Punjab to Benares was a measure of doubtful necessity while its effect on the Sikh soldier was instantaneous. "The reports from Raja Sher Singh's camp" wrote the Resident on May 25, "are that the Khalsa soldiery on hearing of the removal of the Maharani, are much disturbed. They said she was the

mother of the Khalsa and that as she was gone and the young Dhalip Singh in our hands, they had no longer any one to fight for or uphold." (Punjab Papers 1849 pp 168, 179, 271)

The postponement of the young Maharaja's marriage was another measure which created an unfavourable impression. Lt. Edwards saw this and wrote to the Resident on July 28: "An opinion had gone very prevalently abroad and been carefully disseminated by the evil disposed that the British meditate declaring the Punjab forfeited by the recent troubles and misconduct of the troops.....It would, I think, be a wise and timely measure to give such public assurance of British good faith and intention to adhere to the treaty as would be involved in authoritative preparations for providing the young Maharaja with a queen. It would no doubt settle men's minds greatly." This wise counsel was unheeded.

Lastly the treatment accorded to Sardar Chatra Singh whose daughter the young Maharaja was to have married, further inflamed men's minds. Chatra Singh was the Governor of the Hazara Province inhabited by an armed Mohamden population, warlike and difficult to control. Captain Abbot, an Assistant of the Resident was appointed to aid and advise him but he placed himself in open opposition to the Sirdar from the commencement. In August 1848, the mountaineers of Hazara roused by Captain Abbot, closed the passes and surrounded the town where Chatra Singh was residing. The Sardar ordered the troops stationed for the protection of the town, to encamp under the guns of the fort. Col. Canora refused to move out of the city and threatened to fire upon the first man that came near. Chatra Singh sent two Companies of the Sikh infantry to take possession of the guns. Canora applied the match to one of the guns, missed fire and was immediately after struck down by musket shots from

the infantry. Captain Abbot called this incident the murder of Canora by the instigation of Chatra Singh. He was justly rebuked by the Resident, who wrote: "I have given you no authority to raise levies and organise paid bands of soldiers.... It is much, I think to be lamented that you have kept the Nizam [Chatra Singh] at a distance from you; have resisted his offers and suggestions to be allowed himself to reside near you..... None of the accounts which have yet been made justify you in calling the death of Commedan Canora a murder nor in asserting that it was premeditated by Sardar Chatra Singh." (pp 316, 317 of Punjab Papers) Nevertheless orders were passed in August not to punish Captain Abbot, but to deprive Sardar Chatra Singh of the post of Governor, to resume his Jaigir and to humiliate before the Sikh people the man whose daughter was to have been wedded to their sovereign.

All these impolitic acts roused the Sikh nation and the rebellion of Multan began to spread. Chatra Singh's son Sher Singh went over to Mulraj with 5000 Sikhs and the British force had to raise the siege of Multan. Nearly all the Sirdars joined the insurrection, and the whole of the open country was in their hands.

In Nov 1848, seven months after the rising at Multan Lord Gough at last moved out with his grand army. But at the first action at Ramnagar on the Chinab he received a serious check, and the second action at Sadulapur was scarcely a victory. The third action at Chillianwala was disastrous. The British infantry proceeded to the attack when exhausted and breathless and were compelled to make a retreat; the British cavalry advancing without the support of guns, were similarly forced to a retreat which was soon converted into flight; the colours of three regiments and four guns were captured by the Sikhs; and a total loss of 89 officers and 2350 men was the end of a hasty and ill-judged attack. Lord Dalhousie

claimed this also as a victory in his public despatches but in his private letter regretted "the lamentable succession of three unsuccessful actions" at Ramnagar, Sadulapur and Chillianwala.

When the news of this last action was received in England the public indignation exceeded all bounds. Lord Gough was recalled and Sir Charles Napier was appointed C-in-C. Before his arrival, however, Lord Gough had retrieved his reputation by a decisive victory at Gujrat on Feb 20, 1849. Multan had already fallen into the hands of the British in January. The Sikh army, beaten at Gujrat, was pursued across the plains of ~~Gujrat~~ the Punjab by Gilbert "the best rider in India" and surrendered at Rawalpindi on March 12. Peace was restored within one year from the date of the first trouble at Multan.

By the treaty of Dec 1846, the British Govt. had undertaken to suppress risings in the Punjab and to protect the minor Maharaja Dhalip Singh. By a proclamation which was issued in Nov 1848 with Lord Dalhousie's sanction, it was declared that the British army "entered the Lahore territories not as an enemy of the Constituted Government, but to restore order and obedience." Nevertheless as soon as order was restored, the constituted government was set aside. The Maharaja was dethroned and the Punjab was annexed to the British dominions. Sir Henry Lawrence, the first Resident appointed after the treaty of Dec 1846, protested against the annexation and tendered his resignation. But Lord Dalhousie knew his worth as a pacificator and induced him to withdraw his resignation. Of this great and gifted soldier we shall have more to say when we speak of the administration of the Punjab.

Land Settlements in the Punjab

{R. C. Dutt's India in the Victorian Age pp 82 to 96}

We have a clear and lucid account of the condition of the Province under its former Sikh rulers as well as under British rule, in the first Punjab Administration Report, published in 1852

Under the great Ranjit Singh, who had consolidated the the Province into a strong and powerful Kingdom, men who distinguished themselves by their courage and high capacity were deputed to the remoter districts for the collection of Revenue, armed with pretorian and proconsular power. Among them was General Avitabile who held down Peshawar with an iron hand as also the doughty Hari Singh, who kept the fierce and turbulent mountaineers of Hazara in unwilling submission. In the districts nearer to Lahore, Kardars or agents were employed to collect the revenue; and their most important proceedings were subject to review by the Lahore ministry.

Written law there was none; but a rude and simple justice was dealt out. "Private property in land, the relative rights of land-holders and cultivators, the corporate capacities of Village Communities were all recognised. Under the direction of the local authorities, private arbitration was extensively resorted to. The most difficult questions of real and personal property were adjudicated by these tribunals.... The Maharaja made tours through his dominions. He would listen to complaints during his rides and he would become angered with any governor in whose province complaints were numerous. At court also he would receive individual appeals."

The taxation was heavy. "But in some respects the Govt. gave back with one hand what it had taken with the other. The employes of the state were most numerous; every village sent recruits for the army who again remitted their savings to their homes. Many a highly taxed village sent recruits for

the army who again remitted their savings to their homes. Many a highly taxed village paid half its revenue from its military earnings; thus money circulated freely."

The land tax under Maharaja Ranjeet Singh was in theory assumed to be one-half the gross produce, but in practice "may be said to have varied from two-fifths to one third of the gross produce. The proportion prevailed in all the provinces which the Sikhs had fully conquered and which were fairly cultivated, and may be said to have been in force in all their Cis-Indus possessions except the province governed by Dewan Mulraj. Beyond the Indus, owing to the distance from control, the less patient character of the population, the insecurity of property and the scarcity of population, the revenue system pressed more lightly on the people."

The land tax, such as it was was raised not in money but in kind; and it was therefore proportionate to the produce of the fields in good years as well as bad years. Under such a system cultivators were not called upon to pay a fixed and immutable sum when their harvest had failed; nor were they required in years of low prices to pay a revenue calculated on the basis of high prices.

The second treaty of 1846 concluded in Dec of that year provided that a British Resident should control the civil and military affairs of the Punjab; and Henry Lawrence was appointed the first Resident. There is no brighter name in the Indian annals of this period, renowned for able administrators and brave soldiers than Henry Lawrence the Pacificator. Born in 1806, he had seen service in the first Burmese war of 1825; he had controlled Sikh chieftains at Peshawar and helped Pollock's advance into Afghanistan in 1842; and he had taken a part in the battle of Sobraon which concluded the first Sikh war in Feb 1846. There was no man in India, who knew the Sikhs better or had more influence with them than Henry Lawrence; and there

no man who felt a greater respect for their virtues or a truer desire to maintain their position, dignity and independence.

As Resident, Henry Lawrence was practically the ruler of the Province and he secured the assent of the Council of Regency, consisting of eight Sardars in all his measures of reform. One reform was of doubtful benefit to the people—the substitution of the British System of collecting land revenue in money for the old system of payment in kind. The State-demand was nominally reduced; but the cultivators found no relief under the summary settlements and money assessments, made by British Officers. In other respects, however, Lawrence was more successful and more in touch with Sikh institutions. A simple code of laws founded on Sikh customs was framed by fifty selected heads of villages under the supervision of Sardar Lehna Singh. Oppressive duties and Government monopolies were abolished. Able and efficient officers selected by Henry Lawrence, carried out his ideas and controlled the administration in different parts of the Province. And Sirdars Chiefs, landholders and the people generally appreciated his administration and accepted the rule of the great Pacificator.

Unfortunately the two men, who had secured peace in the Punjab, left India not long after. Henry Lawrence was compelled by ill health to leave the country at the close of 1847. And Lord Hardinge made over the reins of Government to Lord Dalhousie in 1848. The troubles which arose soon after, and which were allowed to grow until they culminated in the second Sikh War, have already been narrated in another Chapter. (Paragraph left here copied after the next)

Sir Henry Lawrence had tendered his resignation as soon as he had heard of this decision, partly from his avowed view of the injustice of the annexation but mainly from the belief that the arrangements that would ensue would be harsh to the conquered people. But Lord Dalhousie knew the value of

the Pacificator's work and would not let him go. He sent his secretary to Sir Henry, desiring him to continue in his leading position in the Punjab, "if only for the special reason that it would ensure his having the best opportunity for effecting his great object — the fair and even indulgent consideration of the vanquished; the smoothing down of the inevitable pangs of subjugation to those proud and brave enemies, with whose chiefs and leaders no man was so familiar as he or so appreciative of what was noble in their character." (Sir Henry Lawrence, the Pacificator by Lt. Genl. M'Leod Innes 1898 p 113).

Sir Henry Lawrence, now knighted for his distinguished services, hastened back to India on hearing of those disturbances and stood by Lord Gough in the hard fought field of Chillianwala in Jany 1849. The next battle at Gujrat, fought in February, broke the power of the Sikhs; and the question of the ultimate fate of the Punjab came up for decision. Henry Lawrence was against British annexation, his brother John Lawrence is said to have been for it.[x] On March 29, 1849, the Proclamation was issued announcing the sovereignty of the Punjab had passed over to the Queen of England.

To this appeal urged on such a reason Sir Henry could not but yield. Lord Dalhousie entrusted the administration of the Punjab to a Board, consisting of Sir Henry Lawrence as President, his brother John Lawrence and Charles Mansel who was soon succeeded by Robert Montgomery. Sir Henry

x This is the accepted belief, but John Lawrence himself denied it eighteen years after. He wrote to Sir Stafford Northcote, Secretary of State for India, as follows: "I may say with perfect truth that I have never been connected with any great measure of annexation, except as regards that of the Punjab; and in that case I was only concerned in carrying out the measure, and not in the policy of the annexation itself." Life of Lord Lawrence 1885 by Bosworth Smith vol II p 385

conducted the political work; John Lawrence was in charge of civil and revenue administration; Mansel and his successor Montgomery superintended the administration of justice.

The board did not work smoothly or harmoniously. Henry Lawrence impelled by his generous instincts strove to maintain for the fallen Sirdars a high position and status in the new British Province and to recognize in them the aristocracy of the country as they had been. John Lawrence tried to carry out the narrower view of Lord Dalhousie that the Sirdars deserved little but maintenance; that none should intervene between the people and their alien rulers. Henry Lawrence endeavoured unceasingly to recognize the natural and influential leaders of the ~~same~~ people. John Lawrence, charged with Revenue administration was anxious to have a tighter grip on the land tax paid by the Cultivators; and saw in the due recognition of the old Sirdars an alienation of the revenues supposed to be due to the State only.

The two brothers, who had the highest personal regard for each other became estranged in their official relations; and the work of the state suffered. "My brother and I" wrote John Lawrence to the Secretary to the Governor General, "work together no better than we formerly did. Indeed the estrangement between us has increased. We seldom meet and still more seldom discuss public matters..... What I feel is the mischief of two men brought together, who have both strong wills and views diametrically opposed, and whose modes and habits of business do not conform" (Life of Lord Lawrence)

Both brothers tendered their resignation. Lord Dalhousie had to choose between them and he had little hesitation in choosing. He abolished the Board of Administration, made John Lawrence, the Chief Commissioner of the Punjab; and transferred Sir Henry Lawrence to the less responsible and humbler post of Agent at Rajputana.

The decision of Lord Dalhousie fell as a thunderbolt on ~~Lord~~ the Punjab. "Grief was depicted on every face. Old and young, rich and poor, soldiers and civilians, Englishmen and natives each and all felt that they were about to lose a friend. Strong men, Herbert Edwards conspicuous amongst them, might be seen weeping like children; and when the last of those moments came, and Henry Lawrence, on Jany 20, 1853, accompanied by his wife and sister, turned his back for ever upon Lahore and upon the Punjab, a long cavalcade of the Native chiefs followed him, some for five, some for ten, others for twenty or twenty five miles out of the city. They were men, too, who had nothing now to hope from him for the sun of Sir Henry Lawrence had set in the Punjab at least for ever. But they were anxious to evidence, by such poor signs as they could give, their grief, their gratitude and their admiration. It was a long living funeral procession from Lahore nearly to Amritsar. Robert Napier, now Lord Napier of Magdala, was the last to tear himself away from one who was dearer to him than a brother. "Kiss him" said Henry Lawrence to his sister as Napier turned back at last heart broken towards Lahore. Kiss him he is my best friend and dearest.' When he reached Amritsar, at the house of Charles Saunders, the Deputy Commissioner a new group of mourners and a fresh outburst of grief awaited him; and thence he passed on into Rajputana"! (Life of Lord Lawrence)

We shall hear of Sir Henry Lawrence once more in this narrative. On July 22, 1857, when British rule in India was threatened by the outbreak of a great rebellion in Northern India when the death or resignation of Lord Canning might at any day leave India without a guiding hand the Court of Directors thought it proper to name a Governor General in case of a vacancy. Their choice fell on the man who had proved himself a valiant soldier in times of war

and a sympathetic administrator in times of peace. And they resolved that "Sir Henry Montgomery Lawrence K.C.B. be appointed provisionally to succeed to the office of the Governor General of India on the death, resignation, or coming away of Viscount Canning pending the arrival of a successor from England." But the honour of selection came too late; Sir Henry Lawrence had fallen on July 4 at Lucknow — the most generous of British administrators then in India, after the great Englishman whom he had been selected to succeed.

Apart from the personal interest which attaches to the story of the life of Henry Lawrence his public policy will have an abiding interest for all Indian Administrators. He represented in his generation a distinct school of administrators — the school founded in the preceding generation by Elphinstone and Bentinck — the school which had almost become extinct under the Imperialism of Auckland and Dalhousie.

"His school" says General M'Leod Innes, "which gave special consideration to the feelings, narratives, traditions and modes of thought of the Native Community demanded a fair recognition of the claims of Native States, and urged the need for wise and generous treatment of the natural leaders of the people."

Lord Dalhousie never understood never appreciated this school. He was an Imperialist. He held that the best administration for the people of India was the direct administration of alien rulers; that all intervening chiefs and leaders were an obstruction to good administration and a hindrance to reforms. He made the mistake which has been made again and again by British rulers in India, of ignoring old leaders and old institutions and of trying to substitute the direct and personal rule of British Officials. And in removing Sir Henry Lawrence from the Punjab, Lord

Dalhousie virtually uprooted his policy, swept aside the natural leaders of the people, and brought a nation of cultivators directly under the government. The policy was neither wise in itself, nor has it conduced to good administration during the fifty years which have since elapsed.

Natural institutions are the results and the outer expressions of natural needs. The people of India developed Village Communities and lived under Polygars and Zemindars, Jaigirdars and Talukdars, Sardars and Panchayets, because they needed them. Their social organization was built up according to their social requirements; they felt themselves securer and happier under their born leaders or within their Rural Communities. It is unwise for any rulers to disturb such arrangements; it is especially unwise for alien rulers to neglect the organised institutions of a people.

The want thus created has not yet been remedied. No proper self governing institutions have yet taken the place of the old Village Communities. No natural leaders of the people adequately represent their wishes and opinions in the government of Madras, Bombay or the Punjab. Those governments are less influenced and less benefitted by public opinion than the government in Bengal where society was early saved from dislocation by the action of Lord Cornwallis. Assessments have been severer and harsher in Madras and Bombay in the absence of Village Communities and of intermediate chiefs. In the Punjab, where the leaders of the people were unwisely ignored half a century ago the so-called cultivating proprietors of the soil have not prospered. And the government is exerting at the present day to save them from a new class of leaders — speculators, shroffs & money-lenders — the worst aristocracy that any country can have.

It is a simple truism that some sort of representation, some form of self government, is needed to safeguard the

interests and promote the wellfare of all nations in Asia as in Europe. The forms of self government which prevailed in India were not the forms with which Englishmen were familiar; but they served their purpose. They might have fostered, corrected and improved; but their effacement left a blank. In critical times the want makes itself felt; British Rule does not obtain adequate support; Imperialism itself does not find a national basis. General McLeod Innes has pointed out in the work already cited that, in the dark days of Indian Mutiny Cis-Sutlej Sikhs, as well as the Mussulmans of Multan and the frontier rendered valuable services and furnished strong contingents under the specific guidance of their chiefs. But the leaderless Sikhs of the Punjab rendered none till after the capture of Delhi. But the Indian administrator notes this want in times of peace no less than in time of war — the want of popular co-operation in influencing and popularizing an alien administration.

John Lawrence carried out the policy of Lord Dalhousie. "~~Assess~~ low" he wrote to Nicholson, "leaving fair and liberal margin to the occupiers of the soil and they will increase their cultivation and put the revenue almost beyond the reach of bad seasons. Eschew middlemen. They are the curse of the country every where." (Life of Lord Lawrence by Bosworth Smith p. 341 vol I).

But the assessment was not low. As in other Provinces of India, it was raised rapidly after British occupation. In 1847-48 the Land Revenue of the Punjab was £820,000. Within three years after British annexation it went up to £1060000. The fall in prices added to the distress of the cultivators now required to pay their revenue in money. The complaints during the year 1851 on the part of the Agriculturists was loud & general. "There has been a very general demand among the agriculturists for a return to grain payments to a division or appraisement of the crops every season. The board have resisted this call but have directed the suspension of revenue whenever it appeared desirable." (The Punjab Administration Report 1851-52 is worth reading)

(چار کمشنری اور اٹھارہ ضلع تھے جن میں دینا نگر - وزیر آباد - شیخوپورہ - لیہ - خانگڑہ - پاکپٹن - حضرو اضلاع تھے
لاہور - لیہ - جہلم - ملتان

To "assess low" was John Lawrence's first principle in land administration and he soon perceived that the demand of 1/3 the gross produce payable in money was oppressive to the peasantry. Within a few years the Punjab Administration corrected the mistake. The Land Tax of the Punjab was reduced to 1/4th and then to 1/6th of gross produce. The wisdom of this measure was proved by the extension of cultivation the rise of revenue and the increase of actual collections; thus:—

In 1856-57 demand was £ 1485000 and collections £1452000
& in 1857-58 £1465000 £1452000

A regular Settlement of the Land Revenue was commenced soon after the annexation of the Punjab and was approaching completion when the East India Company was abolished in 1858. One sixth of the produce was demanded as the Land Revenue in the Settlements of Lahore and Amritsar districts concluded between 1860 & 1872; while by later rules framed under the Land Revenue Act of 1871 the Govt demanded 1/2 the actual rents paid by ordinary tenants at will in average years.

~~Such~~ A general review of the last results of the East India Company's Land Revenue Administration in India, was given in a document submitted by the India House in 1857 under the signature of John Stuart Mill. The following is extracted from ~~from~~ re. Punjab:

"In the Punjab, ~~System~~ one & the same man is usually absolute proprietor and generally the sole cultivator though he may occasionally lease out a few fields to tenants. He is saddled with no rent. He has to provide for the cost of cultivation and for the Govt demand; the rest of the produce he may devote to the maintenance of his family and the accumulation of his capital. But these men, well maintaining their individuality do yet belong to Village Communities. A village is not inhabited by a certain number of Ryots each unconnected with the other, but a number of persons of common descent, forming one large cousinhood having their own head man accustomed to joint action and mutual support."

"The British Government has from the first decided on levying the Tax by money payments assessed for a number of years. The Peasant Proprietors compound with the State for a fixed period, such assessment and compounding being technically called a Settlement. But the proprietors do not engage individually with the Govt but by villages. The brotherhood, through its headmen or representatives undertakes to pay so much for so many years; and then having done this they divided the amount among themselves assigning to each man his quota. Primarily each man cultivates & pays for himself but ultimately he is responsible for his coparceners and they for him and they are bound together by joint liability. The Punjab System therefore, is not Ryotwari nor Zamindari but the Village System. In the hills and occasionally elsewhere the Zamindari system & near Multan something approaching the Ryotwari system may be found. But the Village System is the prevalent one especially in the most important district."

Copied 2-7-13

B.S.

History of Indian Shipping by Radhakumud Mukerji

I The Premauryan Epoch before B.C. 320 - literary records such Rigveda, the Bible, Old Pali & Tamil works, Egyptian & Assyrian Archeology, Herodotus & Ctesias (500 B.C.).

II. The Mauryan Epoch (B.C. 321-184) Greek & Roman authors on Alexander's invasion & of Greek Ambassadors, Arthashastra of Kautilya (very important book), Tradition preserved in Kshemendra's - Boddhisattvavadana Kalplata

III. The Kushan Period in the North and the Andhra period in the South (200 B.C. to 300 A.D.) India under Roman influence, brisk trade all over with Roman Empire - Roman coins particularly in Southern India, Pliny's natural History, the Periplus of the Erythrean Sea, Ptolemy's geography, Strabo and Agatharcides

IV. The Period of Hindu Imperialism in Northern India under the Guptas & Harshvarthana (400 A.D. to 700 A.D.) Expansion of India colonization from Bengal, the Kalinga coast & Coromandel - Part of Burma

& Malacca were colonized — Chinese pilgrims' books, Fa Hien, Hiuen Tsang, Christian Topography of Cosmas, & Kwai Yuen Catalogue the Chinese Tripitaka; Yule's Cathay and the Way Thither.

V. The Period of Hindu Imperialism in Southern India and the Rise of the Cholas. (700 A.D. to 1000 A.D.) Indian maritime intercourse active both with the East & the West. Colonization of Java completed by Buddhists — enterprise extended upto Japan (see Dr Taka-Kusu's works), Chinese Traveller I-Tsing. Chinese annual Sung-shih

VI. The Mussalman (Pre-Moghal) Period (1100 to 1500 A.D.) Persian works — Elliot's History of India (very good book indeed); Al Biladuri's Chach-nāma; Al Biruni, Al Idrisi; Marco Polo; Wassaf; Tarikh Firozshahi; Chinese Mahuan; Abd-er-Razzak; Nicolo Conti; Hieronimo di Santo Stefano, Portugese De Coutto, Varthema.

VII The Period of Moghal Monarchy (1600 to 1800 A.D.) Ayeen-i-Akbari, Ausil Toomar Jumma in Grant's Analysis of the Finances of Bengal in the Fifth Report, Takmilla-i-Akbarnama, Kshiti Ghataka Kārikā, De Barros & De Souza, Ralph Fitch, old Bengali poems & songs, Fathiyyah-i-Ibriyyah by Shahmān, Account of Shihab-ud-din Talish

Sizes of biggest ships in cubits 120×60×60 height (Sāmānya)
176×22×17 3/5 height (Dirgha)
all of course wooden
96×48×48 height (Manthara)

Watertight compartments are mentioned by Nicolo ~~Polo~~ Conti in the 15th century who mentions Indian ships of triple planks — with five masts, able to carry 2000 butts.

Rigveda I·25·7, II·48·3; I·56·2; VII·88·3 & 4, I·116·3;

Ramayana Kish Kindhya Kandam Sugriva's instructions to army समुद्रमवगाढ़ान् पर्वतान्

Javana dwipa = Java, Suvarna dwipa = Sumatra; Kosakaras = China — Lohita Sagar = Red Sea;

Mahabharat. Rajsuya & Digvijaya of Arjuna & Nakula,

Similes taken from Ships in Drona Parva of shipwrecked sailors, damaged vessel in ocean etc.

A story states Java was colonized in 620 A.D. by a prince from Gujrat

Copied 27.13 [illegible]

ALBERUNI

Abu Raihan Alberuni born A.D. 973 in Khiva, then called Khwarizm, taken as a prisoner of war or hostage by Mahmud Ghaznavi in 1017 and kept as a state prisoner in India, later on patronised by Masaud Sultan,

To Alberuni the Hindus were excellent philosophers, good mathematicians and astronomers, though he naively believes himself to be superior to them and disdain to be put on a level with them (i. 23) He does not conceal whatever he considers wrong and unpractical with them but he duly appreciates their mental achievements; and wherever he hits upon something that is noble and grand both in Science and in practical life he never fails to lay it before his readers with warm-hearted words of approbation.

The cradle of Arabic literature is not Damascus, but Bagdad and the protection necessary for the rise and growth of literature was afforded by the Khalifs of the house of Abbas whose Arab nature had been modified by the influence of Eranian civilization during a long stay in Khorasan.

The foundation of Arabic literature was laid between A.D. 750 and 850. It is only the tradition relating to their religion and prophet and poetry that is peculiar to the Arabs; everything else is of foreign descent. The development of a large literature, with numerous ramifications, is chiefly the work of foreigners, carried out with foreign materials as in Rome the origines of the national literature mostly point to Greek sources. Greece Persia and India were taxed to help the sterility of the Arab mind.

The bulk of the narrative literature tales, legends, novels, came to the Arabs in translations from the Persian [illegible]

What India has contributed reached Bagdad by two different roads. Part has come directly in translations from the Sanskrit part has travelled through Eran, having originally been translated

from Sanskrit (Pali, or Prakrit) into Persian and farther from Persian into Arabic e.g. [illegible] and [illegible].

Scholars among embassies from Sindh (A.D. 753-774) to the Khalifa brought to Baghdad Brahm Siddhant of Brahmgupta (Sindhind) and his Khandakhādyaka ([illegible]). With the help of these Pandits, Alfazári, perhaps also Yakub ibn Tarik translated them. Both works have been largely used and have exercised a great influence. It was on this occasion that the Arabs first became acquainted with a scientific system of astronomy. They learned from Brahmgupta earlier than from Ptolemy.

Another influx of Hindu learning took place under Harun A.D. 786-808. The ministerial family Barmak then at the zenith of their power had come with the ruling dynasty from Balkh, where an ancestor of theirs had been an official in the Buddhistic temple Naubehár (i.e. nava vihara). The name Barmak is said to be of Indian origin meaning paramaka i.e. the superior abbot of the vihara. Of course the Barmak family had been converted but their contemporaries never thought much of their profession of Islam nor regarded it as genuine. Induced probably by family traditions, they sent scholars to India there to study medicine and pharmacology. Besides they induced Hindu scholars to come to Bagdad, made them the chief physicians of their hospitals and ordered them to translate from Sanskrit into Arabic books on medicine pharmacology toxicology, philosophy, astrology and other subjects. Still in later centuries Muslim scholars sometimes travelled for the same purposes as the emissaries of the Barmak e.g. Almuwaffak not long before Alberuni's time.

Greek learning was communicated by the labours of Nestorian physicians, the philosophers of Persia and Christian scholars in Syria and other parts of Khalifa

Of the more ancient or Indo-Arabian stratum of scientific literature nothing has reached our time save a number of titles of books, many of them in such a corrupt form as to baffle all attempts at decipherment. Greek learning had won an omnipotent sway over the mind of the Arabs.

جب البیرونی ہند میں داخل ہوا ہندوؤں سے دوستانہ تعلقات پیدا کرنیکا عمدہ موقعہ نہ تھا + پال خاندان
جنکا پنجاب اور کابلستان پر راج تھا وہ گر چکے تھے اور راج محمود کے ہاتھ میں تھا + ہندو مسلمانوں کا ساتھ
چھوڑنے سے بھی بھاگتے تھے + ہندو راج مسلمان فرمانروا کے علاقہ میں عمل نہ تھے اور باری باری سب مارے گئے
جنکو ملیچھوں کا راج نہیں بھاتا تھا وہ بھاگ کر دور دیسوں میں ہندو راجوں میں چلے گئے +
کشمیر خود مختار رہا اور کوئی اجنبی وہاں نہ جا سکتا تھا - اننڈ پال نے بھی بھاگ کر وہاں کی راہ لی تھی
سندھ و ملتان میں قدیم سے ہزار سے مسلمان حاکم خود مختار رہ چکے تھے + گجرات پر مسلمانوں کا اثر نہیں
نہیں ہوا + مالوا میں بھوج دیو راج تھا - اسکی راجدھانی دھار عالموں کا مسکن خاص تھا + قنوج بنگال کے ماتحت
تھا جن راجوں کی راجدھانی مونگیر تھی
ہند کے دار العلوم بنارس اور کشمیر تھے -

India as far as known to Alberuni was Brahmanic, not Buddhistic. In the first half of the eleventh century all traces of Buddhism in Central Asia, Khurâsân, Afghanistan and North-Western India seem to have disappeared. Alberuni knew scarcely anything at all about Buddhism nor had any means for procuring information on the subject. His notes on Buddhism are very scanty and all second hand. Kanishka chaitya existed in Alberuni's time in Peshawar. He also mentions a script Bhaikshuki used in Udunpur اودنپوری in Purvadesa. His Brahmin Pandit did not chose to tell him anything about Budhism.

Lastly, India as known to Alberuni was in matters of religion Vishnuitic, not Sivaitic. Vishnu or Narayana is the first god in the pantheon of his Hindu informants and literary authorities while Siva is only incidentally mentioned and that not always in a favourable manner. This indicates a remarkable change in the religious history of those countries. For the predecessors of Mahmud in the rule over Kabulistan and the Panjab, the Pâla dynasty were worshippers of Siva, as we may judge

from their coins adorned with the image of Nandi the ox of Siva and from the etymology of their names (cf. note to ii. 13 and Lassen l. c. 3 915). The image of Nandi reappears a second time on the coins of the last of the descendants of King Mahmud on the throne of Ghazni.

[[illegible] by E. Sachau

"The Hindus like other people, boast of this enormous range of their language (Sanskrit) whilst in reality it is a defect. [illegible]

Indian Scribes are careless and do not take pains to produce correct and well-collated copies.

On the whole, there is very little disputing about theological topics among themselves; at the utmost they fight with words but they will never stake their soul or body or their property on religious controversy. On the contrary all their fanaticism is directed against those who do not belong to them — who are foreigners

Sijistán (Sakastene) [illegible]
Bahmanwá ~~called~~ named by Mohamdans Al-mansûra
Múlsthána named Al-mámura

~~The scattered remains~~

Mahmud utterly ruined the prosperity of the country and performed these wonderful exploits, by which the Hindus became like atoms of dust scattered in all directions, and like a tale of old in the mouth of the people. Their scattered remains cherish of course the most inveterate aversion towards all Muslims. This is the reason, too why Hindu sciences have retired far away from those parts of the country conquered by us and have fled to places which our hand cannot yet reach to Kashmir Benares and other places. And there the antagonism between them and all foreigners receive more and more nourishment both from political and religious sources.

Their are peculiarities of their national character deeply rooted in them, but manifest to everybody. We can only say, folly is an illness for which there is no medicine and the Hindus believe that there is no country but theirs, no nations like theirs, no kings like theirs, no religion like theirs, no science like theirs. They are haughty, foolishly vain, self-conceited and stolid. They are by nature niggardly in communicating that which they know and they take the greatest possible care to withhold it from men of another caste among their own people still much more, of course from any foreigner. According to their belief, there is no other country on earth but theirs, no other race of man but theirs and no created beings besides them have any knowledge or science whatsoever. انکا اسقدر غرور ہے کہ اگر انکو بتایا جاوے کہ خراسان یا فارس میں بھی کوئی علم یا عالم
ہے تو وہ بتانے والے کو بے خبر اور جھوٹا سمجھیں گے + اگر یہ لوگ سفر کیا کریں اور دوسرے لوگوں سے ملیں تو جلد
ہی انکی رائے بدل جاویں کیونکہ انکے بزرگ ایسے تنگ خیال نہ تھے جیسے کہ آجکل وہ نسل۔ چنانچہ وراہ مہر
لوگوں کو برہمنوں کی عزت کرنے کے لئے اسطرح پر ہدایت کرتا ہے کہ یونانی اگرچہ ملیچھ ہیں عزت کے قابل ہیں کیونکہ
وہ علوم میں ماہر اور دوسروں پر فضیلت رکھتے ہیں پھر برہمن کا تو کیا ہی کہنا جو علم اور نجوم کا دونوں

The Hindus had no men of this stamp (of Socrates) both capable and willing to bring sciences to a classical perfection. Therefore you mostly find that even the so called scientific theorems of the Hindus are in a state of utter confusion, devoid of any logical order and in the last instance always mixed up with the silly notions of the crowd e.g. immense numbers enormous spaces of time and all kinds of religious dogmas, which the vulgar belief does not admit of being called into question. Therefore it is a prevailing practice among the Hindus jurare in verba magistri and I can only compare their mathematical and astronomical literature as far as I know it to a mixture of pearl shells and sour dates or of pearls and dung or of costly crystals & common pebbles. Both kinds of things are equally in their eyes since they can not raise themselves to the methods of a strictly scientific deduction.

[Chapter I

<u>Sufi</u> Sūf in Greek means wisdom. Islam adopted this name with their doctrines. Some confused the word with the Arabic <u>Suffa</u> and understood it to mean <u>Ahl-assuffa</u> among the companions of Muhammad. The spelling got corrupted so that finally it was taken for a derivation from <u>Sūf</u> i.e. the <u>wool of goats</u>.

The educated among the Hindus abhor anthropomorphisms of this kind, but the crowds and the members of the single sects use them most extensively. [II chapter

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For, they believe that a soul returning to the human world from heaven at once adopts a human body, whilst that one which returns there from hell has first to wander about in plants and animals before it reaches the degree of living in a human body. [cha VI

Indra ~~the ruler~~, had intercourse with the wife of Nahush the Brahmin and therefore was changed into a serpent by way punishment — quoted from Patanjali [cha VIII

After Sudras come the Antyaja who are not reckoned among any caste. There are eight classes of them such as [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. These people live outside habitation of the four castes.

The people called Hádí Doma Chandála and Badhatau are lower still. They are occupied with dirty work. According to general opinion they descend from a Sudra father and a Bráhmaní mother as the children of fornication.

Vasudeva was a descendent of a Sūdra family [chapter

Laws among Hindus are occasionally abrogated thus for example the <u>matrimonial system</u> and <u>the theory of descent</u>.

As regards unnatural kinds of marriage, such exist still in our time thus polyandry among the Hill people from Panchir to the neighbourhood of Kashmir [illegible]

Hindus say idols began to be made from the time [chap X

of Raja Ambrisha — as instructed by Indra ([illegible]) [illegible]

[illegible]

Famous idols Áditya of Multan made of wood covered with red Cardovan leather with two rubies for two eyes. Kasim did not break it but put a piece of cow's flesh round its neck by way of mockery and built a mosque in that place. When Karmatians occupied Multan Jalam ibn Shaiban the usurper broke the idol into pieces & killed the priests

Chakrasvamin of Thaneshwar. It is of bronze and is nearly the size of a man. It is now lying in the hippodrome in Ghazna together with the lord of Somnath which is a representation of the penis of Mahadeva called Linga.

S'ârada of Kashmir towards the mountains of Bolor.
(Quotes Samhita of Varâhmihra on the construction of idols)

[Chapter XI]
They do not allow the Veda to be committed to writing because it is recited according to certain modulations and they therefore avoid the use of the pen since it is liable to cause some error and may occasion an addition or a defect in the written text.. بزیادت او نقصان

This is the reason why not long before our time Vasukra, a native of Kashmir, a famous Brahmin has of his own account undertaken the task of explaining the Veda and committing to writing. He has taken on himself a task from which everybody else would have recoiled but he carried it out because he was afraid that the Veda might be forgotten and entirely vanish out of the memories of men since he observed degeneration

Mahabharat is named by Alberuni as simply Bharat (all round) and the following are the titles of the eighteen parvas according to him سبھا پرو – آرنیہ – وراٹ – اُدیوگ – بھیشم – درون
کرن پرو – شلیہ پرو – گدا – سوپتک – جل پردانک – ستری پرو – ۱۲ – شانتی پرو
تسوک کا چار حصوں میں (۱) راج دھرم (۲) دان دھرم (۳) آپد دھرم (۴) موکش دھرم
[Chap XII]
۱۴ ۱۰ اشومیدھ – موسل – آشرم واسک – کھتاں – ۱۸ سورگ آروہن

Sindhind = Sidhanta (of Brahmagupta)
The five Sidhantas are:–

I. Sûrya Siddhânta by Lâta
II. Vasishtha Siddhânta – by Vishnuchandra
III. Pulisa Siddhânta – so called from Paulisa the Greek from the city of Saintra (or Alexandria) composed by Pulisa
IV. Romaka Siddhânta – so called from the Rûm i.e. the subjects of the Roman Empire composed by Srîshena.
V. Brahma Siddhânta – by Brahmagupta, the son of Jishnu from the town of Bhillamâla between Multan and Anhilawâra

Varâhamihra compiled the Pañca-siddhântika.
"They differ only in words but not in matter" says Brahmagupta

Such books on astronomy as do not reach the standard of a Siddhânta are mostly called Tantra or Karana [chap. VII]

The Hindus are not in the habit of writing on hides like the Greeks in ancient time. ---- It was in China that paper was first ~~invented~~ manufactured. Chinese prisoners introduced the fabrication of paper into Samarkand and thereupon it was made in various places. ---- Hindus in the South write on Târî leaves, and in central and northern India use the bark of the Tuz tree called the bhûrja

The writing of the Hindus had once been lost; Vyasa rediscovered it. It is composed of 50 letters or akshara. Some people say that originally the number of their letters was less and that it increased only by degrees. This is possible or I should even say necessary.

The most generally known alphabet is called Siddhamâtrikâ which is by some considered as originating from Kashmira for the people of Kashmira use it. But it is also used in Varânasî. This town and Kashmira are the high schools of Hindu sciences. The same writing is used in Madhyadesha i.e. middle country the country all around Kanauj which is also called Âryâvarta

In Mâlava there is another alphabet called Nâgara which differs from the former only in the shape of the characters.

Next comes an alphabet called Ardhanâgarî. So called because it is compounded of the former two. It is used in Bhâtiya and some parts of Sindh.

Other alphabets are the Malwârî, used in Malwashau, in Southern Sindh towards the sea coast; the Saindhava used in Bahmanwâ or Almansûra; the Karnâta used in Karnâṭadeśa whence those troops come which in the armies are known as Kannara; the Andhri, used in Andhradeśa; the Dirwarî (Drâviḍî) used in Dirwaradeśa, the Lârî used in Lârdeśa (Lâṭadeśa); the Gaurî (Gauḍî) used in Purvadeśa i.e. the Eastern country; the Bhaikshukî used in Udunpûr in Pûrvadeśa. This last is the writing of Budha.

The Hindus do not use the letters of their alphabet for numeral notation, as we use the Arabic letters in the order of the Hebrew alphabet. As in different parts of India the letters have different shapes the numeral signs, too, which are called anka differ. [cha XVI.

Bhâtiya is 15 farsangs (or 60 miles) from Mulasthana towards west or north west.

Nagarjuna the author of a book on Rasayana lived nearly a 100 years before our time. [cha XVII

The country round Kanauj is the Madhyadeśa. It is a political centre as well as a geographical one. Kanauj is a big town now in ruins as the capital has been removed to Bârî. 28 farsakh from Kanauj is Mâhûra (Mathura) to the east of the Jaun (?). Thanesar north of Kanauj about 80 farsakhs & 50 from Mâhûra. Each farsakh is equal to 4 miles

دونوں دریاؤں کے بیچ قنوج سے جانب جنوب ہو کر تفصیل ذیل مشہور شہر آئے ہیں:—
جھجھو اجاری کرہ پریم شیل پریاگ کا مشہور درخت

باری سے گنگا کے مشرقی کنارے پر سفر کرتے یہ شہر آتے ہیں:- اجودھا ۲۵ فرسنگ باری سے بارانشی یا بانارسی
بنارس سے مشرق کو جاکر شروار پاٹلی پتر مونگیری جنپا دوگم پور گنگا ساگر جہاں گنگا سمندر میں گرتا ہے
قنوج سے مشرق کو سفر کرتے باری دس فرسنگ (چار منزل) دوگم شلہٹ بہات تلوت جہاں کے
باشندے ترو بہت کالے رنگ کے اور چپٹے ناک والے ہیں ترکوں کی طرح + پھر کامرو کا پہاڑ
نیپال بوتیشر

قنوج سے جانب جنوب مشرق:- سلطنت ججاہوتی جس کی راجدھانی کجوراہا جس کے اور قنوج کے درمیان ہندوستان
کے دو مشہور قلعے گوالیار اور کالنجر آجاتے ہیں + ملک دہالہ راجدھانی [illegible] راجہ
گانگیہ نام کا + ملک کن کر اپیور [illegible] بنواس سمندر کے کنارے ہیں

قنوج سے جانب جنوب مغرب:- آسی سہنیا جندرا راجوری بازانہ دار الخلافہ گجرات کا -
ہمارے لوگ اسکو نارائن کہتے ہیں

ماہورہ یا متھرا سے مالوہ کو:- دودھی بامہور بھیلسان جو ہندوؤں میں مشہور تیرتھ ہے اور اسی نام کا بت
وہاں پوجا جاتا ہے اردین تیرتھ جس کا نام مہاکال دھار اجین دھار ۷ فرسخ مشرق کو
بازانہ جو قنوج سے ۲۸ فرسخ ہے جانب مغرب:- میوار جس کا دارالخلافہ جتہرور ہے اجین سے مالوہ ۱۰ فرسخ
دھار سے جانب جنوب:- بھومی ہر کند نماور دریائے نربدا کے کنارے پر الیس پور گوداوری کے کنارے مندگر
مہرٹا دیش کنکن دارالخلافہ تانہ

بازانہ سے جانب جنوب مغرب انہلوارا سومنات
انہلوارہ سے جنوب لار دیش کے بہروج اور رہنجور دونوں شہر سمندر کے کنارے
بازانہ سے جانب مغرب ملتان ۵۰ فرسخ بھاٹی ۱۵ فرسخ ہے
بھاٹی سے جانب جنوب مغرب ارور ۱۵ فرسخ بہمنوا یا المنصورہ ۲۰ فرسخ لوہارانی دریائے سندھ کا دہانہ
قنوج سے جانب شمال شمال مغرب شرشارہا ۵۰ فرسخ پنجور ۱۸ فرسنگ پہاڑوں میں جس کے مقابل میدان میں تھانیسر
جالندھر کا دارالخلافہ گڑہ دیمالہ بلادر ۱۰ فرسخ جس سے مغرب لدا ۱۳ فرسخ قلعہ راجگری ۸ فرسخ - وہاں سے
جانب شمال کشمیر ۲۵ فرسخ

قنوج سے جانب مغرب:- دیامو ۱۰ فرسخ کوٹی ۱۰ فرسخ آنار ۱۰ فرسخ میرٹھ ۱۰ فرسخ (دریائے جمنا) پانی پت ۱۰ فرسخ
کوی تال ۱۰ فرسخ سنام ۱۰ فرسخ یہاں سے جانب شمال مغرب آدیستہور ۹ فرسخ ججنیر ۶ فرسخ
مندا ہکور لوہاور کا دار الخلافہ ۸ فرسخ وائی ہند دارالخلافہ قندہار دریائے سندھ سے مغرب ۲۰ فرسخ
پرشاور ۱۴ فرسخ دنپور ۱۵ فرسخ کابل ۱۲ فرسخ غزنہ ۱۷ فرسخ

[Chap XVIII

The pole in the language of the Hindus is called Dhruva and the axis Salâka. [Chap XXII

Ravan's castle

(Chap XXX

||| The Jadavas were Jatt family, low Sudra people [Chap XVIII

|| Sarasti flows into the Sea near Dwarka البرونی کے زمانہ میں سرستی سومنات کے پاس دریا میں گرتی تھی

The nakshatras are:–

اشونی (الشرطان) – بھرنی (البطین) – کرتکا (الثریا) – روہنی (الدبران بجو سر برج ثور)

مرگ شیرش (الہقعہ) آردر (Canis minor) پنروسو (Aldhira) پشیہ (Alnathra)

اشلیشہ (Cancer) – مگھا (Aljabha) – پوروا پھالگنی (الزبرا) – اتر پھالگنی (Alsarfa)

ہست (and Aldafira) – (Crow) – چترا (Alsimak Alazal) – سواتی (Alsimak Alrami)

وشاکھا – انرادھا (The Crown) – جیشٹھا (The heart of Scorpio) – مول (Alshaula)

پوروا شاڑھا اتر آشاڑھا (~~النعم الوارد~~ النعم الصادر) ابھی جیت شرونا

دھنشٹھا (النعم الوارد Dolphins) شت بھشج (Aquarius) (~~Dolphins~~) پورو بھادر پدا اتر بھادر پدا ریوتی

[Cha LVI

چاند پر داغ اصل میں کالا ہرن ہی جو اسکے سسر کے شاپ سے ہوئے کیونکہ چاند اپنی بیویوں سے ریوتی کے ساتھ زیادہ پیار کرتا تھا + چاند کے پشچاتاپ کرنے پر سسر نے لنگ کی مورتی بنانے کو کہا – وہ سومناتھ ہے جو محمود غزنوی نے توڑ دیا + لنگ پوجا کی اصل یہ ہے کہ ایک رشی کو شک پڑا کہ مہادیو اسکی عورت کی خواہش کر رہا تھا جس پر اسنے شاپ دیا کہ تمہارا اعضائے تناسل گر جائے چنانچہ وہ گر گیا – پیچھے صحیح حال معلوم ہونے پر اسکا لنگ کی پوجا جاری کر دی +

Chap LVIII سومناتھ پتھر کا لنگ تھا اور اسکا مشہور ہونا بوجہ سمندر کے کنارے پر ہونے کے تھا +

As matters stand it is allowed to kill animals for food by means of strangulation, but only certain animals others being excluded. Animals allowed are sheep goats, gazelles, hares rhinoceroses, the buffaloes, fish, water and land birds as sparrows, ringdoves, francolins, doves peacocks and other animals which are not loathsome to man nor noxious. Forbidden animals are cows, horses mules asses, camels, elephants, tame poultry, crows, parrots, nightingales, all kind of eggs and wine. The latter is allowed to the Sudra. Cow eating was allowed in former days [Cha LXVIII

The Hindus are not very severe in punishing whoredom. The fault however, in this lies with the kings, not with the nation. But for this, no Brahman or priest would suffer in their idol-temples the women, who sing, dance and play. The kings make them an

attraction for their cities, a bait of pleasure for their ~~citizens~~ subjects for no other but financial reasons. By the revenues which they derive from the business both as fines and taxes they want to recover the expenses which their treasury has to spend on the army.

LXIX chap

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Letters of
VICTOR JACQUEMONT

born in Paris in 1801 landed at Pondicherry in April 1829 as Travelling Naturalist

I know not whether it is an optical illusion, but the Punjab and its inhabitants please me much... The unsophisticated Sikhs have a simplicity and open honesty of manner which a European relishes the more after two years' residence in India

Statement showing the enumeration of the Sikhs of various tribes and castes as taken in the last census.

No, Caste	Males	Females	Total in round Figures.
1 Jat	9,51,656	6,67,752	16,20,000
2 Tarkhan	1,02,444	80,219	1,83,000
3 Arora	94,558	82,411	1,75,000
4 Chamar	97,242	77,908	1,75,000
5 Khatri	48,704	41,722	90,000
6 Kamboh	89,312	32,441	72,000
7 Chuhra	28,677	22,872	52,000
8 Mahtam	26,384	23,672	50,000
9 Saini	26,237	20,798	47,000
10 Jhiwar	25,090	20,478	46,000
11 Lobana	24,525	20,561	45,000
12 Chimmba	19,858	16,053	36,000
13 Lohar	19,543	15,820	35,000
14 Nai	19,479	14,863	34,000
~~15 [illegible]~~	~~14,051~~	~~12,616~~	~~28,000~~
16 Rajpoots	14,201	10,609	25,000
17 Kumhar	13,742	10,921	25,000
18 Mazabhis	12,143	9,468	22,000
19 Khalsa	10,460	6,120	17,000
20 Faqir	12,586	3,517	16,000
21 Kalal	6,891	5,793	16,000
22 Brahman	5,325	3,740	9,000
23 Bhatia	4,489	3,762	8,000
24 Julahas	3,360	2,725	8,251
25 Bazigar	2,468	2,256	5,000
26 Gujar	2,468	1,690	4,000
27 Ghiratsi	1,593	1,375	3,000
28 Khaut	1,526	1,455	3,000
29 Bhat	1,220	1,623	3,000
30 Dagi and Koli	1,152	1,038	2,000
31 Dhobi	1,314	858	2,000
32 Mahajan	1,096	968	2,000
33 Aggarwal	1,092	837	2,000
34 Chang	851	648	1,500
35 Banjara	699	750	1,400
36 Dargi	805	601	1,400
37 Bhaba	696	603	1,200
38 Dumana	650	524	1,200
39 Mali	638	484	1,100
40 Bairagi	741	291	1,000
41 Aheri	551	434	1,000
42 Sud	492	396	900
43 Siqligar	444	374	800
44 Raj	431	364	800
45 Bahrupia	382	346	700
46 Megh	356	335	700
47 Dhanat	342	283	600
Bhatra	315	301	600
48 Sansi	286	271	600
49 Mahtam	291	258	500
50 Thori	275	235	500
51 Thathiar	257	194	500
52 Karar	150	194	300
53 Ahir	206	130	300
54 Bania	148	158	300
55 Ror	164	138	300
56 Berar	138	153	300
57 Jogi	188	101	300
58 Mugar	154	140	300
59 Doola	133	126	300
60 Mochi	139	56	200
61 sirkiband	116	128	200
62 Odh	68	77	100
63 Minor caste	54	44	100
46 Baliti	64	56	100

The figures noted in the above statement would show how many souls have returned themselves as Khalsa. The number of women throughout is smaller than that of men. Now it is for the Sikh reformers to devise means how intermarriages can be faciliated. It may by the way be noted that the reformotion of the Sikh community does not solely depend upon intermarriages but the means to increase the number of women, to uplift the status of the low classes and to raise the morality of all ranks should also be taken into consideration. In short other allied subjects have also to be carefully deliberated and carried out in order to establish entire solidarity in the Panth. We wish that there should be a separate social Dewan every year in rotation from place to place where the above subject should be thoroughly discussed.

Extracts about the Sikhs from Seir ul-Mutakharin written in Persian in 1780 (A.H. 1194) by Syed Mir Ghulam Hussain Khan a Moslem nobleman who used with his father to reside at the courts of the Nawabs of Bengal, Behar & Orissa. It deals with events from 1118 to 1194 A.H. containing in general the reigns of the last seven emperors of India

In the year one thousand one hundred and twenty-eight of the Hedjra, that is, in the fifth year of Feroh-syur's, a bloody action happened in the plains of the Pendjab, between the Syes and the Imperialists, in which the latter commanded by Abdol-semed-khan, a famous Viceroy of that province, gave those inhuman freebooters a great defeat in which their General Benda, fell into the victor's hands. This barbarian, whom nature had formed for a butcher, trusting to the numbers and repeated successes of those other butchers he commanded, had exercised upon the people of God cruelties that exceeded all belief, laying waste the whole province of Lahore. Flushed with victories, he had even aspired to a crown; and we shall say something of his history and person. He was a Syc by profession, that is, one of those men attached to the tenets of G8r8-govind, and who from their birth or from the moment of their admission, never cut or shave either their beard or whiskers, or any hair whatever of their body. They form a particular society as well as sect, which distinguishes itself by wearing almost always blue clothes, and going armed at all times. These, when once admitted into that fraternity, never make any difficulty of mixing or communicating with one another, of whatever tribe or clan or race they may have been hitherto; nor do they ever betray any thing of those scruples, precautions, and antipathies and customs, so deeply rooted in the Gentoo mind, whatever diversity or opposition there may have hitherto been in their tenets, principles, or common way of life. This sect or fraternity, which spread itslef far and near about the latter part of Aoreng-zib's reign, reckons for its institutor, a G8r8-govind, one of the successors of Nanec-shah, the patriarch of the sect; and here is what we know of this Nanec-shah. He was son to a grain-merchant of the Catri tribe; and in his youth he had been as remarkable for a good conduct and a laudable character, as well as for the beauty of his face, and the sensibleness of

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his repartees. (-) Nor was he destitute of money. There was then in those parts a fakir or religious of note, called Seid-hassen, a man of eloquence as well as wealth, who having no children of his own, and being smitten with the beauty of young Naneo, upon whom he chanced to cast his eyes, conceived an affection for him, and charged himself with his education. As the young man was early introduced to the knowledge of the most esteemed writings of the Mussulmen, and early initiated in the principles of their most approved sophies and contemplatives, he improved so much in learning, and became so fond of his books, that he made it a practice in his leisure hours, to translate literally or virtually, as his mind prompted him, such of those maxims, as made the deepest impression upon his heart. This was in the idiom of Pendjab, (-) his maternal language. Little by little he strung together these loose sentences, reduced them into some order, and put them in verses, and by this time he had so far shaken off those prejudices of Gentilism which he had imbibed with his milk, that he was become quite another man. His collection becoming numerous, it

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(-) The Mussulmen, and probably it is the descendants of those so inhumanly used by the Syos, tell strange things of this surprising beauty of young Naneo's, and of the affection it kindled in his tutor's breast; and these things although so very incredible in England, would have nothing surprising in India. The Syos are silent on that head, and bring Naneo at once from the age of twelve to that of thirty, at which time he had followers. There is another religion, of very great pretensions in this world, and of still greater ones in the other, which very prudently leaps from the first year of its patriarch to his twelfth, and then again, takes another mighty jump up to his fiftieth year, where his history is closed;, so important it is that the particulars of the spring, and summer,

took the form of a book, which was entitled Grent, and became so famous in the times of Sultan Babr, as to give celebrity to its author, who from that day was followed by multitudes of spectators or well-wishers. This book is to this day held in so much veneration and esteem amongst the Syos, that they never touch or read it, without putting on a respectful air and posture. And in reality, as it is a compound of what he had found most valuable in those books which he had been perusing, and it is written with warmth and eloquence, it has necessarily all the merits and attractions peculiar to truth and sound sense.

In times of yore, the religious persons of that fraternity could not be distinguished, either in their garb or their usages, from the Mussulmen fakirs; nor is the difference easily perceptible even to this day. They live in communities both in villages and towns, and their habitations are called Sangats, where we always see some one that presides over all the rest. Nanec, their patriarch, left only two children. One of whom when grown up, used to amuse himself with hunting and all the other pleasures of high life; and in this he has been imitated by his descendants to this day, all of whom are reputed heirs and partakers of his authority. The other son, having addicted

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and even of the autumn of a legislator's life should be concealed by a venerable cloud of impenetrable obscurity. Of all the patriarchs, none has ever had his whole life written with any detail but Confu-tse or Confucius, and Mahomet; this last, in the most circumstantial detail that has ever existed.

(-) The Pendjabi is a dialect of the Hindostany, but like all the languages of Hindostan, sonorous, soft and melodious.

himself to a religious life, and taken up the garb of it, his followers have done the same, and look to all intents and purposes like so many Mussulmen fakirs. But what is strange, Nanecshah had not for his immediate successor, either the one or the other of his children, but only a servant of his, called Angad, who sat on the patriarch's carpet with full authority. (-) The ninth in succession from this Angad was one Tygh-bahadyr, who was of such an extraordinary character, as drew multitudes after him, all which as well as their leader went always armed. This man finding himself at the head of so many thousands of people, became aspiring; and he united his concerns with one Hafyz-aadem, a Mussulman fakir, and one of those that styled themselves of Sheh-ahmed-serhindi's fraternity. These two men no sooner saw themselves followed by multitudes, implicitly addicted to their chief's will, than forsaking every honest calling, they fell a subsisting by plunder and rapine, laying waste the whole province of Pendjab; for whilst Tygh-bahadyr was levyiny contributions upon the Hindoos, Hagyż-aadam was

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(-) This right of sitting upon another's carpet implies the right of succeeding to his rights and authority; and this ceremony and expression is spread all over the East, from w whence it has been brought to the confines of Europe, where we see the Grim-tartars using the same ceremony. As the Khans of the Crim-tartars, as well as all the Tatarian Princes, deduce their pedigree from the famons conqueror, Djenghis-khan, we see that when they intend to acknowledge a new Khan, or King, they make him sit upon a small carpet which has served to that ancestor of theirs, and four men raising the carpet and the new King as high as they can, shout out in the middle of the C8r81tay or assembly. Choc-yasha-- live long; a shout that is echoed by the rest. But as a carpet four hundred years old would not stand such a test, it is always placed upon a new one.

doing the same upon the Mussulmen. Such excesses having soon attracted the notice of the Crown-officers, gazetteers, and intelligencers, they wrote to the Emperor Aoreng-zib, that these two men made it a practice to live by plunder and sack. In answer to such an advice, the Empreor commanded the Viceroy of Pendjab, residing at Lahore, to seize these two miscreants, and to send the Mussulman to the country of Afghans, quite up to the last limits of Hindostan, beyond the Atec, with defense to him to cross it again under pain of death. Tygh-bahadyr, the other freebooter, he was to send prisoner to the castle of G8aliar. The Governor executed his orders punctually. Some days after there came an order to the Governor of G8aliar, to put Tygh-bahadyr to death, to cut his body into four quarters, and to hang them at the four gates of the fortress, a sentence which was literally executed. But this execution was followed by mournful consequences. Hitherto the Syes had always warm the religious garb without any kind of arm or weapon at all; but G8r8-govind/having succeeded to his father, distributed his numerous followers by troops, which he put under the command of his best friends, to whom he gave orgers to provide themselves with arms and horses. As soon as he saw them accoutred and mounted, he commenced plundering the country, and raising contributions. But he did not go long unpunished. The Fodjdars of the province joining together, fell upon those freebooters, and soon dispersed them; but G8r8-govind's two sons having fallen alive in their hands, were put to death. The father's situation was now become full as dangerous. Hunted down everywhere like a wild beast, he retired to a stronghold which secured his person for the present, but at the same time, precluded his escaping to his country and family beyond Serhend, the country betwixt being full of troops and garrisons. The man prompted by his critical situation, applied to the Afghan mountaineers that live behind

Serhend, and he promised them a large sum of money, if they could contirve to carry him to a place of safety. A number of these accepted the bargain, and oming down from their mountains, they engaged him to let grow his beard, whiskers, and every other hair of his body; and when they saw it of a proper length, they put upon him a short blue garb like that used amongst those highlanders, brought him out of his stronghold amongst themselves, and made him traverse the whole country, not only with perfect safety, but also with honour. For whenever anyone put any question about this man which they paid so much respect to, they would answer, that he was a Pir-zada or Holy man of theirs, the Pir-żada of Stch. G8r8-govind having been so lucky as to extricate himself out of so great a danger, conserved the Afghan garb in memory of that event; and he even made it henceforward the distinctive garb of his followers, no one of which could be admitted into it, unless his hair and beard proved of the proper legth, and his garb of the proper pattern. But the loss of his children had made so deep an impression on his heart, that he lost his mind, fell in demencey, and shortly after died of grief and sorrow. He was succeeded by Benda, that butcher-like man, of whom we have spoken above. This infernal man having assembled multitudes of desperate fellows, all as enthusiasts and all as thirsty of revenge as himself, commenced ravaging the country with such a barbarity as had never had an example in India. They spared no Mussulman, whether man, or woman, or child. Pregnant women had their bellies ripped open, and their children dashed against their faces, or against the walls. The Emperor, (and it was the mild Bahadyr-shaw) shuddered on hearing of such atrocious deeds. He was obliged to send against those barbarians not only the troops of the province, but entire armies, and these, too, commanded by Generals of importance, such as, the Lord of Lords, Munaam-qhan, who at the head of

thirty thousand horse enclosed that scelerat in the fort of L8hgar, where he besieged him. The man, after having defended himself for som time, contrived to give him the slip by an expedient in which he shewed as much sagacity and wisdom as animal courage and prowess. Nevertheless being still pursued, he was encircled again by three Generals that had joined their troops together. It was Mahmed-amin-qhan, Aghyr-qhan and Rostem-dil-qhan. But his genius, fertile in expedients, --- extricated him again. Not that he made any stand before the Imperial troops; he hardly gave them an opportunity to see him. Perpetually on the wing, he kept out of their way, when having given them the slip, he suddenly sallied forth at an opposite side, like some savage excaped from the hunter's nets, and then he put every thing to fire and sword, massacring every Mussulman, and destroying every temple and every sepulchre of theirs which he could find, in so much, that his ravages and barbarities seemed to go on increasing; and such was the state of things, when Bahadyr-shah departed this life. his children, occupied in disputes about the throne, had no attention to spare for Benda, so that his power became formidable at last. On Feroh-syur's accession to the throne, Eslem-khan, Viceroy of Lahore, received orders to destroy those freebooter; but those freebooters defeated him totally in a pitched battle, and that Viceroy after losing the greatest part of his men, retired within Lahore, with his full measure of shame. Benda elated by so unexpected a success, recommenced his barbarities with more fury than ever. It was some time after this battle that Bayezid-khan, Fodjdar of Serhend, hearing of Benda's approach, thought it better to meet him half way; and he was encamped without the walls, when in the evening he retired to a private tent, where with a small congregation he was performing the afternoon prayers when a Syo, as desperate doubtless as any of Hassan-saba's devoted young men,

having crept under the wall of the tent, gave him a mortal stab, as he was prostrating himself, and in the confusion and surprise which ensued, he retired to his brethren without receiving any hurt. This piece of intelligence having soon reached the capital, the Emperor commanded Abdol-semed-khan, a T8ranian Viceroy of Cashmir, who entertained several thousands of his countrymen, to march against those scelerats, and to encourage him in that expedition, the Emperor sent him the patent of the government of Lahore for his son, Zecariah khan. This General, who since became so famous, had with him several thousand troopers of his nation, with several commanders of the highest distinction, such as, Kamer-eddin-khan, whom we shall see Vezir-aazem in the sequel, Mahmed-amin-khan, and Aghyr khan. They were at the head of their own troops, to which the Emperor added several bodies of his own guards, such as, the Vala-shahies, and the Ahedians.

(-) With such reinforcements Abdol-semed-khan, who waited only for a train of artillery, set out for Lahor, after having appointed for his Lieutenant, at Cashmir, his own slave Aref-khan, and taking with him the troops he found encamped at that city, he marched in quest of the barbarians. As he had a good army in which were several thousands of his own countrymen, these troops fell with such fury upon those wild beasts, and

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(-) The Emperor's household amounts to forty thousand men, all cavalry, but serving on foot in the citadel and in the palace. It consists of several corps, such as, the Sorqh-poshes or Red-wearers; the Soltanies, or Royals; the Vala shahied, or high Imperials; the Camul-pushes or Cuirass-wearers; the Ahedians, or serving single, because these last have the Emperor for their immediate Colonel.

they repeated their attacks with so uninterrupted a perseverance, that they crushed them to atoms; nor did the General give over the pursuit, until he had made an end of them. That miscreant of Benda stood his ground to the amazement of all, and in the first engagement he fought so heroically, that he was very near giving a complete defeat to the Imperial General, for although beaten and vigorously pusued, he retired from post to post, like a savage of the wilderness from thicket to thicket, losing endlessly his men, and occasioning losses to his pursuers. At last worn down by such an incessant pursuit, he retired to Goordaspoor, the native country of most of those barbarians, and where their chief had long ago built a strong castle, in which they kept their wives and families with the booty they used to make in their courses. The Imperial General blockaded it immediately; nor was the place unfurnished with provisions. But the multitudes that had successively retired thither were so considerable, and the besiegers kept so watchful a guard, that not a blade of grass, nor a grain of corn, could find its way to the fort; and the magazines with in being at last emptied of their contents as the blockade drew to a length, a famine commenced its ravage amongst the besiegers, who fell a eating any thing that came in their way. Asses, horses, and even oxen became food, and what is incredible, cows were devoured. Nevertheless such was the animosity of those wild beasts, and such their consciousness of what they had deserved, that not one of them would talk of a surrender. But every thing within, even to the most venerable, as well as to the most loathsome, having already been turned into food and devoured, and this having produced a bloody flux that swept them by shoals, the survivors asked for quarter, and offered to open their gates. The Imperial General ordered them to repair to an eminence, where they would see a pair of colours

where they would see a pair of colours planted, and where they were to depose their arms and clothes, after which they might repair to his camp. The famished wretches obliged to comply with an order which foreboded nothing good, obeyed punctually like beasts reduced to their last shift, and having been made fast hand and foot, they were made over to his Moghuls or Tartars, who had orders to carry them close to the river that ran under their walls, and there to throw the bodies after having beheaded them all. The officers and principal men were put in irons, and ordered to march in a body, mounted upon lame, worn down, mangy asses and camels, with each of them a paper-cap upon his head; and it was with such a cortege that the General entered the city of Lahor, which he reached in few days. It happened that Bayezid khan's mother, and old T8ratian woman, lived in that city, and hearing what had happened, and that her son's murderer was amongst the prisoners, she requested her attendants to point him to her. For, the man having acquired a character amongst his brethren by such a daring action, had been nick-named Baz-sing by them, and had been promoted to a considerable office. The old woman having got upon a terrace that overlooked the street, lifted up a large stone which she had provided, and being directed by the sound, (for she was blind) she let it fall so luckily, that she killed him outright; and the old lady, after this action, said, that she would now die satisfied, and revenged. But this action having, as a signal, roused the people of that city, and the General conceiving that he might lose all his his prisoners through the fury of the mob, ordered them to be conveyed to a place of safety amongst the baggage, where they were covered with trappings of elephants, and every thing that could con - ceal them from the people's eyes. The next day, he set out of the city at daybreak, and with the same precaution, his intention being to present them alive to the Emperor. For further

precaution, they were put under the care of Camer-eddin-khan, and his own son, Zacariah-khan, and forwarded to the capital under a strong escort. As soon as they had arrived in the ø outskirts of the city, the Emperor sent out Mahmed-amin-khan with orders to bring them, in, mounted as they were, but preceded by a number of heads fixed upon pikes, amongst which should be seen Benda, with his face besmeared with black, and a wooden-cap on his head. That wretched himself, having been brought before the Emperor, was ordered to the castle, where he was to be shut up, with his son, and two or three of his chief Commanders. The others were carried by a hundred at a time every day, to the Cotval's tribunal, where they were beheaded, until the whole number of them was completed. But what is singular, these people, not only behaved quietly during the execution, but they would dispute and wrangle with each other, who should be executed first, and they made interest with the executioner for that very purpose. In this manner the whole number of these wretched beings told over, and every one of them having received what he had so long deserved, Benda himself was produced; and his son being placed on his lap, the father was ordered to cut his throat, which he did without uttering one word. Being then brought nearer to the Magistrate's tribunal, the latter ordered his flesh to be torn off with red-hot pincers, and it was in those torments that he expired, his black soul taking its flight by one of those holes towards the regious for which it seemed so well fitted. It is reported, that Mahmed-amin-khan, having had the curiosity to come close, and to look at the man, was surprised at the nobleness of his features. Struck with such an appearance, he could not help speaking to the wretch. "It "is surprising," said he," that one that shews so much acuteness" in his features and so much nobilities in his conduct, should have accumulated upon his head a multitude of horid crimes "that would ruin him infallibly in this word as well as the

"other -- crimes that had brought him at last to so exeruciat-"ing an end." The man, with the greatest composure, answered in these term:-

"I will tell you, my Lord. Whenever men become so corrupt "and wicked, as to relinquish the path of equity and to abandon "themselves to all kinds of excesses, then it happens, in all "countries and in all religions, that Providence never fails "to suscite such a murderer as me, whose only office is to "chastise a race become totally criminal. But when the measure "of punishment has been filled, then the butcher's office "ceases, and his mission is over, and then, that some Providence "never fails to suscite such a mighty man as you, whose mission "is to lay hold of the babarian, and to consign him to con-"dign punishment."

"Why should this oppressor's haughtiness and violence last so long ?
"Is it because God Almighty's scourge strikes without a sound.

Fourth Volume

The Syks, those people whom we have represented as nearly destroyed under Feroh-syur, and who in the sequel had availed themselves of Mer-mann8's neglect and of the extortionary administration of his officers to associate with their sect a great number of farmers, commenced new to raise their heads. Grown exceedingly numerous, and sensible of the weakness of the present Government, as well as little intimidated by the name of the Abdali-king, whom they knew to be far off, they assembled inbattle-array, and falling upon the Abdali Governor left at Lahore, they killed him, took possession of the city, and, not yet satisfied, they proclaimed a certain Chinta, a man from among themselves, Emperor. They made him sit upon a throne, struck money in his name, overran the whole province

of Lahore, took possession of it, and made it a point to torment the Mussulmen by every means in their power. Intelligence of this revolution having been transmitted to Candahar, the Abdali-king resolved to make another expedition into -- Hindostan, and this was his seventh and last. It took place in the year 1175. But as the territory of Lahore was known to be the spot where the Abdalies, first of all, landed in their expeditions towards Hindostan, the Syks thought proper to evacuate it entirely; and repairing to the country of Rohy, a district of very difficult access, they took possession of a very strong fort in it, and assembled there from all parts, to the number of two lacs of men, cavalry and infantry. But this did not doter the Abdali-king. Informed of their retreat, as well as of their numbers, he - measured ninety cosses of ground in two days, and falling upon those free-booters the moment he was least expected, he drew smoke from their breasts. About twenty thousand of them became food to his famished and thirsty sabre; but the booty was immense, and beyond all computation. After this victory, seeing no enemy in the field, he put every thing to fire and sword in that country, which had associated with those miscreants; and marching back, he planted his victorious standards in the territory of Lahore, where he employed his time in quieting and regulating that country. Meanwhile he dispatched as Abdali, called Noor-eddin-qhan, a near relation of his Vezir, towards Cashmir, with orders to bring the Syks of that country into order and submission. That country was then in the hands of Djiven the Syk. This man, born at Cab81, of a Catri tibe, had been a writer and an accountant in some office under Shah-veli-qhan, Vezir to the Abdali-king , who sent him sometime agter to enforce a payment due by Mir-mann8, Governor of Lahore. It was in the year 1167. But Abdollah-qhan having been ordered to repair to Cashmir to take possession of that country, which

still acknowledged the auhtority of Alemghir the Second, Emperor of Hindostan, that General who succeeded in this expedition, dismissed the Indian Governor, and appointed in his stead, Qhodja C8tcheo, giving at the same time the management of the revenue to the Syk Djiven, who thereby became Divan or Intendant of the province. After these regulations, he left the new Governor a body of Afghans, and returned to his master. But hardly was he departed when troubles arose in Cashmir; in which Djivan the Syk, having been deeply concerned, he commenced by killing the Commander of the Afghan Troops, after which he confined, and then banished from Cashmir, Qhodja C8tcheo himself. At the same time he applied to the Vezir of Hindostan, Umad-el-mulk, requesting to have the patents of the Government of Cashmir in his own name, and these being granted without difficulty, the new Governor re-established everywhere the Hindostany government, ordered money to be coined, and the Qh8tbah to be pronounced, in the name of Alemghir the Second. After this he took possession of the revenue office, sent his collectors everywhere, confiscated all the lands possessed in Djaghir by the Grandees of the Court, and bore an absolute sway in the country.

Such a revolution could not have been brought about, but by a man of abilities. He was, besides, a well-looking handsome man, naturally good, and of an obliging disposition, and although a Syk, he seemed in his belief and practice much inclined to Mussulmanism; for he used to set apart a sum of money for repairing the monuments of the Saints of Cashmir, and for putting in order the gardens and seats that surrounded them, and served for public walks. He made it a practice every day to give dressed victuals to two handred Mussulmen, and twice in the month he sent qhoans or tables covered with a variety of dishes to a number of persons abroad, ~~butxalwaysxaccordingxtoxhis stationxorxnecessitiesxxEveryxweekxhexhadxaxdayxsetxapart~~

Naturally beneficent, he gave to every suitor that applied, but always according to his station or necessities. Every week he had a day set apart for hearing and entertaining the Poets of Cashmir. Amongst these he set apart five of the most learned ones to write the history of that country, from the first period in which it received inhabitants down to his time. But their business was only to abridge memoirs. To these five principal historians he added ten men of inferior learning, whose business was to assist the others in composing memoirs, examining records, and transcribing vouchers. Nor is it improper to mention here the names of these five select men. The first was Mahmed-to8fic, the liberated, whose vulgar name in the Cashmirian language was Lala-dji. He had no equal in his time at Cashmir, and I remember this distich of his.

> "Let the shaft come out with which thou hast transfixed my afflicted breast; تیرت از سینهٔ من دل زده آید بیرون
>
> "Let it emerge like one that comes out of a house that has freshly taken mourning." همچو کسی که ز ماتم کده آید بیرون

The second was Mahammed-aaly-qhan, author of a book entitled Biography of the Poets. He was son to a nobleman of Iran, callen Hessam-ed-din-qhan, and was then domiciled at Cashmir, and one of the Imperial Mansobdars of an inferior order. The third was Mirza Calender-metin-teqhalluss. He callen himself sometimes by the name of Calender, and sometimes by the name of Canber; and his works are said to have amounted to one lack of verses. The fourth was Mohammed-aaly, vulgarly called Panna. There is a fifth, whose name I do not recollect at present.

(continued from page 15 typed)

To return to our history. The Abdaly-King having set apart a body of Abdalis and two other bodies composed of Aelats of Qhorassan and of Cuzzelbashes of Herat, gave them to Nooruddin Khan with orders to bring the Cashmeere to a submission; and he directed the Radja of Djamboo to assist the expedition with a body of his troops, who might serve as guides to the others. This Radja had made it a practice whenever any army passed through his country, to quit the plains and to retire to a mountaneous difficult country where he eluded every pursuit, sometimes indeed submitting to send a present in money; and as it was impossible to penetrate into Cashmir without Cashmirians or other guides and the Sukh Djivan had shut up the passage and placed Cashmirian troops to guard them, it became impracticable even to approach that country without the assistance of people accustomed to those mountains. It was with reason therefore, that the Abdali King made an application to the Radja of Jamboo for his assistance and he desired to see him at his court. This request had been made by the channel of Shah-veli Khan, the Abdali's Vezir and the Radja's particular friend; but the Gentoo Prince would not listen to the proposal. At last the Vezir having sent him his own son to be kept in hostage until he should return safe into his own country the Radja became easy in his mind and he gave the information wanted and added a body of his own troops to serve as guides through the mountaneous tract. The only passage from the Raja's country into Cashmir is by crossing

the Chenab, a river that rushes betwixt two abrupt cliffy shores with so much rapidity and such depth of water that neither man nor animal can pretend to abide its fury. Across this rapid river the Vezir Shah-veli-khan by the Raja's advice ordered a number of tall trees to be stretched from cliff to cliff to serve as a bridge, whereon the army might pass, and the whole passed accordingly; after which the Radja with his troops retired to his own country. There remained a narrow mountaneous passage in which the Sykh Djivan had thrown his best troops and these having been driven away at last after many actions and much bloodshed, the passage was cleared. Noor-ud Khan having pursued the runaways made a massacre of them and without allowing them time to take breath he arrived with them at the City of Kashmir. Here he was opposed by Djivan himself at the head of what force he could collect; but after a slight action the citizens fled. He fled with them and in his flight he was taken prisoner with the principle men of the country. The King informed of this success of Noor-ud-din Khan appointed him Dy. Governor of the whole province and in the year 1177 he resolved to return to Qandhar. Quitting therefore the neighbourhood of Lahore he marched to Cabul and this is the last time he came into Hindostan, the present being his seventh expedition into that country. For the troubles that had arisen in his absence in Khorassan proved so very serious that he found no time to destroy the Sykhs and to establish his government in Lahor and Multan upon a sure footing; so that these two

province, as well as the Tatta being nearly abandoned and without a military force, they were invaded again by the Sykes who returned and established themselves firmly into those tracts. Not but that Prince as well as his son and successor (Timur Shah) used sometimes to send bodies of horse into those countries, but it was rather with a view to procure plunder and to raise contributions than for any solid purpose; and in fact we see, that to this day which is in the year 1195 those countries have remained unsubdued by the Abdalies, nor is their authority acknowledged there. On the contrary the Sykes become more numerous and more powerful than ever, have established their collectors in every district of those three provinces and they seem to make no account of any enemies whatever. But then they are no more those barbarians we have heard of. Sensible of the advantages of good government, they have put themselves upon the footing of using the husbandman and farmer with the utmost regard and tenderness; so that those countries are now in the highest degree of culture and population. Nevertheless the mighty city of Lahore has ceased to be what it was ~~before~~ It has lost its populousness and its beauty. Those crowds of nobility and gentry with all those learned men that adorned it, have forsaken its walls, have preferred exile and distress to the dominion of strangers, whilst those that have bowed to the times, and submitted to that humiliation and to its concomitants, want of employment and want of subsistence, live lurking in the ruins of their tottering habitations. It appears now (and I am writing in the year 1195) that the forces of that

flaming Sword of the State, the valiant Mirza Nedjef Qhan, Prince of Princes have penetrated into these countries and engaged the Sikhs in many actions and made them feel his consequence. However it is time alone that can determine how these new broils are likely to end. But as we have already said so much of this new power, as well as of the new sovereignty set up by Nedjef Qhan, in the northern parts of Hindostan we think it incumbent upon us to introduce to our reader some account of of the Maharattas ——

(Section XVII

نجف خان بڑا با اقبال اور خود مختار ہو گیا تھا۔ گو شہنشاہ کے دربار دہلی میں کئی امیر

وزیر عبدالاحد خان وغیرہ اس کے حلیف تھے۔ وہ خود کچھ زیادہ قابل نہ تھے۔ مگر انہوں نے ضابطہ خان

روہیلے کو اس کے برعکس کھڑا کر دیا۔ اور ضابطہ خان اپنے روہیلوں سمیت نجف خان کی تمام ایرانی

مرہٹوں کو بھی [illegible] کا مخالف ہو گیا۔ لڑائی ہوئی باوجود ضابطہ خان کے بہادرانہ جنگ کے نجف خان

کی فتح رہی اور ضابطہ اپنی باقی روہیلہ فوج اندازاً تیس ہزار لیکر [illegible] گڑھ کو بھاگ گیا بعد

From thence he wrote to [illegible] the Principle rulers amongst the Sykhs to request their assistance. He even concluded a treaty with them by which he subscribed to such articles and entered into such close connections with those people that a report spread everywhere as if he had forsaken the Musulmanism and made himself a member of their community‡ Whilst he was connecting himself

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‡ The Syes are Deists, in the strictest sense of the word, and of course perfectly tolerant and harmless; although as soldiers, they are, like the Marhattas, merciless plunderers and incessant skirmishers. The ceremony of the reception of a Proselyte consist in no more than these two articles: To put on a short dress of a blue colour from head to foot; to let one's hair grow from head to foot, without ever cutting

by such obeisances with these people, Nedjef Qhan was advancing upon him [illegible]
as well as those of the Syes [illegible]
that had just come to his assistance and he informed them of his being resolved to perish rather than to submit.
[illegible]
This day having put an end to the power of Zabeta Qhan as well as to the courage of his new allies, the latter retired to their homes, and Zabeta Qhan took shelter in the fortress with all those who had escaped by favour of the darkness.
[illegible] نجف خان [illegible]
[illegible]
But at the same time this defeat of the Rohillas, had also greatly weakened the Syes, their new allies, he resolved to avail himself of this event; and he concluded that the best part he could take was to be to put himself

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or clipping or shaving it. One day I got within their temples invited thereto by the tingling of the cymbals. On appearing within the door, an old venerable man bid me leave my slippers, as none could enter, but barefooted. This admonition I obeyed, and went into a hall covered with carpets, at the northern part of which, there were several cushions covered with a yellow veil under which, I was told, lay Nanec Shah's book who is their Legislator. At the Southern end of the hall there were fifteen or twenty men all in blue and with long beards sitting some armed and some not. At the eastern side, but very near to it, two old men with a small drum and a pair of cymbals were singing some maxims of morality out of that Book and this they did with a deal of enthusiasm and contortion. On getting within the hall, I saluted the Company which returned the salute and returned it again when I came out. [illegible] M. Raymond [illegible]

with the young Shahzada, at the head of an army, with which he might by marching up to Serhend, subdue a power that seemed to be already in distress; for he reckoned that after having brought them to terms of submission, he might join their forces to his victorious troops and then fall at once upon his odious rival. This design having been approved by Shah-aalem, the Prince ordered his elder son [illegible] and his younger son [illegible] to join the Minister and the latter was already encamped in the outskirts of the city, when he published, "That whoever was a soldier, would find his service in his camp and ought to come to his standard." The city being full of military men who breathed nothing but war his camp was soon filled with a mighty army; and as soon as it was known that there was a perfect concert between the Emperor and him, several Commanders who resided in the country and some others who had a character but were accustomed to live by war, came from far and near and joined his troops so that the encamped army received daily additions. The Emperor at the same time, having laid his commands on [illegible] the latter sent a body of his own troops to join the Imperial prince, and by such a step, he gave the expedition an air of concert which in reality it had not. The minister having by these means furnished himself with feathers and wings pushed forwards, and in emulation of Nedjef Khan's boldness he advanced beyond Sirhind where instead of seeking the enemy he commenced a negotiation with the principal of the Sye rulers; he made a muster of his power and exhorted him to a timely submission, but all the while he had not minded the poet's advice:

> A wooden sword engaging like one of steel
> Is not likely to support the comparison."

The Syce observing that the Minister spent his time in negotiations soon guessed the temper of the man he was to deal with, and breaking at once the conferences he prepared to fall upon his enemy. Accordingly he attacked the next day. Some skirmishes took place but nothing like a general engagement; and yet this was enough to damp [illegible]'s spirits at once. Without having suffered any loss, or even any check, he took fright at the site of unsheathed sabres, and his cowardly timorous nature informing him internally that he would never stand the brunt of a battle he took the [illegible] with him and fled without once turning about to look behind on those numerous troops of his where not a single man had yet moved a foot from his post. After this flight the troops retired of course, and Nedjef Khan's corps was amongst the first that retreated, but it was in so good order that no one would chose to approach it. Some other Commanders followed and retiring in good order marched off unpursued. Numbers of the bravest of the other corps joining together retired at a slow pace likewise; but numbers of others, after having through their own ill conduct, or the incapacity of their chiefs, roamed about for some time, dispersed at last, and were then set upon one after another by the enemies who despoiled them of both arms and horses, as well as clothes. It was in such a dismal condition that they fled to their homes and most of them to the capitol but not without undergoing a variety of hardships. Such a complete disgrace was enough to humble the minister but it served moreover to demolish him totally.

[illegible]

[illegible]

After this operation Nedjef Khan sent several commanders of his own, who repulsed the Syces and drove them[illegible]

to their Gurus, and these officers exhibited in other respects so much bravery and conduct, that the Sikhs acknowledged the superiority and behaved submissively to him, although those mendicants turned soldiers, had been during all these troubles receiving such continual additions, that they now reckoned their numbers by lacs.— [Section XVIII.] [illegible]

Bahadurshah being eternally involved in Civil wars or in destroying the Sikhs who from a fraternity of mendicants had in his time become a whole army of banditties which ruined and desolated the whole province of Lahore

The Abdali-king hearing of this sudden death of Mir Mannoo, conferred the Government on Mir Maomen, son to the deceased, and as he was yet a child, he recommended him to his mother, together with the whole country. It must be observed that the deceased Governor keeping always a great army on foot and being engaged besides in a variety of heavy expenses, which the revenues of the country could not support, he had betaken himself to the expedient of oppressing and squeezing the body of farmers, as well as the people in general. But his credit was so strong at Court that there was no carrying any complaint against him; and on the other hand, it being a standing rule amongst the Sykhs to support each other at all events, numbers of people who could find no redress anywhere, and were driven to so much despair as to cry famine, famine about the streets, very naturally recurred to that fraternity where they were sure of finding some resource. The whole business of admission seemed to consist in putting on a blue coat, letting the hair grow all over the body and

~~After the~~
repairing in shoals to Guru Gobind. From ~~that~~ moment they became Sykhs and were entitled to the protection of the whole body and looked like men freed from all their miseries. In this ~~waste~~ manner this sect or fraternity which was already in vogue, having turned out to be a sure resource against oppression, it grew to an immense number, especially at this time, when the Govt. of a country involved in Troubles was to be managed by a woman; and as that sex is destitute of strength of mind, the disorders and troubles continued to increase..... Hence the tenants and farmers became more oppressed than ever and shoals of people flocking to the Sykhs, these people grew exceedingly numerous and commenced talking high to the Officers of Government. The nobility and principal men of the country who looked at these desertions with both amazement and disdain, make it a point to stand aloof whilst the eunuchs, the freedmen of the Seraglio and a variety of homely born vile men took possession of all the affairs. Things were in such a state when Mir Mumen departed his life and then the Govt fell into the hands of [illegible] Ohrari, his brother-in-law.

(Section XVI

از سیر المتاخرین جلد اول صفحه ۲۰۵

چون از لاهور انتهاض الویه عالیه بسمت دکن روی داد در حوالی قصبه بٹاله پرگنه رسید که در مکان اچل فقراء جوگیان
و طایفه سنیاسیان باهم جنگ کرده فقرا جوگیان بعد غالب آمدن همه سنیاسیان بیچاره اخبار معبد را بر انداخته اند + اکبر که
قدسی آیین بجاه و اقتدار که همه ادیان را یکسان میشمرد از فقراء سنیاسیان را بزندان فرستاد و حکم کرد و بتخانه را که
معبدی سنیاسیان مسمار شده بود بتجدید تعمیر و ترمیم کنند + بعد نهضت از آنجا از دریای بیاس گذشته نزول بر
ارجن سجاده نشین نانک شاه تشریف برده ملاقات او و استماع اشعار هندی نانک شاه که
مضامین آن ابیات موحدین اسلام و صوفیه والا مقام ترجمه نموده خوش وقت شد و گورو ارجن بسر اولاد
خویش داشته پیشکش لایق گذرانید والتماس کرد که از نزول عساکر منصوره در پنجاب نرخ غله گران بود
ازین جهت جمع پرگنات زیاده شده الحال از انتهاض لشکر فیروزی پیکر رو به ارزانی آورده رعایا
از عهده ادای این جمع نمی توانند بر آید — عرض او پذیرفته به پروانچیان سرکار حکم شد که بحساب
ده و دوازده از جمع بر رعایا تخفیف دهند و تاکید کنند که عمال بهیچ حساب از رعایا گرفته زیاده
طلبی ننمایند — مثنوی

چشم رعایت ز رعیت مگیر — تا بودت ملک عمارت پذیر
کار رعیت به رعایت سپار — دست رعیت ز رعیت مدار

[This was on his way to Ahmadnagar in Deccan to conquer that place — A.D.]

inhabitants are Hindus whose dress is very dirty which is the character of the nation in this Country.

Gujranwala is famous for thieves

Farid was born in 664 (A.D. 1266 at the age of ninety two

۳ ۲ ۱
رحیم فرما شد تو بیہ عامیہ آزادہ عم شرف بہ الکمال وقت مسعود عم

شجاع آباد کے کھتری زراعت پیشہ ہیں اور بہت سے خراسان اور ترکستان میں تجارت کرتے ہیں موہن لال نے ایک طویل ذکر سکھوں کا لکھا مگر وہ اس کتاب میں نہیں ہے

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... 1831 to 1846

و در خانهٔ سکھی در آید او را مامی کشوند گویند دزدی بخانهٔ سکھی نام گرو گرفته در آمد سکھ بخ
خدمت پرداخت بامداد سکھ برون شد تا برای او نیکوتر چیزی آرد در رو زن سکھ را بالب
زیور یافت در ساعت او را کشته زیورها را بر گرفته گام برون گذاشت در راه بصاحب خا
رسید سکھ زر را زیورها باز گردانید چون بخانه آمد زن را کشته یافت و زه چنان بنداشت کس
یافته است حقیقت را به گفت سکھ پاسخ داد خوب کردی در حجره را بست و با همسایگان گف
بیمار است طعام پخت و بخورد و بمزد داد و گفت بدر آ زیورها را از زرگر گرفت بدو بخشید و زن
سوزانید همچنین گویند قلندری در خانهٔ سکھی بود روزی قلندر با زن سکھ گفت که براه گرو
رسان زن گفت من مالک دیگری ام صبر کن قلندر را از ترس بخانه سکھ دیگر نیامد سکھ پ
درویش چون بدرون نمی آید زن سوال او را باز نمود سکھ گفت چرا در سوال او کرد
زن برون رفت قلندر را بالتماس آورده با او در آمیخت چون جامه بپیا که نزد گرو در
آن گروه پیشه از هر گونه بوده گرد بخشش در قلندر نگریست گفت این را از دم قلندر بخیه و در دست
همچنین گویند گردی از گروه طوطی سخن گو را دیده تحسین کرد سکھی آن را شنید نزد صاحب طوطی
مردے بود سپاهی رفته طوطی را درخواست سپاهی گفت اگر دختر دهی طوطی را بتو دهم سا
باز او خندان گفت اگر زن را بمن دهی طوطی از تو باشد سکھ قبول کرد سپاهی را بخانه برد
زن و دختر بدو در سپرد و چون سپاهی بخانه آمد با زن خود این را گفت زن او را
کرد تا طوطی را بر داده زن و دخترش بدو سپرد و سکھ شادان نزد گرو رفت غایتش ا
هنرها بیش از گروه هر گونه واقع شده و از مشاهیر سکهان این گروه بودند که بر شمرده آ

تعلیم سوم از کتاب دبستان در عقیدهٔ قرابتیان مشتمل بر یک نظر ایشان

خدای را بحق گویند مجرد و بسیط و توانا شناسند و ظهور او در سه چیز قرار دهند چنانچه هند
گویند اگر کسی حق را دریابد بے کام و زبان با او حرف زند این پایه منوست و گویند بر
قدیم ست و ارواح را فرو فرستاده اند بوح اگر خود را و خدا را شناخت بعالم علوی در آید

...س ... (۱) ... (۲) ... (۳) ... (۴) ... کلکتہ + ... (۵) ... رہتے ہیں ... خوبصورت ...

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See next page 100

inhabitants are Hindus whose dress is very dirty
which is the character of the nation in this Country
Gujranwala is famous for thieves
Farid was b... age of ninety tw...

اوقات مسعود عمر ...
... ۶ و اسال اور
... طویل ذکر سکھوں ...

تو صرف ارباب احتیاج می کردی من نیز در آنجا چنان کردم و تو از اجورهٔ نقل نمودن آن
بازرستی و بدہیتا در اول دزد بود و الحال نیز مریدانش بدزدی اشتغال دارند و در نوابی گرد
بغایت نیکو شد و عقیدهٔ اس آنست که ہرچه برای گرو دزد شوده است در ان ثواب سکهان گویند
ہر گویند گفته رو در خرج مریدان مرا از اعمال نیز سند ساده یکی از مریدان گرو ست بفرموده گرو با ددن
سپیا از بلخ متوجه عراق شد پسری داشت رسیده بیمار شد گفتند ہنوز در شهر بلخی و یکمنزل از خانه دو
پسر را بمن جواب داد که اگر خواهد مرد ہیمه در خانه بسیار ست او را بسوزانید من بکار گرو روی آورده ام بر
نگردم انجام پسر گذشت و او برنگشت آخر سه راس اسپ عراقی آورد خلیل بیگ ستمگری آنها
نگاہداشت بر و آن مبارک نیامد در ہمان سال پسر خرم که باعث آن بود مرد و خود بیک دو بے غرت
گروید ساده مرد لیست لشادی از شاد و بیا خوش در بالم مغموم نخشو ذوتے نامه نگار از کابل تا به پنجاب
با او رفیق بود دید بوتین من گسست ساده در زمان زنار برآورده بجای تبدیه پیوند داد گفتم چرا
چنین کردی جواب داد که زنار بستن عقد خدمت است ہرگاه و بپرستاری احباب گنجا ہی کنم نه زنار بندیا ہم بیت
این رشتهٔ بی پیوند ہرچند که یک تار ست ⁂ در صومعه تسبیح ست در بتکده زنار ست
از گروبند سکهی پرسید که در دوری گرد چون گرو را دریابم پاسخ داد که ہر سکهیکه نام گرفته بنجا آن
شما آید او را گرو شمارید در سکهان مقررست ہر آرزوی که داشته باشند در انجمنیکه سکهان گرد
آیند آنچه توانند پیش سند یا سکهی گذارند و درخواہند تا ایشان دست بر نید ند بسوی گرو دعا کنند
تا کام او روائی پذیرد و گرو ہم بدینگونه از سنگت یعنی انجمن سکهان کام خود خواہد و این طریق
سپاسیان یعنی یزدانیان ہم ہست چه آن طایفه را عقیده آنست که چون جمعی کثیره در شدن کاری
توجه کنند البته شود چه نفوس را اثری تمام ست و در سکهان عبادات و ریاضات شرعی ہندوان
ہیچ نیست و در اکل و شرب قیدی ندارند چنانکه پرتاب مل گیانی ہندو پسر را دید که آہنگ مسلمان
شدن دارد گفت چرا مسلمان میشوی اگر میل ہمه چیز خوردن داری سکه گرو باش و ہرچه
خواہی بخور و عقیدهٔ سکهان آنست که مریدان گرو ہمه به بہشت روند و ہر کس نام گرو گیرد

Travels of Mohan Lal

دبستان مذاهب — ۲۲ — تعلیم دوم در عقائد مختلفه اهل هند

بابا جیو بنابر عجز ملتمس خواهش او در دیگر دو هر گوبند گفت عقد زنا شوهری و کامیابی منعقد و میسر مباد
و در همان روز بابا جیو جامه‌های دامادی از هیکل تجرد دوخت گرو ناکهو او و سنیره بخانه
باز گشت پس قبای بزرگوار گرد هر رای که از بزرگترین فرزند بابا جیو بود بنظر عاطفت نبوات و
ملقب به بابا جیو ساخت و در هنگام پرداختن تن و انداختن کالبد او را به جای خود لقب فرمود و
خلعت خلافت بر قامت او پوشانید و اولاد و احفاد و سائر اهل خاصه اطاعت او امر فرمود و
هر رای در کیرت پور یکسال بسر برد چون بسال هزار و پنجاه و پنج بجانب خالق شتافت میرزا امیر
شاهجهان بادشاه لشکر کشیده ممالک تا راجه چندر را مسخر ساخت و راجه دامچند آن رو هر رای به تمام اهل که
از ممالک راجه کرم پرکاس بست نزدیک بسر هند شد سکهان هر رای محل هفتم نامند و بنامه رسیدیا آشنا شت
داز سندان نامدار رنا ساسان خجسته کردار این والا سلسله جمعی را رقم نامه دریافته می نگارد که در عهد
فضائل آن فرقه میگذارد و ایشان جان نشینان خود را ارادیس نمی گویند جنت مکانی جهانگیر بادشاه شاهجهان
بادشاه گرو بار ارجن را گیت گیند یعنی خدای بت پرست را ادیس جهنده یکی از واعیان گرو دست گرد به
مشمول در [illegible] داشت هر گوبند
گفت گویا از دمپوش بمجرد شنیدن این سخن با از ازبر آمیخته تا سه ماه پا برهنه گردید چون گرو واقف
شد گفت بپوش من برای نیک قصد آن جراحت گفته بودم چند روز در بار اتوتی گرو گفت سکهان
را بگوئید تا همه برای مطبخ بیاورند تا ایشان را ثواب باشد جهنده روز دوم ناپدید شد با آنکه
روزهای دیگر تا نصف النهار از خواب برنمیخواست و مردم گمان خبط دماغ باو داشتند
پنداشتند که بیرون رفته است گرو و مردم روش دهش آورند و دیدند گهواره همه بر دوش
می آید گرد گفت من ترانه فرمودم جواب داد سکهان گفتی من سکهم دیا از زین پایه میگیرم
کوتیه گرو بیرون باغی رفت جهنده را گفت بد به بالیست تفسار اگرو روز دیگر بیرون رفته
بخانه شد جهنده سه روز آنجا بیابود تا هرگوبند شنیده او را خواند که هر گوبند بد تنها نام مریدی
دارد او شخصی را آب وردن خلاف که جای گشته بود فرستاد آن مرد همه را صرف کرد یا بد تنها گفت

31 to 1846

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inhabitants are Hindus whose dress is very dirty which is the character of the nation in this Country

Gujranwala is famous for thieves

Farid was ...
age of ninety ...

... وقت مسعود ...
۹۰ سال اور
... ذکر سکھوں ...

این جای گروست ویرا گفت نگر یا کر عناصر نیست یا من نفس ناطقه مجرد ندارم آنچه او بیند
مرا پارهای خوردن آن نیست این سخن بگرو هرگوبند رسید درا خواند گفت ای دیوا عالم همه یک
وجودست جواب نداد آری گروارجن نجری کرد این گیت بیشناسی دیوا جواب داد کو حق مطلق
این هم توئی گرو خندید واصد بجید دیوا خواهر خود را خواست مردم گفتند حرام ست جواب داد اگر
حرام بودی آلت مردم. رمو قمع زنی او فرو رفتی چه خدا نخواست با بهواهرایچم نیروی بریدن
نداد و سکهان گرو و گوبند را بالوهیت می پرستند و اعتقاد ایشان آن بود که خدا است و وین
درویشش بار آشکار شده پره کیوان یزدانی اوصاف گرو شنوده بدیدن گرو آمد گرو او را
بشناخته کما ینبغی به تعظیم او پرداخت لاجرم پره کیوان بیرون رفت هنوز از زمین پره کیوان هفته
با تمام نرسیده بود که روز یکشنبه سوم محرم الحرام سنه یکهزار و پنجاه و پنج هجری گرو سفر آخرت اختیار
کرد جسد او را بالای هیزم گذاشته آتش زدند و زبانه آتش بلند شد راجه رام نام راجپوتی که
ملازم او بود خود را در آتش افگند و چند قدم بر آتش برداشت تا خود را بپای گرو رسانید روی
خود را بر کف پای او گذاشت و حرکت نکرد تا جان داد و ...
میگرد در آتش جست بعد از ان جمعی کثیر آهنگ جستن کردند گرو هررای مانع شد دولتخان قسال گوید
رباعی از صد سخن پیرم یک حرف مرا یاد است ⁂ عالم نشود ویران تا میکده آباد است ⁂ تا جان
ز کواند دادنها دل که تواند برد ⁂ جان دادن و دل بردن این هر دو خدا داد است ⁂ گرو هرگوبند
دبیر مکاتیب نامه نگار را بخطاب نانک که مرشد این فرقه است یاد می فرمود دو هزار پنجاه و سه هجری
در کیرت پور دیدم گرو هررای نبیره گرو هرگوبند که رشش گرو نانک بیا باجیو ... گرو هرگوبند در
سبادی حال زمان خلافت خواست بقبض اختیار او گذارد که گرونانک گهورا که از سکها نست دختر
خود را بر آبا باجیو برد بابا خواست او را بشکوی خاص فرستد که مادر هرر را از بی اتفاقی که بابا
با او میکرد با آن زن دیگر همه میخواست رابطه نزد و هرگوبند نگاه کرد هرگوبند شنیده بابا باجیو گفت تا گهورا
بپسر خوانده منست دختر او را بپسر من نرسد تا گهوا بیرون دختر و باز گردانیدن مهد تن نداد

۱۰۵۳ ... سالی
... ۱۴۰۰

Travels of Mohan Lal

لکھو رسفر سے ... 1831 to 1846

دران جمعی بسوداگری و خدمات و کارگزاری بسر می بردند و هر کس که از جائی رو گردان شدی پناه باو بردی و مردی بود موحد و یگانه بین شخصی از حقیقت هستی عالم و کیفیت بود و وجود از و استفسار نمود گرو فرمود که جهان نمود لیست بی بود و مشهود لیست بی وجود حقیقت آن ایزد متعال ست و این اجسام و فرشتگان محض خیال ند ما داستانی از باستان بر تو خوانیم بادشاهی بود لشکار هته چوری کیانرا تبرکی قمرغه گویند و بپارسی بره شکار گو شید رفت و آهوئی در حلقه لشکر در آمده بود بادشاه گفت از جانب هر که این آهو بیرون رود تا او را بجنگ نیارد باز نگردد قضارا از پیش بادشاه بیرون رفت خسرو از پی او میراند تا از لشکر بدور افتاد بجائی رسید که از تراکم اشجار راه رفتن نبود بادشاه خوشدل شد که آهو باز گردد اما چون نزدیک بدان رسید روزنه بود خود را آهو بران زده بگذشت بادشاه نیز اسپ را جهانید فرس غنچه شده بگذشت و بادشاه در دو شاخه بند شده و دست و پا بنوعی فرو بسته گشت که گوئی عمداً گرفته اند و دو روز در آن مقام بود تا دو تن از زن و مرد که خاشاک گرد می کردند نزدیک بدان رسیدند زن با شوهر گفت می بینی بادشاه ذره دیر ابدا کشیده مرد گفت این جای دزد نیست تحقیق باید کرد چون پیش رفتند او را دیدند و نشناختند و با همدیگر گفتند اگر از ینجاش بر هانیم بکار ما آید زن گفت این بادشاه است چون از ما جدا شود ما را یاد کرساند اگر با ما وصلت کند دختر ما را بزنی بپذیرد او را هانیم با بادشاه گفتند شاه پذیرفت پس او را از آنجا بر گرفتند و بخانه برده دختر بدو دادند مدتی در آنجا بماند پس او را بلشکر رسانیدند چون خواست بدرون خانه رود دربان حربه بدو زد بادشاه بلرزید و بیدار گشت دید بالای تخت ست فرمان پذیران در بندگی ایستاده بدین خواب از خواب غفلت انگیخته شد دانست که ظاهر جهان نمود لیست بی بود آنچه در بیداری گمان می برد نیز خوابست و دریافت که اختلاف صوری و جدائی بیکر عیانست در حقیقت موجود تنها حیست واحد متصف بصفات بسیار دیوانام مرد لیست از برهمنان خود را گیانی می گیرد پیش گرو رفت و روزی بر پلنگ یعنی چارپایه کرد تا کو مشهور به بابا جیو گیر گرو بود نشست مردم گفتند منشین وجه آن پرسید جواب

5

اکا جس ...
(۱) اکالی ...
رہتے ...
(۲) سکھ جا ...
بلکہ خاوند ...
نہیں مانتا + ...
جو ایک گھ ...
(۳) رنجیت ...
+ بغیر و ...
یورپین ...
افسر تیز ...
دیہا ...
ہیت ...
کی جاتی ...
(۴) سکھ ...
کلکتہ + ...
(۵) شاہ ...
رہتے ہیں ...
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inhabitants are Hindus whose dress is very dirty which is the character of the nation in this Country

Gujranwala is famous for thieves

Farid was
age of
سعود عم
ان اور
ذکر سکھوں

اسباب و اموال گرو بتاراج رفت و از آن مکان بکرتارپور شتافت و در آنجا نیز محاربه دست داد و در آن جنگ
پسر پیهره و پاینده خان که پسر فتح خان گکیند بود بقتل رسید و پیش از آن و پس از آن لشکرهای گران
بر سر او تاختند با نیروی تایید سالم بدر رفت اگرچه انچه داشت گذاشت از ساده نامی شنیده شد که شخصی را
جنگ تیغ برگرد انداخت گرو دیگر ره شمشیرزن را گفت چنین نیز نزدن انیست بدان ضربت کار غنیم بساخت
یکی از مقربان گرو از نامه نگار پرسید که حکمت چیست که گرو در اثنای ضرب زدن گفت بین زخم چنین نزند
گفتم بخاطر میرسد که تیغ انداختن گرو هم از راه آموزانیدن بود چه گرو آموزگار را گویند و نه خشم چه آن نکوهیده
است فی الجمله پس از جنگ کرتارپور به پهگواره رفت و از آنجا چون بودن در جاهای نزدیک لاهور
دشوار بود بکیرت پور که داخل کوهستان پنجاب ست شتافت و آن سرزمین تعلق براجه تارا چند
که راه اطاعت و بندگی شاه جهان پادشاه نمی سپرد داشت و مردم آن سرزمین بت پرستند
و بر بالای قلهٔ کوه پیکر دیوی که موسوم است به نینا دیوی ساخته اند و راجگان و دیگران از
اطراف بدان مقام رفته مراسم زیارت بجای می آورند چون گرو بدانجا شد بهیرو نامی از
مسلمانان ایشان به بتخانه رفته بینی دیوی را بشکست راجه ها خبر یافته بنزد گرو شکوه کردند و
نام او بردند گرو بهیرو را بخواند بهیرو منکر شد خادمان راجه ها گفتند ما این را میشناسیم جواب داد
که ای راجگان شما از دیوی بپرسید اگر او نام برد مرا هلاک کنید راجگان گفتند ای احمق دیوی
چگونه سخن گوید بهیرو خندان شده پاسخ داد که معلوم ست احمق کیست چون سر شکستن خود
نکند و آزارندهٔ خود را نتواند نمود از شما چه نیکی توقع دارید و بمعبودی او را می پرستید راجه ها
ساکت فرو ماندند و الحال بیشتر مردم از رعایای آن سرزمین مریدان گروانند و در آن کوهستان
تا سرحد قرهٔ تبت و ختا نام مسلمانی نیست نامه نگار از زبان گرو هرگوبند شنیده که در کوهستان
شمال راجه ایست عظیم الشان نوبتی ایلچی نزد من فرستاد و استفسار نمود که شنیده ام دهلی نام
راجهٔ آن چه نام دارد و پسر کدام راجاست من بشگفتی مانده ام که او نام امیر المومنین صاحب قران
ثانی را نمیداند و گرو هفتصد اسپ در طویله داشت و سه صد سوار و شصت توپچی همیشه در بندگی او بودند

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تحقیق گشت چندی از سترگان این طایفه که دیده شده نگاشته می آید محل ششم سری گرو هرگوبند
ابن گرو ارجن مل ست چون حضرت جنت مکانی نورالدین محمد جهانگیر بادشاه ارجن مل را بنابر
آنکه دعای خیر درباره شاهزاده خسرو فرزند حضرت جنت مکانی که بر پدر بزرگوار خروج نموده بودند
کرده بود بعد از گرفتاری خسرو مواخذه و مصادره فرمود مبلغی سترگ ازوی می خواستند گرو از
دادن عاجز آمد او را بسته در ریگستان لاهور داشتند از تابش آفتاب و شدت گرما و آزار
محصلان جان داد این قصه در هزار و پانزده صورت پذیرفت و همچنین شیخ نظام تانیسری را بر
آمیزش و دعای خیر بهر خسرو از هند اخراج فرمودند فی الجمله بعد از ارجن مل برادرش پرتهاکه اورا
مریدانش گرو مهربان گویند بخلافت نشست و اکنون که هزار و پنجاه و پنج هجریست گرو هرجی
جانشین وست و ایشان خود را بهگت یعنی پرستار خدا گیرند و مریدان گرو هرگوبند پسر آن
ارجن مل ایشان را مینا مند و این نام پیش ایشان نکوهیده است و بعد ارجن مل هرگوبند
نیز دعوی خلافت کرده بجای پدر نشست و پیوسته از رکاب ظفر انتساب جهانگیری جدا نبود
او را دشخواریها پیش آمد یکی از آن آنست که وضع سپاهیان پیش گرفت و بر خلاف پدر شمشیر بست
و نوکران نگاه داشت و شکار کردن گرفت حضرت جنت مکانی بنابر طلب باقیات مطالبه که بر آن
جرمیه بر ارجن مل مقرر فرموده بودند هرگوبند را بگوالیار فرستاده و دوازده سال در آن مکان ماند
و نمیگذاشتند که طعام نمکین خورد و در آن هنگام مسندان و سکهان میرفتند و دیوار قلعه را سجده
می کردند آخر حضرت جنت مکانی از راه شفقت گرو را رها داد پس از جامه گذاشتن و سنقار
شدن حضرت جنت مکانی در بندگی حضرت امیرالمومنین ابوالمظفر شهاب الدین محمد صاحب
قران ثانی شاه جهان پادشاه غازی بود چون بوطنش که نواحی پنجاب ست بازگشت
یارخان خواجه سرا که در نواحی پنجاب فوجدار بود خدمات شایسته کرد و یاوری نمود برادرش بعد
که در آن مکان گرو رامداس و ارجن مل عمارات رفیع و تالاب نیکو ساخته اند مراجعت نمود و رابا خواجه
گماشتگان حضرت شاهنشاهی بندگان شلیحبا که بفرمان حضرت ظل الهی برسر او رفتند محاربه واقع شد

narrow, the slop[?] are generally clean. the

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مسعود
ال اور
ذکر سکھوں

و بتخانهای ایشانرا تعظیم نکنند و اوتارانرا اعتقادی نیست و الفاظرا بزبان سنسکرت که بقول هنود زبان
فرشتگان ست سری نباشد فی الجمله در هر محلی سکهان افزون میشدند تا در عهد گرو ارجن مل بسیار شدند
و اکثر شهر در آباد و بوم نماند که چندی از سکهان در آنجا نباشند و در ایشان قیدی نیست که برهمن سکه
کهتری نشود چه نانک کهتری بود و هیچ گروئی در ایشان از برهمنان نیست چنانکه گذارده آمد و همچنین
کهتری را تابع جت که فرودین فرقه بیش اند ساخته اند چنانکه مهین مسندان گرو اکثرے جت اند
برهمن و کهتری میلی و شهلنگ یعنی شاگرد و مرید گرو بتوسط مسند و منظور شاگردی و مریدی گرو ست
باید دانست در عهد سلاطین افغان امرا را مسند عالی مینوشتند آخر آنرا بکثرت استعمال و
هندوستانیان مسند کردند و سکهان چون گرو را سچا بادشاه یعنی بادشاه حقیقی میدانند
گماشته ایشانرا مسند می گویند و رام داس نیز مینامند و در محال پیش از این همچنین محل هیبٹ
یعنی باج از سکهان نمی گرفتند و بدانچه خود نذر می گذرانیدند بسند بود و ارجن مل در عهد خود
بسکهان هر شهری شخصی را بگماشت تا از ایشان باج و ساو بستدند و مردم بتوسط آن مسند
سکه گرو شدن گرفتند و مسندان بزرگ که جمعی کثیر بتوسط ایشان سکه گرو بودند از جانب
خود نایبان تعین نمودند تا در هر جائی و محلی بتوسط گماشته مسند میلی آن مسند شده سکه گرو گردند
و جایی مقرر نموده اند که اوداسی یعنی تارک دنیا ستوده کیش نبود بنابرین سکهان گرو
بعضی زراعت کنند و برخی سوداگری و گروهی نوکری و هر کدام سالی بقدر وسع زر
فراهم آورده خود برائین نذر مسند رسانند و مسندانرا دست نکنند دیگر آنچه در سال برای
مسند آرند به هیبٹ رسانیدن بسر کار گرو آنرا خود متصرف شود اگر مسند را وجه معیشت
جز آن نبود و الا اگر خود هم بکاری و پیشه می پرداخته باشد اصلا تن به نذر دنیا لاید همه را
افراز آورده بگرو رسانند و در ماه بیساکه که نیر اعظم در ثور باشد مسندان بدرگاه گرو آیند
و از میلیان ایشان هر کس خواهد و قادر بر رفتن باشد با مسند نیز درگاه شود و در هنگام رخصت
هر کدامی از مسندانرا گرو دستاری عنایت کند چون شمه از عقاید سکهان رقمزده خامه

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[illegible] انگلیزی ... [illegible]

...31 to 1846

سخنان حقیقت رو کرده بود در باب فایده آخر کار را بار امجند ره گفتم و غلط نشان کردم اکنون
نوبت بشست ست داد و این نوع رنگین‌تری کاملست که بر دست خبرے از گذشته و آینده
حال پنهان نیست در مانند او در جهان کی باشد تا اینجا سخن جوگ باشست ست فی الجمله
بزعم مریدان نانک گرو نانک در نشأه از انشاءات سابق راجه جنک بوده و با سلطنت صوری
کار معنوی راست کرده بود و مردم را بحق میخوانده نامه نگار از سکهان معتبر شنیده که چون
بابا نانک در ست جگ جلوه فرمود انبوهے از سکهان گرد آمدند و در رسوئی یعنی مطبخ گاو
را فرستاد و چون پخته به سنگت یعنی به مجلس آوردند بعضی خورده و برخی رمیدند گرو دعا فرمود تا
گاو که بر خاست و جمعی که رسیده بودند از نگریستن آن حالت آمده التماس نمودند که اکنون آنچه
فرمان رود بجا آوریم گرو یعنی نانک گفت حالا نمیشود وعدهٔ ما و شما در تریتا جگ است پس
در دوره تریتا که ظهور فرمود مریدان جمع شدند اسپی را کشته چنانکه گفتم به مجلس آوردند بعضی
خوردند و گروهے متنفر گردید پس دعا کرد تا اسپ زنده گشت رمیدگان التماس سابق کردند
این بار فرمود که اکنون وعدهٔ ما و شما در دواپر جگ است و در دوره دواپر فیل در رسوئی
آوردند و در آن هنگام نیز چنانکه گفتم واقع شد قرار بکلجگ یافت و گویند در کلجگ آدمی را
به رسوئی آوردند هر که خورد رهید و آنکه اجتناب کرد در عذاب ماند و هم سکهیه که نانک را بنده
مقرب حق می خوانند شنیده شد که نانک در ست حق قطع علایق بدنی کرد روح او بدرگاه
رسید که یکے بسوی بهشت می رفت و دیگرے بدوزخ نانک راه دوزخ اختیار فرمود خود را
بدوزخ رسانید دوزخیان را از دوزخ برآورد حضرت رب العزت با او خطاب کرد که اینها
عاصیان به بهشت نتوانند رسید ترا باید بدنیا رفت و این گروه را رهانید نانک لاجرم بدنیا آمد
و الحال آتش دوزخیان آن گروه‌اند که مریدان او شدند و گروه درین عالم می آید و میرود تا آن فرقه همگی
نجات یابند غیر ازین مردی از سکهان کسی دیده شد که بابا نانک را خدا شمرد فی الجمله مریدان نانک
بت را نکوهش کنند و ایشان را عقیده آنست که گروها همه نانک اند چنانکه گفته شد و منترهای هنود را نخوانند

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narrow, the slopes are generally clean. the

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مسعود عمر

ال اور

ذکر سکھوں

پاک ای سکھدیو تو دل خود را که از خطاهای جسمانی پاک کرده بخواهش و بمراد گردیده و یقین
خود نموده که آنچه بنظر در می آید چیزے نیست و بود و وجود ندارد و آنچه کردنی باشد آنرا کرده
و آنچه دانستنی بود دانسته و یقین خود نموده و بدانکه ترا مرتبهٔ جیون مکت حاصل شده یعنی
بنوعیکه کسی بعد از برآمدن روح او از قالب از خاصیت اهار تن یعنی غذای بدل ما یتحلل خلاص
میگردد و تو در حالت زندگی تو حیات از حاجتهای جسمانی خلاص شده و از خواهشها و مرادها باز مانده
و آزاد مطلق گردیده و چنین کسی را ببارسی تن و آزادتری گویند خوش باد زندگی تو و آفرین
برادقات عمر تو ای سکھدیو ترا اینرا می رامچند بعد از آن دریافت گیان در دل پیدا شده چنانکه سکھدیو
از جمیع خواهشها گذشته و از آرزوهای نفسانی باز مانده و حواس خمسه خود را گرد آورده آزاد مطلق
گشته بود باید که تو هم هیچ گونه خواهش و آرزو را بدل خود راه ندهی و نفس خود را از خطهای نفسانی و
مهرهای جسمانی بار رهانی و تعلق و آرزوی نفس بحرهای دیموی ست که ریسمان گردن جاندار است و
بواسطه قید و بند این ریسمان هر بار باین جهان می آیند و میروند و میرانند و می میرند و چون ریسمان
خواهش جسمانی را کسی از جان خود دور کند دیگر هرگز باین جهان نیاید و مضمون مکت جز این نیست
باید که تو در آن کوشی که ترا هیچگونه خواهش و آرزو نماند و تو آزاد مطلق گردی بعد از آنکه از خواهش
و مدعای خود باز میمانی مقصود حاصل گردد و بمراد خود رسی و جیون مکت هم او را توان گفت که او از
خطهای جسمانی و آرزوهای نفسانی باز رهاند بعد از آن بسوامتر رکھیشران و حاضران مجمع را مخاطب گردیده
گفت که ای رکھیشران و ای طالبان راه حق بدانید که از صفای طینت و لطافت سرشت خود
حالیکه رامچند را روے داده همین حال جمیع سعادتمندان را که مکت نصیب ایشان میگردد روی
میدهد و در شوق وصول مبدا و در باب یافتن شناخت پروردگار همین سخنان از زبان
جمیع طالبان راه حق شنیده میشود و این یقین و این عقیده که رامچند دارد گیانیان
طالب کمال می دارند و عارفانرا که از شناخت هستی مطلق در دریافت کمال ذات
برهم آرام و تسکین حاصل می گردد از این عقیده و این یقین برازمی آید و من آنچه

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[illegible] انگریزی [illegible]

چه بود و غرض از مقامات من چه داشتی سکهدیو با راجه جنک گفت که مقصود من از آمدن بدینجا آن
بود که مرا از حقیقت پیدائی عالم آگاه کنی بنوعیکه این عالم از وحدت ذات حق و یگانگی او پیدا شده
این دوئی و کثرت در میان آمده پیش من شرح دهی و مفصل خاطرنشان من سازی من اگرچه از پدر
خود حقیقت پیدائی عالم خاطرنشان دارم از روشنی باطن و صفای دل که از تپشیا یعنی ریاضت
بسیار حاصل شده نیز حال آفرینش بر من ظاهر است با وجود آن به بیان تو نیاز شدم و می خواهم
که از زبان تو نیز بشنوم راجه جنک حقیقت پیدائی عالم را با سکهدیو در میان آورده خاطرنشان
کرد زان پس سکهدیو با راجه جنک گفت ای راجه مقرر است که در نزد راد محققین و سخنان اهل
تحقیق اختلاف نمی باشد من بنوعیکه حقیقت پیدائی عالم را از پدر خود بیاس شنیده بودم و از
زبان حقایق بیان او فرا گرفته بدل جای داده بودم از زبان دقایق نشان تو همان شنیدم
خلافت در میان نیافتم ماحصل آن است که پیدائی عالم و وجود جهانیان از روی خواهش و اندیشه
ذات برهم بمقتضای اراده هستی مطلق است که چون خواهش برهم در میان می آید عالم پیدا میگردد
و چون هستی مطلق دانست و دریافت خود را از عالم موجودات باز می گیرد جهان نابود می گردد
و عالمیان پس پرده نیستی و عدم پوشیده میشوند بجز از ذات حق هیچ چیز و هیچکس موجود نمی ماند همچنان
وجود تن هر کس وابسته بخواهش نفسانی اوست تا آنکه تعلق خواهش که از روی سرشت او باشد
در میان است هر بار به دنیا می آید و میرود و نیز آید و می میرد چون خواهش جسمانی و تعلق و اندیشه
نابود شود دیگر باین عالم نیاید و نرود و از زادن و مردن این دنیا در و هیچ تعلق نماند که
ریسمان خواهش بریده شد سکهدیو گفت ای راجه آنچه فرمودی خاطرنشان من شد اما باز
بگو که اگر از حقیقت عالم دقیقه مانده باشد آنرا نیز معلوم باید نمود راجه جنک گفت که حقیقت عالم
همین است که تو میدانستی حالا شنیدی که آن ذات پاک بی نام نشان و بی نسبت و منزه
و مبرا از آرزو خواهش و اندیشه خود این عالم را پیدا می آرد و یک ذات کامل چندین ذات تمام
ظهور می نماید و چون نسبت خواهش و اندیشه او از این عالم برطرف می گردد هیچ چیز بجز خود نمی ماند مگر همان ذات

...31 to 1846
...جس
(1) اکالی
...
(2) سکھ
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(3) رنجیت
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inhabitants are Hindus whose dress is very dirty which is the character of the nation in this Country

Gujranwala is famous for thieves

Farid was ...
age of ninety ...
... مسعود عمر
... سال اور
... ذکر سکھوں ...

بازراجه جنک بار عام داد و خواص و عوام حاضر شدند آن روز هم گذشت همچنین هفت روز و هفت
شب راجه جنک از حال سکهدیو پرسش نکرد و او بر یکجا ایستاده ماند با هیچکس حرفی نگفت
هفتم روز راجه جنک چون دید که نقد سکهدیو از بوتهٔ امتحان کامل عیار نمود و تغیری در وی پیدا نشد
فرمود که سکهدیو را به اندرون مشکوی گزیده و حرم سرای خاصه بیارند و پیش از آن بر کنیزان شبستانی
و اهل محل مقرر فرموده بود که چون او بیاید با انواع خورش مرغوب و مطبوع و بوهای خوش و
چیزهای دلکش پیش او حاضر سازند و او را فریفته و شیفته گردانند بعد از آنکه سکهدیو بفرموده راجه
جنک بحرم سرا در آمده نازنینان از اطراف رو به سکهدیو آوردند و خوردنیها و پوشیدنیها و چیزهای
مرغوب طبع پیش آوردند و تعظیم او نموده پوجا کرده بجای نیک نشانیدند تا مدت هفت شبانروز
دیگر راجه جنک پیش او نیامد و کنیزان و اهل حرم بفرموده راجه هر چند سعی در اختلاط کردند و از هر
راه در آمده نزدیک او شده دستهای خود را به بدن او رسانیدند و دست و پای او را مالیدند
و خدمت می کردند هر چهار اساس یعنی آزمایش نمودند آن چهار اساس اول جلوه نازنینان دوم
آوردن چیزهای مرغوب طبع سوم پوجا و پرستش چهارم دست و پا مالیدن ست و مدعای
ایشان آن بود که اگر بشریت و نفسانیت او باقی بوده باشد البته میل نفس از و ظاهر خواهد
شد سکهدیو مانند کوهی که از هیچ باد نجنبد برجا بود و به هیچکس ملتفت نشد و از هیچ نوع التفات
ننمود و بر روی هیچ نازنینی قمر جبین نگاهی هم نکرد راجه جنک چون معلوم فرمود که اثری از نفسانیت
در و نمانده و از خواهش و آرزوی و مرادی نشانی فرو نگذاشته و از دامهای پنداری
جسمانی آزاد شده فارغ گردیده از آنجا که بود بی اختیار بیرون دویده دست بر پای سکهدیو
رسانیده گفت آفرین باد بر تو ای رکهیشر یعنی پرهیزگار کامل که مطلق روحانی
شده و اثری از خاصیت آب و گل و از طبیعت عناصر در تو نمانده و آنچه مقصود از
جسم گرفتن یعنی موجود شده بدنیا آمدن باشد ترا حاصل شده یعنی تو بشناخت
پروردگار رسیده و هستی مطلق را دریافته اکنون با من بگوی که مقصود از آمدن به اینجا

Travels of Mohan Lal

[illegible] ... انگلیزاف وان —

...31 to 1846

و آفرینش جهان بچه رنگ صورت می بندد و تا چند مدت باقی می ماند و موجب بقا چه چیزها می شود
و مدت بقای آن چندگاه باشد تا من بحال این دنیا و بحقیقت این عالم بواجبی پی برم و شناسا
سر و آشکارا گردم بیاس بموجب التماس پسر بنیاد و بیان حال آفرینش نمود و از پیدائی آنرا به گفت
لیکن چون خاطر بیاس متعلق بفکر و اندیشه خود بود و مشغولی دهیان برهم داشت آفرینش
عالم و پیدائی آنرا به طریق اجمال با سکهدیو در میان نهاد و متوجه تفصیل آن نشد سکهدیو را
ازان بیان تسلی خاطر روی نداد و خوش نیامد بیاس دانست که مقصود او چیست با و گفت
که ای پسر دل مرا مشغول دهیان و مراقبهٔ حق متوجه نمیدارد و نحویکه تو بیان پیدائی عالم از تفصیل
و شرح می خواهی وقت من تقاضای آن نمی کند و فرصت آن ندارم لیکن ترا نشان می دهم
بجائیکه ازانجا تسلی خاطر خواهد شد و پیش کسیکه مدعای تو از دو بوصول خواهد پیوست می فرستم بشنو
که در ولایت ترهت شهریست متهیلا نگری نام و جنک نام راجهٔ آن شهر ست و آن راجه صاحب
کمالست و گیانی بی نظیر وقت خود ست برو پیش او مدعای خاطر خود را درخواه که او با تو احوال پیدائی
عالم از اول تا باخر بتفصیل خاطر نشان خواهد ساخت و از مدت بقا و ثبات دنیا آگاه خواهد
گردانید سکهدیو بموجب فرموده پدر بزرگوار از پیش والد بیرون آمده متوجه ترهت شد و
بشهر متهیلا نگری رسید دید که شهری آبادان و معموریست و سپاهی از راجه خوشدل
و رعیت مرفه و راضی هیچکس بهیچوجه در زمان او از روزگار شکایت نداشت چون بیگاه شده
بود در گوشهٔ بگذرانید چون روز شد خود را بر درگاه راجه جنک رسانید پرده داران دیدند که
سکهدیو تپسی یعنی عابد مرتاض پسر بیاس که تپسی و مرتاض ست آمده بر در ایستاده است
و بار میخواهد راجه جنک از درون صاف و ضمیر روشن خود پیش ازانکه خبر رسانند پی بحال
او برده مدعای خاطر او را در یافته بود لیکن بجهت امتحان حالت او برای آزمایش
حقیقت آهنکار یعنی خودی و انانیت وی و آن شنیده را بخاطر نیاورده هیچ متوجه
نشد و آن روز و آن شب سکهدیو که بر همانجا آمده ایستاده بود بر پا بماند و چون صباح شد

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inhabitants are Hindus whose dress is very dirty
which is the character of the nation in this Country
Gujranwala is famous for thieves
Farid was
age of twenty

مسعود عمر
سال ۱۰۷ اور
ذکر سکھوں

سکهید لیو است و سکهید لیو را در بزرگی و کمال با تفصیل این حال ست که بشنیدن حکایت او و گوش کردن
سرگذشتش مردم آزاد گردند و بدنیا نیایند و نزا شیدای را بجهند و را نیز این اندیشه پیدا شد و این
فکر روی داد که در هیچ حال این علم بدار نمی شاید و هرچه دیده میشود هر زمان تغیر می پذیرد و از حالی
بحالی میرود یکی میزاید و بجهان می آید و دیگری می میرد و از جهان میرود یکی در رنج ماند و دیگری
در راحت و یکی شاد و دیگری غمگین پس هرکه و هرچه هست در دنیا حالات مختلف ست اصلا بوی از
بقا و ثبات ندارد و قابل دلبستگی نیست و آنچه باقی و پاینده باشد می سزد که کسی دل با و در بندد و دایم
شنود و دائم دهیان یعنی تصور او کند همیشه در مراقبه یاد او نماید و آن باقی و پاینده نباشد مگر ذات پاک
برهم یعنی هستی مطلق و وجود بحت ایزد و بعد از آنکه نیست همت خود را صرف دهیان ذات برهم نمود و
او را شناخت و از آرزوهای نفسانی و حظهای جسمانی که قید بزرگیست و جاندار گرفتار آن میگردد و یکبار
بگذشت و مانند پرنده پپیها نام که او عاشق آن آب ست که از ابر نیسان بارد و هیچ آب و فصل دیگر
و هیچ دریا متوجه نشود و طالب همان قطرهٔ آب ابر نیسان بود و مستغرق جویای او باشد سکهید لیو
از جمیع مرادها و آرزوها خود را فارغ و آزاد گردانیده همیشه در دهیان و مراقبهٔ ذات برهم بود
و هستی خود را در بقای حق فانی گردانیده با شناخت برهم و یافت هستی مطلق آرام و تسکین
گرفت و چون او صاحب کمال گردید و مانند دیگر رگیشران کامل بمراد دل خود رسید با درونه روشن
از نور ماه چهارده اوقات میگذرانیده و بحکم [illegible]
درین دنیا می بود روزی در اثنای سیر و گشت گذار او بسمیر پربت که کوهی ست یعنی البرز کوه
که تبازی قاف باشد افتاد چون بر بالای آن کوه بر آمده پدر خود بیاس را دید که در دره آن کوه
مشغول دهیان ذات برهم و مراقبهٔ یاد هستی مطلق ست تعظیم پدر بجای آورده چون او شرایط [illegible]
در رسم پوجا یعنی نماز بردن و آئین پرستش کردن فراغت یافت از و التماس نمود که ای
پدر بزرگوار ای گیانی یعنی ای صاحب علم شناخت حقیقت حال را با من بشرح
فرما که این عالم بچه نوع از یگانگی حق و وحدت ذات به کثرت و بیگانگی نمی آید

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لکھو سفر کے ۱۸۳۱ سے ۱۸۴۶ تک ... انگریزی و اردو —

...31 to 1846

تا مجلسی که راجه و سکهدیو بودند آتش برسید راجه بدان نگاه نمی کرد و سکهدیو طرفی چوبین برای آب که
آنرا کرمندل گویند با خود داشت آتش در وافتاد و سکهدیو بتیابانه از جا جسته کرمندل را بگرفت
راجه بخندید با سکهدیو گفت که اینهمه امتعه و اقمشه و اشغال آن که تعلق بمن داشت بسوخت و کل
من تعلق بدان نداشت لاجرم بسوخت و ملالی فراز نیامد تو برای کرمندل بتیابانه از جا جستی
ظاهرست که کدام یکی را دلبستگی با موال جهانیست سکهدیو از حال تباه خویش تائب گشت و
داین حکایت از سکهان گرو نانک شنیده شد و حقیقت احوال جنک و سکهدیو در جوگ باشیشت
که از کتاب معتبرهٔ هنود دست بدینگونه رقم پذیرفته که بسوامتر در حضور رکیشران رامچندر را مخاطب
ساخته گفت که ای رامچندر رحمت بران پدر و مادر که چون تو لطیفی از ایشان بوجود آمده تو کار
خود را تمام کرده از لطافت سرشت و صفای طینت آئینه دل خود را بنوعی زدوده و روشن
ساخته که جمال حقیقت دران معاینه نماید و آن نسبت که مرید و طالب را بعد از مشقتها
و ریاضتهای بسیار و ارشاد و تلقین و گیشران در مدتهای مدید میسر می گردد ترا بواسطه
بهم رسیده و تو دانستنی را دانسته و اماده جیون مکت شده و رنگ سکهدیو پسر بیاس که
از کمال صفائی جبلی و سرشت خلقی خود از شکم مادر خود نسبت گیان یعنی شناخت را پیدا
کرده بیرون آورده بود و بی واسطه کمال را حاصل نموده و از صفائی عقل خود هر چند
از سر حقیقت واقف شده بود در راه سلوک حجابی و پردهٔ نماند لیکن با وجود آن نسبت
از رکیشران و سالکان کامل از حقایق می پرسید چنانچه آن رکیشران یعنی پرهیزگاران
او را ارشاد و تلقین کرده آپدیس یعنی نصیحت و ارشاد نمودند ما ترا ارشاد و خواهیم کرد و اپدیس
گیان نمود رامچند از بسوامتر پرسید سکهدیو که نسبت گیان را از شکم مادر بدر نیان آورده
و فطرت با آن حد کمال داشت التماس آنست که با من حال او را بالشرح فرمائید و بیان کنید که
او با وجود آن نسبت چه نوع محتاج اپدیس گیان گردید و رکیشران او را بچه رنگ ارشاد
نمودند و اپدیس گیان کردند بسوامتر گفت ای رامچندر آنگاه حال فرزند تا تو بیند چون حال

... long and
narrow, the slopes are generally clean. the

See next past page 100

inhabitants are Hindus whose dress is very dirty which is the character of the nation in this Country

Gujranwala is famous for thieves

Farid was…

age of nineteen…

…مسعود عم

…سال اور

…ذکر سکھوں

نانک در اشعار خود گفته که آسمانها و زمین ها بسیار است و انبیا و اولیا و اوتاران و سدهان کمال
از بندگی حق یافته اند و هر که در عبادت حق کوشد بهر راهی که خواهد مقرب حق گردد و وسیلهٔ تقرب
حق نیاز زدن جانورست بیت راستی آور که شوی رستگار ٭ راستی از تو ظفر از کردگار ٭ و
فرزندان نانک در پنجاب هستند ایشانرا کرتاری خوانند اما از علم بعضی خلافت به فرزندان نانک
نرسید و گویند بعد از نانک گروه انگد از قوم تیرن کهتری بحکم او بجای بابا نانک نشست و پس از وی گرو امرداس
از طایفه بهلای کهتری جانشین او شده سپس آن گرو رامداس که از کهتریان سودهی است بنشست
که او را سری گرو نیز گویند بعد از فوت رامداس پسرش ارجن مل بجای پدر نشست و در هنگام او سکهان
یعنی مریدان بسیار شدند و در اعتقاد غلو کردند و گفتند بابا نانک خدائیست و گیتی آفریده اوست
اما در اشعار بابا نانک خود را بنده شمرده و ایزد را نرانجن و پار برهم و پرمیشر گفته که جسم و جسمانی نیست
و به تن پیوند نپذیرد و سکهان گویند بابا نانک چنین بوده و جسم نداشت ولی بقدرت خود بما نمود
و بران رفتند که چون نانک تن هشت در گرو انگد که خادم مقرب او بود حلول کرد و گرو انگد عبارت
از نانک ست پس از ان گرو انگد که خادم مقرب او بود حلول کرد و گرو انگد عبارت از نانک ست
پس از ان گرو انگد هنگام فوت در تن امرداس بطریق مذکور فرود آمد و به همین گونه در بدن رامداس
جا گرفت و رامداس بدانسان در گرو ارجن مل پیوست و هر کدام را محلی نام نهادند محل اول
نانک و محل ثانی انگد بدین قیاس تا محل پنجم که ارجن مل باشد و گفتند هر که گرو ارجن مل را عین بابا نانک
نداند منکر باشد یعنی کافر و داستانها دارند گویند که بابا نانک در قدیم الدهر راجه جنک بود چون
سکهند لو پسر بیاس رکهیشر نزد او شد تا از وی راه حق پژوهد راجه را یافت که یک پا در آتش انداخته
بود مردم از سوار و پیاده صف زده فواید در مصالح ملک می پرداختند اقبال و افراس از
از تو میانه گذشتند بخاطر سکهند لو گذشت که چنین کاملی را چندین گرفتاری و دلبستگی دنیوی نسزد
راجه که عالم بر ضمایر بود دریافت و به نیرو ی او حالی شعبده انگیخت که آتش در خانه ها افتاد
تا آخر اسپان و حرمهای شکو بسوخت راجه آن می شنید و میدید اصلا متوجه بدان نمی شد

Travels of Mohan Lal

1831 to 1846

آورده اند که در سفری از اسفار بابا نانک شبی در حصاری بگذرانید و مستغرق دیدار حق شد اطفال
بازی می کردند هر چند دست بر تن او رسانیدند حرکتی از وی ظاهر نشد ایشان منافذ چشم و بینی
و گوش او را به خشت و دستش را محکم ببستند چون نانک از آنحال باز آمد خود را بدان گونه دید
بسوی خانه از خانه های آن شد چون بدر سرا رسید فریاد کرد آیا کسی درخانه هست که منافذ دوخته
مرا باز و دستها گشاید زنی جمیله او را بدرون خانه برده دستهای او را گشوده آنچه دوخته بودند باز کرد
ریسمان از چشمهای بابا نانک از دندان گسیخت لاجرم رنگ قشقهٔ زن بر پیشانی نانک رسید
تلک او یعنی قشقه زن هم خورد نانک از خانهٔ او برآمد همسایگان آنحال را دیده گمان بد کردند
با زن آمیخته لاجرم زن میان قوم مطعون گردید و شوهر را از وی تنفری باز دید آمد زن روزی
نیز د نانک شد و گفت من براه خدا خدمت تو بجا آوردم و اکنون مرا متهم میدارند نانک گفت
فردا در حصار بسته شود تا دست تو نزند گشوده نه گردد روز دیگر هرچند خواستند دروازه
بگشایند باز نگشت خلایق بجای خود درماندند چه منزلی رفیع و از آب دور چارپایان هم تشنه
بیرون شد و ساکنان قلعه نیز جمیعه گمان صلاح بایشان داشتند شدند در بسته بد جای آن
قوم نگشود تا آنکه گذار آن فرقه بر نانک افتاد با او گفتند ای درویش چارهٔ این کار چیست پاسخ
داد که این در وا نشود مگر بدست زنیکه با بیگانه آنچه ناروا است نکرده باشد مردم قلعه زنانی را
که گمان صلاح و تقوی بایشان داشتند بدر قلعه بردند اصلا مفید نیفتاد تا آنکه هر زنیکه در قلعه
بود دست بر در سود و سودمند نیامد لاجرم مایوس نشستند در هنگام نماز عصر مخلصهٔ بابا نانک بیامد
خلایق از دیدن او بخندیدند و شوهر و اقربای او منفعل شده او را سرزنش کردند زن بگفتهٔ قوم
گوش نکرد دست بحلقهٔ در زده کشید در بسته باز شد مردم بشگفتی فرو رفته بپای زن افتادند

و بانی نانک یعنی اشعار او سراسر مناجات و اندرز و موعظت است و بیشتر سخنش در بزرگی
باری و تقدیس اوست و آن همه بزبان جتیان پنجاب است و جت بلغت پنجاب دهستانی و روستایی
باشد مریدان او را بزبان سنسکرت سر و کار نباشد و قاعده و قانونیکه نانک بمیان آورده بعد ازین گذارده شود

Folklore - in wrong place

ever bathe

they are

ment

al qualities

tal Kotwal

long and

narrow, the slopes are generally clean. the

See ~~next~~ last page 100

inhabitants are Hindus whose dress is very dirty which is the character of the nation in this Country

Gujranwala is famous for thieves

Farid was [illegible]

age of ninety [illegible]

[illegible] مسعود عمر

[illegible] ان اور

[illegible] ذکر سکھوں [illegible]

شاه جهونه نام دارد و بدست او چهار و بیست از طلا و سبدی از نقره و بر فراز عرش بیت [illegible]
خدای تعالی را پاک می کنند و صحن خانهٔ خدا را میر دید و انها نیز چون وهیدان همه چیز را می خورند
نانک پنتهیا که معروف بگرو سکهان اند به بت و بتخانه اعتقاد ندارند نانک از بیدیانست و بیدی
طایفه اند از کهتریان در عهد حضرت فردوس مکانی ظهیر الدین بابر پادشاه انار الله برهانه اشتهار
ت و پیش از تسلط فردوس مکانی بر افاغنه مودی دولت خان لودی بود که از امرای معتبر
ابراهیم خان فرمانفرمای هند بوده و مودی آنست که غلات بدست او باشد درویشی بدو رسید
دل او را تصرف کرد لاجرم نانک بدکان او در نشسته از غلات خود و دولتخان انچه در دوکان
و خانه داشت همه را بتاراج داد و دست از تعلق زن و فرزند برافشاند و دولتخان از استماع
این خبر متحیر گشت چون در نانک اثری از درویشی یافت دست از آزردن او باز داشت فی الجمله
نانک ریاضات شاقه کشیده نخست تقلیل غذا کرد و بعد از مدتی مدار بر آشامیدن قدری
از شیر گاو نهاد و از آن پس بروغن برد و پس بآب و آنگاه باد می خورد که چنین کسی را بهندی
پون اهاری گویند و جمعی چند مرید او شدند نانک قایل بتوحید باری بود و بامور یکه منطوق
شرع محمدی است و به تناسخ نیز ایمان داشت و خمر و گوشت و خوک را حرام شمرده و ترک حیوانی
کرده باجتناب آزار حیوان امر می فرمود گوشت خوردن بعد از وی در مریدانش شهرت یافت و
ارجن مل که از خلفای بواسطهٔ اوست چون قبح آنرا دریافت مردم را از اکل حیوانی مانع آمد
و گفت این عمل مرضی نانک نیست آخر هرگوبند بن ارجن مل گوشت خورد و شکار کرد و اکثری
از مریدان ایشان طریق او پیش گرفتند نانک چنانچه ستایش مسلمانان کردی از اوتاران و
دیوتاها و دیوبیهای هندو را نیز ستودی اما همه را مخلوق دانستی نه خالق و منکر حلول و اتحاد بود
گویند تسبیح مسلمانان در دست و زنار بر گردن داشتی از کرامات او مریدانش چندان ذکر
کنند که درین مختصر نگنجد یکی آنکه نانک از افغانان رنجیده مغول را بر ایشان گماشت چنانکه
در نهصد و سی و دو حضرت فردوس مکانی ظهیر الدین محمد بابر پادشاه بر ابراهیم افغان فیروزی

Travels of Mohan Lal

لمبو سفر کے اس نے کابل و ایران وغیرہ دیکھے دوسرے انگریز افسروں -
کے ساتھ + اور اپنا روزنامچہ In the years 1831 to 1846
رکھا جس میں سے چند نوٹ جو سکھوں کی نسبت ہیں اخذ کئے جاتے ہیں +
(۱) اکالی یا نہنگ ہمیشہ خود سر رہتے ہیں اور ان کی تنبیہ کے واسطے فوج کے
دستے مامور رہتے ہیں + مہاراجہ انکو کم فہم اور کوتاہ اندیش کہا کرتا ہے +
(۲) سکھ جاٹوں میں بیوہ اپنے دیور یا جیٹھ کے ساتھ شادی کر کے رہتی ہے +
بلکہ خاوند کی غیر حاضری میں بھی دیور وغیرہ سے ہمبستر ہوتی ہے اور خاوند برا
نہیں مناتا + پہاڑوں میں ایک عورت کے قریب ہمیشہ چار یا پانچ خاوند ہوتے ہیں
جو ایک گھر کے ہوں
(۳) رنجیت سنگھ بدن کا لاغر ایک آنکھ سے کانا اور داڑھی سفید والا تھا
+ بغیر وزیر وغیرہ سے لاج کرتا ہے شراب یا افیون سے ہمیشہ شوخ رہتا ہے
یورپینوں سے باتیں کرنے میں شراب کی بہت تعریف کرتا ہے + ہمیشہ خوبصورت
رنڈیاں پاس بیٹھی رہتی ہیں + مگر صرف نظر بازی کے لئے + ہیرا سنگھ کچھ
ایسا بہت خوبصورت تو نہیں مگر رنجیت سنگھ اس پر بہت فریفتہ ہے + لاہور
بہت تنگ اور میلا شہر ہے مسلمانوں سے سختی ہوتی ہے اور انکی بے عزتی
کی جاتی ہے +
(۴) سکھ حکومت کا حال مسٹر ایک رینڈر بر س نے لکھا ہے اسلئے میں کچھ نہیں
لکھتا +
(۵) شاہدرہ سے ۱۰ میل ننگل سادھوں کا گاؤں جو مسلمانوں کی بیعزتی کرتے
رہتے ہیں وہاں سے ۱۱½ کوٹ سے ۱۱½ میل سہارن Saharan جہاں کی عورتیں
خوبصورت ہیں اور حاکم انکو خراب کرتے ہیں جبراً + یہاں سے ۱۱ میل رام نگر جہاں چناب یا دریائے ...

The natives of the Panjab are filthy. They never bathe or wash their faces on account of which they are much afflicted with fever and cold.

پلپلیاں یہاں سے
۱۱ میل ... دس میل - یہاں کی عورتیں خوبصورت اور خوش دل ہیں +

Sardar Hari Singh appearance department intreped language as well as his moral qualities resembled those of Ranjit Singh He was talkative

In the town of Gujrat the bazar is long and narrow, the shops are generally clean. the

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[illegible]

۲۲

لڑکی دے دیوے ۔ تو لڑکی نہیں دے دوں ۔ سکھ نے حامی لی

سپاہی نے منہ مانگا اور کہا ۔ اگر کورٹ بھی دے دیوے ۔ تو لڑکی

دوں گا ۔ سکھ نے یہ بھی قبول کر لیا ۔ سپاہی کو اپنے گھر لیجا کر

عورت اور لڑکی دونوں کو دے دی ۔ جب سپاہی اپنے گھر آیا ۔

یہ معاملہ کورٹ میں گیا ۔ کورٹ نے دونوں کو بلا

[illegible] کیا ۔ دونوں سکھ کو دلوایا اور عورت اور لڑکی بھی

دونوں کے حوالے کی ۔ سکھ خوش خوش گھر واپس

[illegible]

اور سکھوں کے یہ مشہور گوردوارے ہو گئے ۔ [illegible]

گئے ہیں ۔ تمام

کہا کہ میری عورت بیمار ہے - کھانا پکوایا ہے - اُس کو کھلوایا اور ڈریہ
کھایا - اور کہا - باہر آ - عورت بھاگی رکھیر بھی اُس نے دیا - اور
عورت کو طلاق دیا -

اس طرح کہتے ہیں - کہ ایک قلندر کسی سکھ کے گھر جایا کرتا تھا - ایک دن قلندر نے
سکھ کی عورت کو کہا - کہ یہ گھر روح و صفائی میری ذات سے بہشت ہو رہا ہے -
عورت نے کہا - میں دوسرے کی ملکیت ہوں - صبر کر - قلندر کہیں
دور جا رہا - سکھ کے گھر آیا کرتا تھا - سکھ نے ایکدن ۷ پوچھا
کہ یہ فقیر کیوں نہیں آتا ہے - عورت نے اُس کا سوال بتایا - اگر
سکھ نے کہا - تو نے اُس کو کیوں انکار کیا - عورت باہر گئی - اور قلندر
کو لتی کر کے گھر لے آئی - اور اُس کے ساتھ وصل کیا - جب سکھ
گورو کے پاس گئے - (اور یہ گرو ہر گوبند سے پہلے ہو رہا تھا) گورو نے کہا
سے قلندر کی روح دیکھی - اور کہا سر جا بھسم ہو جا - قلندر کو
کوڑھ ہو گیا -

سو اس طرح کہتے ہیں - کہ ایک گورو نے ایک لڑکے کو باتیں راتوں دیکھا اُس کی
نہایت تعریف کی - ایک سکھ نے سنا - لڑکے والے کے پاس جا کر ایک
سے کہا - راستی کی - کہ لڑکی سوال دے دو - تب اس نے کہا - کہ اگر تو آئی

خیال کر کے بابا بیل بھائی نے ایک ہندو لڑکے کو دیکھا - کہ مسلمان
ہونے کا ارادہ رکھتا تھا - اُس کو کہہ بھیجا - کہ تو کیوں
مسلمان ہوتا ہے - اگر بہشت کھانے کی خواہش ہے - تو
سکھ ہو جا - اور جو چاہے - کہا - سکھوں کا عقیدہ ہے -
کہ تمام سکھ بہشت میں جاتے ہیں - اور جو آدمی
گورو کا سکھ لیتا ہے - اور سکھ کے گھر جاتا ہے - اُس کو منع نہیں
کرتے -
سنتے ہیں - کہ ایک چوہڑا گورو کا نام لیکر کسی سکھ کے گھر چلا گیا -
سکھ نے اُس کی بڑی خدمت تواضع کی - صبح کو سکھ باہر گیا تو
اُس نے وہ سب اچھی اچھی چیزیں جو اُس نے دیکھیں - اور
سکھ کی عورت سب زیور پہنے ہوئے تھی - اُسی وقت اُس کو مار کر
زیور اتار لیئے - اور چل دیا - راستہ میں گھر والا مل گیا - اور اُس کو
جب اگلے گھر لے آیا - جب گھر میں آیا - عورت کو مُوا ہوا پایا - چوہڑے نے
سمجھایا - کہ سکھ کو بہت دکھ لگا ہے - تمام حال کہہ دیا - سکھ نے جواب دیا -
کہ بہشت رکھا گیا - کہ گھر کی کا دروازہ بند کر دیا - لوہا سب لوگوں کو

اُس آدمی نے جو اُن کا زنار (جنیو) لگا کر ہندوؤں کی طرح لگا دیا ۔
سنگھ نے کہا ۔ تو مجھے وہ پہنوں گا ۔ جواب دیا کہ جنیو پہننا اُس کی (حفاظت)
خدمت کا اقرار کرنا ہے ۔ جو وقت میں گُرو لوگوں کی سہائتا میں غفلت
کرے گا ۔ جو زنار بند نہ ہو گا ۔

گورو ہرگوبند صاحب سے ایک سکھ نے پوچھا کہ اس دور میں جگہ بہ جگہ کس
طرح گورو صاحب کا درشن کر سکوں گا ۔ جواب دیا کہ ہزاروں آدمی یا
پانچ سکھ سنگت میں آویں تو اُس کو گورو خیال کرنا ۔ سکھوں میں
گورو رہتا ہے ۔ جو تم جو خواہش رکھتے ہو ۔ اُس مجلس میں جس میں
گورو کے سکھ دکھائی دیتے ہوں ۔ کسی سکھ کا آگے بیٹھ کر جی رہا کے دل
کے آگے عرض کریں ۔ اور جا کے بیٹھو ۔ اور گورو کی طرف ہاتھ جوڑ کر دعا کرو
کہ اُن کا کام ہو جاوے ۔ اور اس طرح گورو سنگت یعنی انجمن سے اپنے
کام پورے کر سکتے ہیں ۔ اور یہی طریقہ سپاہیوں یعنی ہندوؤں
میں مروج تھا ۔ کیونکہ اُس گروہ کا عقیدہ ہے ۔ کہ جب ایک جماعت کسی کام
کی طرف متوجہ ہو جاوے ۔ ضرور کام ہو جاویگا ۔ کیونکہ دلوں کا بہت اثر
ہوتا ہے ۔

سکھوں میں ہندوؤں کی ~~[illegible]~~ سی شرعی رسومات (مختصر)
عاید قیود پابند نہیں ۔ اور خورد و نوش وغیرہ کی بندش نہیں ہے ۔

اور وہ حقہ پیتا رہا۔ مگر تو بھی محتاج لوگوں کو دیتا تھا۔ میں نے بھی
اس جگہ رات بسر کیا۔ اور وہ حقہ پیتے ہی چلے جاتے۔ انگریز ایسے
ریشک چیزیں کرتے ہیں۔ اور گوروں کے حکم ماننے میں بڑی حماقت
کوشش کرتے ہیں۔ اور ان کا عقیدہ ہے۔ کہ جو کچھ گورو
کے دہ سے چلے جو دیں رہا۔ نیک تھے۔ اس لئے وہ بھی جنت کو
گیا تھے۔ مگر گورو صاحب نے کہا ہے۔ کہ قیامت کو میرے مریدوں کے
اعمال کی بابت کوئی باز پرس نہ ہوگی۔

گورو کا ایک سادہ دل مرید گورو کے حکم سے بلخ سے گھوڑے لانے
کے لئے عراق کو روانہ ہوا۔ ایک ہم اس کا لڑکا بھی تھا۔ ~~[illegible]~~
~~[illegible]~~ ابھی بلخ سے ایک منزل دور گیا تھا۔ کہ یکایک بیمار ہو گیا
لڑکا بھی رنجور ہو گیا ہے۔ کہ اس کا منہ دیکھ لو۔ جواب دیا۔ کہ
اگر مر جاوے تو مر جاوے۔ گو میں کیا کروں تا بعث نہیں۔ اس کو جلد
میں گورو کے کام کو جا رہا ہوں۔ وہ لیس پیش آتا تھا۔ آخر اس کا
لڑکا مر گیا۔ مگر وہ واپس نہ آیا۔ اور یقین ہے اس گھوڑے کی [illegible]
خلیل بیگ سمرقندی ان کو دکھاتا تھا۔ اس کے بعد وہ [illegible]
رہنے اس کی [illegible] لڑکا کا اسی وجہ سے مر گیا۔ اور خود بے بخت [illegible]
تا وہ آدمی خوش قسمتی [illegible] نہیں ہوتا تھا۔
سے کابل سے پنجاب تک اس کا [illegible] تھا۔ [illegible]

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گورو صاحب کا ایک مرید ... نامی نہایت دولت مند تھا۔ کسی آدمی کے ساتھ گفتگو نہ کرتا تھا۔ کسی کے نیک و بد میں شریک نہ ہوتا تھا۔ ایک دن اس کے پاؤں کو زخم ہو گیا۔ گورو انگد جی نے کہا۔ تو پاپوش (جوتا) مت پہن۔ صرف اسی بات سے اس نے پاپوش چھوڑ دیا۔ اور تین ماہ تکلیف اٹھاتا رہا۔ جب گورو کو دیکھنے لگا۔ اس نے کہا۔ پہنوں؟ میں نے زخم کے رہنے تک کے واسطے کہا تھا۔ کہ چند روز چھوڑ دے۔

ایک دفعہ گورو نے کہا۔ کہ سکھوں کو کہو کہ رسوئی کے واسطے لکڑیاں لے دیں۔ تاکہ ان کو ثواب ہووے۔ چنندہ دوسرے دن ... جب تک وہ پہنچ نہیں رکھتا تھا۔ گورو نے خیال کیا۔ کہ شاید یہ پاگل ہو گیا ہو۔ اور بعض کا ... گئے ہیں۔ گورو اور آدمیوں نے تلاش کرنا شروع کیا۔ دیکھا کہ ... لکڑیوں کا گٹھا کندھے پر اٹھائے چلا آتا ہے۔ گورو جی نے کہا۔ میں نے تم کو نہیں کہا تھا۔ جواب دیا کہ آپ نے سکھوں کو کہا اور میں بھی سکھ ہوں۔ اور اپنے آپ کو ادنیٰ مرتبہ خیال نہیں کرتا ہوں۔

ایک دفعہ گورو جی ایک باغ میں گئے۔ اور چنندہ کو کہا۔ کہ باہر کھڑے رہو۔ [illegible] گورو صاحب دوسرے دروازہ سے نکل کر چلے گئے۔ اور چنندہ تین دن اسی جگہ کھڑا رہا۔ تب گورو صاحب نے خبر پا کر اس کو بلایا۔

گورو گوبند صاحب کا ایک مرید ... نامی تھا۔ ایک دن گورو نے کہا [illegible] جو کہ کسی جگہ جمع ہو گیا تھا پھینک دے۔ تب اس آدمی نے تمام کو [illegible] کر دیا۔

گورو ہرگوبند بابا جی کی ملازمت - گورو ہرگوبند جی نے سندر بابا کو
کہا کہ تاہنو را سپاہی خداوندہ لڑکا ہے - اس کی لڑکی میرے
بیٹے کو دیا جانا ہے - بابا گورو دت کے بیٹے جو سن ہوا اور
لڑکی کے بچانے سے جان دے دی - بابا جی نے حاجری بد
زندگی کی وجہ سے لڑنے کی خواہش کی - گورو صاحب نے کہا
کہ خداوند بیوی کا عقد کامیاب نہ ہوگا -

انہیں دنوں میں بابا جی اودادی کے گئے لگا کر گورو
ناتھ ہنورا کی تقدیر لڑکی کو بیٹے کے ہی قدر لئے آئے -
پس جب گورو گورو نے ہر رائے کو جو بابا جی کا بڑا بیٹا تھا
ہر بابا جی کی منظور کی - خلعت اس کو پہنائی - اور گدی پر
بیٹھا کر تمام اولاد اور اہل خانہ کو اس کی تابعداری کا
حکم دیا - اور ہر رائے صاحب جیت پور میں دیگ ال رہتے تھے جب
۱۰۵۵ ہجری میں شاہجہان کے حکم سے خان ... نے
رحمت خان کے مقدمہ پر شکست دی - اور راجہ کو قید کر لیا
تب گورو ہر رائے جو تھا بل میں دکن کہ سرہند کے پاس راجہ
کے محلہ میں تھا - چلے گئے - سکھ گورو صاحب کو ساتواں گورو کہتے
ہیں - [redacted] نامہ نگار کا (مرا) عقیدہ تھا ہے

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سی گئی۔ جب اُن کے وجود کو آگ دین پر رکھا۔ آگ اُڑ نکلا
اور بلند ہو گئی۔ تو اُس جا ایک راجپوت اُن کے ملازم نے
آگ میں چھلانگ ماری۔ اور گورو جی کے قدموں میں پہنچ لی۔
اپنے منہ کو اُن کے پاؤں کی تلی سے ملا۔ اور کوئی حرکت نہ کی۔ اور
جان دے دی۔ اُس کے بعد ایک جٹی کا بیٹا جو کہ گورو دوارہ کی
خدمت کرتا تھا۔ آگ میں کودا۔ بعد ازاں سب سے لوگوں نے
آگ میں کودنے کا ارادہ کیا۔ لیکن گورو ہر رائے مانع ہوئے۔
~~[illegible] ننکانہ صاحب~~
~~[illegible]~~ ۔ گورو ہرگوبند کے
[illegible] کی تابوتیں ننکانہ صاحب میں جو کہ اس وقت تیار شدہ ہیں۔
یادگار رکھی جاتی ہیں۔ ~~[illegible]~~
~~[illegible]~~ اس کا باپ
~~[illegible]~~ تھا۔
۱۰۵۳ میں کیرت پور میں گورو ہر رائے [illegible] بابا جیوں کے بیٹے ہر رائے
کو دیکھو۔ گورو ہرگوبند چاہتے تھے۔ کہ گدی اُس کو دے دیں۔ کہ [illegible]
پوتوں میں سے تھا۔ ایک لڑکی بابا جی کے دو بیٹے ہوئے۔ بابا جی
تھا۔ کہ اُس کو خاص ([illegible]) میں بیٹھے۔ کیونکہ گورو ہر رائے کی ماں کے
بابا جی بے تو ہاں جسم کرتے تھے۔ کہ اس کو دستار و ابطے کی طور مرد چاہتا تھا۔

کی کا دید جا رحمت کا نہیں بنا ہوا - یا کہ میں سانس کی زبان
نہیں رکھتے - یا جو کچھ گورو صاحب کہتے ہیں - مجھے اس کے کہنے کی
طاقت نہیں - بات گورو صاحب تک پہنچی - اس کو بلایا اور کہا -
رے دلوا - کیا تمام جہاں ایک جیسا تھے - جواب دیا - ہاں
گورو صاحب نے ایک لڑکے کی طرف اشارہ کیا - جا بتا یہ
کون ہے - دلوا نے جواب دیا - تو درست جانتا ہے -
کبھی تو یہ ہے - گورو صاحب ہنس پڑے - اور فرمایا رنجیدہ
نہ ہو گے - دلوا نے اپنی بیٹی سے شادی چاہی - کو حلال ہے یا
حرام ہے - جواب دیا - اگر حرام ہوتی - تو آدمی کا آلہ تناسل
اس کی جائے شرم میں نہ جا سکتا -
سکھ گورو گوبند صاحب کو بعد از قضا کے جیتے تھے - ان کا اعتقاد تھا
کہ خدا ہے - اور اس زمانے میں چھٹی دفعہ آیا ہے -
کیوال مستورہ گورو صاحب کی صفت میں گرو صاحب کے درشن کو آیا - دلوا
صاحب نے اس کو پہچان لیا - اور اس کی تعظیم کی - لہذا کیوال
چلا گیا - ابھی کیوال کے چلے جانے کو ایک ہفتہ نہیں گذرا تھا کہ
محمد ... کی تاریخ ۱۰۵۵ ہجری کو گورو صاحب ... وقت

کو قید کیا ہوا تھا - اُس آدمی نے کہا - اس جگہ جو لڑکی ہی تھی - معلوم
کرتا جاتا ہے کہ - جب نزدیک گیا - بادشاہ کو دیکھا اور پہچان لیا -
ایک دو گھڑی ٹھہرا - کہ اگر اس کو رہا کردوں - ہمارے کام آوے گا - بہوت
نے کہا - یہ بادشاہ ہے - جب ہم سے جدا ہو جاوے گا - تو اس کو کہیں کچھ
مل سکیگی - اگر ہمارے ساتھ ملاپ رکھے - ہماری لڑکی کو قبول کر لیوے -
بادشاہ کو کہا - اور اس نے قبول کر لیا - پس اس کو اس جگہ سے اُتارا -
گھر لاوے - اور لڑکی اس کو دے دی - کچھ مدت بادشاہ اس جگہ رہا -
اور پھر لشکر میں پہنچا دیا - جب چاہا
کہ وہ محل میں جاوے - دربان نے سمجھا - بادشاہ کو مارا - بادشاہ کا [illegible]
رکھا - اور جاگ پڑا - دیکھا - کہ تخت پر سویا ہوا ہے - اور لوگ خدمت
میں کھڑے ہیں - اس خواب سے بادشاہ غفلت کی خواب سے جاگ پڑا -
سمجھ لیا - کہ ہمارا جہان لگ بھگ ایسی ہی ہے - جو کچھ کہ بیداری میں خیال آتا رہا
تھا - خواب تھا - اور جان لیا - کہ بڑا وقت اور جدائی کی زندگی تھی -
اور حقیقت میں ایک ذات موجود ہے - جو واحد ہے منصف ہے - اور
بے انت صفتوں والا ہے -
دلو نام ایک برہمن گرو کے پاس جاتا تھا - ایک دن گورو جی کے صاحبزادے
بابا گردتا جی کے پلنگ پر بیٹھ گیا - لوگوں نے منع کیا - اُس نے کہا -
کہ کیوں ؟ جواب دیا کہ یہ گورو جی ہیں - اس نے کہا - کیا گورو

پاس چلا جاتا ہے - گورو جی موحد اور اپنے بھگوان کو جاننے والا ہے -
کسی آدمی نے اُن سے جہان کی ہستی اور وجود کی ہستی کی بابت اُن
سے سوال کیا - گورو جی نے کہا - کہ جہان بغیر ہستی کے دکھائی دینے والی
شے ہے - اور بغیر وجود کے نمود ہے - خدا کی حقیقت اصلی ہے - اور
یہ جسم اور فرشتے وغیرہ محض خیال ہیں - علاوہ ازیں ایک بادشاہ کی کہانی
سناتے ہیں - کہ ایک بادشاہ ہاتھ جوڑ کر کشتی میں قمرغہ اور فارسی میں
شترہ کہتے ہیں - شکار کو گیا - اور لشکر کا حلقہ میں ایک ہرن آ گیا
بادشاہ نے کہا - کہ جس کی طرف سے ہرن باہر نکلے - جب تک وہ پکڑ
نہ لاوے - واپس نہ آوے - اتفاقاً بادشاہ کے پاس سے ہرن نکل گیا
بادشاہ نے گھوڑا اُس کے پیچھے ڈالا - اور لشکر سے علیحدہ نکل گیا
اور ایسی جگہ ہو گیا - کہ درختوں کی وجہ سے لوٹنے کا راستہ نہ تھا - بادشاہ خوش
ہوئے - کہ ہرن واپس آ جاوے گا - لیکن جب نزدیک ہو گیا - ہرن ایک
سوراخ میں داخل ہو گیا - اور بادشاہ نے بھی گھوڑا دوڑایا - گھوڑا نیچے نکل
گھس گیا - اور بادشاہ دو شاخوں میں پھنس گیا - اور ہاتھ اور پاؤں
اس طرح بندھ گئے - کہ جس طرح اُنہیں کسی نے باندھ دیا ہیں - اور دو دن اسی
طرح رہے - ~~مسلمان~~ دو شخص آدمی اور عورت کہ جو گورو کی ~~سیوا~~ میں آ
سکتے تھے - پاس سے گذرے - عورت نے خاوند کو کہا - کہ دیکھو - بادشاہ

11

گرو جی کہا ایک معلم بھیدو نامی نے بت خانہ میں جا کر دیویوں کو توڑ ڈالا
راجپوتوں نے خبر پا کر گرو جی کے پاس شکایت کی - اور قصور اس کا نام لیا -
گرو جی نے بھیدو کو بلایا - مگر وہ انکاری ہو گیا - راجپوت لوگ روا
نے کہا - کہ ہم اس کو پہچانتے ہیں - مگر بھیدو نے جواب دیا - کہ
اے راجپوتو تم دیوی سے پوچھو - اگر وہ میرا نام لیوے - تو مجھے مروا
ڈالو - راجپوتوں نے کہا - اے احمق - دیوی کس طرح جواب دے سکتی
بھیدو نے مسکرا کر کہا - کہ معلوم ہوا ہم میں سے کون احمق ہے - جب
وہ اپنے مارنے والے کو نہیں دکھا سکتی - تو تم جس سے کسی شئی کی امید کرتے
ہو - اور اس کو پوجتے ہو - راجپوت چپ ہو گئے - اور جس وقت
سے آدمی گرو صاحب کے سکھ بن گئے - اور انہوں نے [illegible] پیار دل میں
نسبت اور خلقت [illegible] مسلمانی کا نام ہی [illegible] ہے - نامہ نگار نے [illegible]
گرو گوبند صاحب کی زبانی سے سنا تھا کہ شہنشاہ نے پنجاب [illegible] ایک ہزار [illegible]
ایک دفعہ [illegible] میرے پاس [illegible] بھیجا - اور سوال کیا کہ [illegible] کہ
دہلی [illegible] راجہ کا کیا نام تھا - اور کس راجہ کا بیٹا تھا -
(اب معلوم ہوتا ہے کہ وہ شہنشاہ کا نام نہیں جانتا تھا) گرو صاحب سات سو
گھوڑے کوٹلہ میں رکھتے تھے - اور تین سو سوار اور ساٹھ توپچی ہمیشہ
اپنے پاس [illegible] رکھتے تھے - اور وہ بھی [illegible] خدمت [illegible]
یہ سب [illegible] دیکھتے - [illegible] کہ [illegible] بادشاہ [illegible]

گورو جی کا تمام مال و اسباب لوٹ لیا گیا اور اس جگہ سے گرتار پور چلے گئے
اور اس جگہ بھی لڑائی کی - اس جنگ میں فتح خان کے بیٹے پائندہ خان
نے مقابلہ کیا - اور آگے پیچھے سے بہت سا لشکر آ کر ہوا - ایسا
معرکہ جا بجا لگ گیا - اگرچہ کچھ بھی نہ رکھتے تھے جو چھوڑ دیا - سنا گیا ہے
کہ اس لڑائی میں ایک آدمی نے گورو جی پر تلوار کا وار کیا -
گورو نے روک کر کہا - کہ اس طرح نہیں مارتے - تلوار اس
طرح ماری جاتی ہے - کہ دشمن کا کام تمام ہو جائے - اور اس کو
مار دیا - گورو کے ہمدرد سکھوں میں سے ایک نے ناحق اس سے پوچھا -
کہ حکمت کیا تھی - کہ گورو نے ضرب لگی تب وقت کہا تھا کہ دیکھو
اس طرح زخم لگاتے ہیں - جیسے کہا - کہ تلوار چلانا گورو
کو سکھلانا تھا - کیونکہ گورو سکھلانے والے کو کہتے ہیں - گورو جی
اس سبب کے بعد جبیاڑہ میں چلے گئے - گو جو کہ ملک کا انتظام کرنا
رہنا مشکل تھا - اس لئے کیرت پور میں جو پہاڑوں میں واقع ہے - چلے گئے -
یہ جگہ نادون کے علاقے میں واقع تھا - چونکہ شاہ جہان کی ایک کافی قبول
نہیں کرتا تھا - وہاں کے لوگ بت پرست تھے - اور پہاڑ کی چوٹی پر
نینا دیوی کی پوجا کرتے تھے - راجے اور دیگر آدمی جا بجا ہر طرف سے
زیارت کے واسطے اس جگہ جاتے تھے - گورو صاحب اس جگہ چلے گئے -

گرمی اور گرما کی شدت اور دشمنوں کی تکلیف سے جان دے دی۔
اور اسی طرح شیخ نظام تھانیسری کو بھی خسرو کے حق میں دعا کرنے اور
اس کے ساتھ ملنے کی وجہ سے ہند سے خارج کر دیا۔
اس سے معلوم ہوتا ہے کہ اس فرقہ کے خفیہ سرگروہ اور بزرگ آدمیوں نے
گورو ارجن مل کے بیٹے ہرگوبند کو گورو مقرر کیا۔ اور
اور انہوں نے ارجن کا بھائی پرتھیا بھی گدی پر بیٹھ گیا۔ تیرہ آدھار ۱۰۵۵ ہجری
میں گورو ہرگوبند جی جانشین ہوئے۔ اور ان کو بھگت کہتے ہیں۔
اور ارجن مل کے بیٹے گورو ہرگوبند جی کو کہتے ہیں۔ اور ہمیشہ تلوار باندھے
رکھتے تھے۔ ان کو بھی دشواریاں پیش آئیں۔ اول پرد ~~[illegible]~~
سپاہیانہ طریق اختیار کیا۔ اور باپ کی طرح تلوار باندھی۔ اور نوکر
رکھے۔ اور شکار کرنا شروع کیا۔ اس پر جہانگیر نے ان سے باقی
رقم جرمانہ ارجن دیو کے جرم پر کی طلب کی۔ ہرگوبند جی کو گوالیار بھیج
دیا اور بارہ سال اسی جگہ رہے۔ اس وقت سنگت اور سکھ جاتے
تھے۔ اور قلعہ کی دیوار کو سجدہ کرتے تھے۔ آخر بادشاہ نے مہربانی کر کے
گورو کو رہا کر دیا۔ جہانگیر کے بعد شاہجہان کی فوج سے خواجہ سرا یار خان
کے ساتھ جنگ ہوئی تو پنجاب میں سب جا بجا لڑائیاں دکھائی گئیں اور فوج مدد رکھتا۔
واقعات تواریخ میں جنگ کہ گورو واقعات اور ارجن دیو کے ایک عمارت
اور تالاب بنا ہوا تھا۔ گورو جی کا مقابلہ ہوا (ارشاہ لائق ہے)۔

سو اس طرح ~~ہو گئی ہر ایک گرو کی خدمت کرتے تھے~~ - سکھوں میں
میں سے بعض زراعت کرتے تھے - بعض سوداگری اور بعض نوکری -
وہ ہر روز کے سال میں بحسب توفیق نقدی جمع کرکے خود بخود
مسند کی نظر کرتا تھا - اور مسند اس میں سے کچھ نہ لیتا تھا -
اور جو کچھ سال میں مسند کے واسطے لاتے تھے - اگر گورو مسند کی
وجہ معاش اس کے سوا کچھ نہ ہوتی - ~~[illegible]~~ گورو اس کو دے دیتا -
اور اگر خود مسند پیشہ ور اور صاحب والا ہوتا - تو تمام کو
گورو کو دے دیتا - اور تمام مسند ماہ بیساکھ میں گورو کے
پاس اکٹھے ہوتے - اور میلوں میں سے جو کوئی جانا چاہتا یا جانے
کی طاقت رکھتا مسند کے ہمراہ گورو کے پاس جاتا - اور رخصت
کے وقت مسندوں کو گورو پگڑیاں عنایت کرتے تھے *
سکھوں کے عقیدہ میں سے یہ تھوڑا سا شک ہو گیا *

۱۰۵۰ھ
~~[illegible]~~ ۱۰۱۵ ہجری میں نورالدین محمد جہانگیر بادشاہ نے
گورو ارجن دیو جی کو اس وجہ سے کہ انہوں نے شاہزادہ خسرو کی جو اس کے باغی [illegible]
حق میں دعائے خیر کی تھی - پکڑ لیا - اور جرمانہ میں بہت سی
رقم طلب کی - اور گورو وہ رقم ادا نہ کر سکے - تو بادشاہ کے
لاہور کے زندان میں رکھا - جہاں کہ انہوں نے آفتاب کی

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اور ان کو سنسکرت زبان سے جو کہ بقول اہل ہنود فرشتوں کی زبان ہے
کچھ سروکار نہیں تھا - فقط گرو نانک دیو اور انگد گرو کے عہد میں سکھ زیادہ ہوتے گئے -
یہاں تک کہ گرو امرداس جی و گرو رام داس جی کے عہد مبارک میں ان کی تعداد بہت ہی بڑھ گئی
اور کوئی خاص مسند یا قبضہ نہ رہا - کہ جس جگہ سکھ ہوں - اور ان میں
اس بات کی کوئی قید نہیں تھی - کہ برہمن سکھ کتنے ہی نہ ہووے - تا ملتے
کرتے تھے - اور ان میں کوئی گرو بھی برہمن نہیں تھے - اور لنگر دیں وہ جگہوں
کے تابع کیا تھا - چنانچہ گرو رام داس نے اکثر مسند جب ہیں - بر بعض اہد کھتری
تھا کہ دو مہینے لنگر اور مہینے کی منظوری کے بعد ان سے گورو کے حضور میں
درج ہو - کہ انہی ان بادشاہوں کے عہد میں امیروں کی واسطے مسند بحالی
لکھتے تھے - اور آخر کثرت استعمال سے مسند کہنے لگے - اور سکھ بھی
جو نہ گرو لوگوں کو سچا بادشاہ ان کا بنتے تھے - اس لئے ان لوگوں
~~[illegible]~~ مقرر کئے ہوئے آدمیوں کو مسند کہنے لگے
یا خود بادشاہ سے اپنے سکھوں سے نذر لوگوں بیٹھے یا نذرانہ
لے لیتے تھے - اور جو کچھ اپنے پاس رکھتے تھے ان کا یہ گذارہ تھا -
گرو امرداس جی نے اپنے عہد میں ہر ایک شہر میں سکھوں سے ایک آدمی کو
مقرر کیا - جو کہ ان سے بھینٹ لیتا تھا - اور لوگ ان مسندوں
کے ہاتھ گرو کے سکھ بنتے تھے - اور بڑے بڑے مسندوں نے بعض جگہوں
نے دھرم سالہ بنائی تھی - اپنی طرف سے نائب مقرر کئے - تاکہ وہ اس
مسند کی طرف سے لوگوں کو گورو کے سکھ بننے کی ترغیب دیوے -

نے فرمایا کہ اب جاؤ اور تمہارا وعدہ دوسرے جگ میں ہے۔ اور دوسرے جگ
کے دورے میں تم تھی رسوائی میں ہوگا۔ اس وقت تم دنیا میں جیسا کہ تمہیں نے
بیان کیا ہے۔ واقع ہوا۔ کل جگ کا اقرار ہوا۔ اور کہتے ہیں۔ کہ کل جگ
میں آدمی رسوائی میں ہوئے۔ جس نے کہا یہ غلط ہوگا۔ اور جس نے نفرت
کی۔ عذاب میں گرفتار ہوا۔ اور سکھوں سے ہی گورو نانک کو خدا کا
ہندو کے بندہ سمجھتے ہیں۔ سنا گیا ہے۔ کہ نانک دیوجی نے تحقیق جب
بدن سے قطع تعلق کیا۔ ان کی روح اس رستہ پر گئی۔ کہ ایک دروازہ
بہشت کو جاتی تھی اور دوسرا دوزخ کو۔ گورو نانک دیوجی نے
دوزخ کی راہ اختیار کی۔ اپنے آپ کو دوزخ میں لے گیا۔ اور
دوزخیوں کو دوزخ سے نکالا۔ اور خدا نے ان کو کہا۔ کہ یہ ہمیشہ
بہشت میں نہیں رہ سکتے۔ بس تم کو چاہیے۔ کہ دنیا میں جاؤ۔
وہ وہاں تو مکت کرو۔ پھر دوبارہ دنیا میں آئے۔ اور اب تک وہ دوزخی
وہ گروہ ہیں۔ جو کہ اس کے مرید ہیں۔ اور گرو جب ان میں آتا ہے۔ اور
مرید بناتا ہے۔ جب تک کہ وہ تمام فرقہ نجات نہ حاصل کرے۔ اور ان کے
سوا سکھوں میں سے کوئی آدمی نہیں دیکھا گیا۔ کہ بابا نانک کو خدا جانے۔
حاصل کلام نانک کے مرید بتوں کو برا سمجھتے ہیں۔ اور ان کا عقیدہ
یہ ہے۔ کہ تمام گورو نانک صاحب ہی ہیں۔ جیسا کہ بیان کیا ہے۔
اور ہندوؤں کے مندروں کو برا سمجھتے ہیں۔ اور ان کے بت خانوں کی
عزت نہیں کرتے۔ اور رو جاتا کی حال معتقد رکھتے ہیں۔

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اور سکھدیو دیپ پاس بابا جی کے واسطے لنگر کی خاطر ایک برتن جس کو کمنڈل کہتے ہیں
رکھتا تھا۔ وہ آگ میں جا پڑا۔ سکھدیو نے بیتاب ہو کر کمنڈل کو
نکال لیا۔ راجہ جنک اور سکھدیو کو کہا۔ کہ یہ تمام مال و متاع اور محل راج
جو کہ میرے پاس ہیں جل گئیں۔ میرا دل ان سے تعلق نہیں رکھتا تھا۔ جل گئی
اور مجھے کچھ رنج نہ ہوا۔ تو کمنڈل کے واسطے بیتاب ہو کر شعلہ میں کود پڑا۔
اب معلوم ہوا۔ کہ تم سچ کہتے جہان کے مال سے محبت ہے۔ سکھدیو اس
پر دیکھ کر شرمندہ ہوا۔ اور یہ کہانی گورو نانک صاحب سکھوں سے سنی گئی ہے۔
اور سکھدیو اور راجہ جنک کے حال کا بیان جوگ بشسٹ میں جو کہ
ہندوؤں کی معتبر کتاب ہے۔ لکھا ہوا ہے۔

جب بابا جی الٰہی سمع گورو نانک کے مریدوں کے خیال میں گورو نانک راجہ جنک تھا۔ اور ان کی سلطنت
کے ساتھ ساتھ اصلی حال بھی ہوا کرتا تھا۔ لوگوں کو خدا کی طرف لے جاتا تھا۔ سکھوں
کے معتبر تاریخ نگاروں سے سنا ہے۔ کہ جب بابا نانک صاحب ست جگ میں ظاہر ہوئے
تو کچھ سکھ ان کے پاس جمع ہوئے۔ اور رسوئی یعنی باورچی خانہ میں جا کے بیٹھے۔ جب
لنگر سنگت یعنی مجلس میں لائے۔ بعضوں نے کھایا اور بعض چلے گئے۔ گورو صاحب
نے دعا کی۔ اور چار زندہ ہو گئے۔ جو لوگ کہ چلے گئے تھے۔ یہ دیکھ کر التماس
کرنے لگے۔ کہ اب جو کچھ صبح وہ کھانے کو تیار ہیں۔ گرو نانک جی نے کہا۔ اب
کچھ نہیں ہو سکتا۔ تمہارے واسطے ترتیا جگ کا وعدہ ہے۔ پس ترتیا جگ میں
ظاہر ہوئے۔ اور مرید جمع ہوئے۔ گھوڑے کو مارا۔ جب کہ بابا جی مجلس
میں لائے۔ بعضوں نے کھایا اور بعضوں نے نفرت کی۔ پس دعا کی اور گھوڑا زندہ
ہو گیا۔ جیسے کہ بابا نے درد والے پہلی طرح پھر عرض ~~[illegible]~~ کی۔ خدا ایسے زمانہ

گورو نانک صاحب ایسے ہی ہوئے ہیں۔ وہ جسم نہیں رکھتے تھے۔ کیونکہ انہی کی قوت
ہمیں عجائب دکھایا۔ اور یہ بھی کہتے ہیں۔ کہ جب گورو نانک صاحب نے جسم
~~سکھلایا~~ جسم گورو انگد میں جو کہ اس کا خادم مخصوص تھا۔ تبدیل کیا۔ اور
اس کے بعد گورو انگد دیو جی کا فوت ہونے کے وقت گورو امر داس نے جسم
بدل لیا ہوا۔ اور اسی طرح گورو رام داس کے بدن میں جگہ اختیار کی۔ اور
گورو رام داس جی اسی طرح گورو ارجن مل میں مل گئے۔ اور ہر ایک کو محل کہتے تھے
یعنی محل گورو نانک صاحب۔ دوسرا محل گورو انگد دیو جی اسی طرح پانچواں محل
گورو ارجن مل جی۔ اور کہتے ہیں۔ جو گورو ارجن دیو کو گورو نانک
جیسا نہیں سمجھتا۔ مثل ملعون ہوتا ہے۔ یعنی کافر ہوتا ہے۔
کہتے ہیں کہ قدیم زمانے میں گورو نانک صاحب راجہ جنک تھے۔ جب بیاس جی کی اجازت
کی بابت شکدیو ان کے پاس آگیا۔ کہ ان سے خدا کا راستہ پوچھا جائے۔ تو
وہ کیا دیکھتا ہے۔ کہ راجہ جنک (راجہ) ایک پاؤں آگ میں دھرے ہوئے بیٹھا ہے
سو دو صد پیادے قطار باندھے ہیں۔ نواب اور وزیر عقلی بہتری میں مشغول
ہیں۔ اور ہاتھی اور گھوڑے ایک ایک کر کے نظر سے گزر رہے ہیں۔ شکدیو
کے دل میں خیال گزرا۔ کہ ایسے کامل آدمی کے لئے ایسی دنیوی محبت کا
گزارہ نہیں ہے۔ راجہ جو کہ دلوں کی جاننے والا تھا۔ ~~پیچھے~~ معلوم کر لیا
اور دنیوی طاقت سے اسی وقت ایک شعبدہ پیدا کیا۔ کہ آگ تمام محلوں میں
لگ گئی۔ یہاں تک کہ گھوڑے اور تمام اسباب جل گیا۔ راجہ سب کچھ دیکھتا
اور سنتا تھا۔ لیکن اس طرف ذرا بھی متوجہ نہ ہوتا تھا۔ جہاں تک کہ آگ
اس محل تک کہ جس میں راجہ اور شکدیو تھے پہنچ گئی۔ راجہ اس طرف خیال بھی

جو قاعدہ اور قانون کہ گورو نانک صاحب نے مقرر کیا تھا ان کے بعد بھی وہی قائم
رہا - گورو نانک صاحب نے اپنے شبدوں میں کہا ہے - کہ آسمان اور زمینیں
بہت ہیں - اور نبیوں - اولیاؤں اور اوتاروں سدھوں وغیرہ نے
خدا کی بندگی سے کمال حاصل کیا ہے - اور جو آدمی کہ خدا کی عبادت کرتا
ہے - جس رستے کہ چاہتا ہے - خدا کا بندہ ہو جاتا ہے - خدا کی
حاصل کرنے کا ذریعہ جانداروں کو نہ ستانا ہے - سچائی [illegible]
تا کہ تو قبول کیا جاوے - تیری طرف سے سچائی چاہیئے - فتح خدا کی طرف
سے حاصل ہوئی + گورو نانک صاحب کے بیٹے پنجاب میں تھے - اور ان کو
کرتاری کہتے ہیں - لیکن سکھوں کے خیال میں گدی ان کے بیٹوں کو
نہیں ملی - کہتے ہیں - کہ گورو نانک صاحب کے بعد گورو انگد جی کھتری ترہن قوم
سے ان کے حکم کے مطابق گدی پر بیٹھے - اور ان کے بعد گورو امر داس جی
بھلا کھتری ان کے جانشین ہوئے - اور ان کے بعد گورو رامداس
سودھی کھتری گدی کے جانشین ہوئے - کہ ان کو سری گورو رامداس جی کہتے ہیں
ان کی وفات کے بعد ان کے بیٹے ارجن دیو جی اپنے باپ کی گدی پر بیٹھے -
اور ان کے عہد میں ان کے سکھ لوگ بہت ہو گئے - اور اعتقاد میں
کچھ تبدیلی کی - یعنی اور کہا - کہ بابا نانک خدا ہے - اور خیال اس کا پیدا
کیا گیا ہے - لیکن شبدوں میں بابا نانک جی نے اپنے آپ کو بندہ کہا ہے -
اور خدا کو نرنکار - پاربرہم اور پرمیشر کہا ہے - کہ وہ جسم اور جسمانی
نہیں ہے - اور بدن اختیار نہیں کرتا - اور سکھ کہتے ہیں کہ

اس کے بعد اُس کے مریدوں میں رواج پا گئی - اور گورو ارجن مل نے
جو کہ اُس کے خلیفوں (جانشینوں) میں سے پانچویں تھے جب اُس کی
گمراہی کو محسوس کیا - تو مریدوں کو اِس حیوانی فعل سے منع کیا -
اور فرمایا کہ یہ کام گورو نانک صاحب کی مرضی کے مطابق نہیں ہے -
آخر گورو ارجن دیو کے بیٹے گورو ہرگوبند صاحب نے گوشت کھایا
اور شکار کھیلا - اور گورو کے مریدوں میں سے اکثر نے اُن کی پیروی کی
گورو نانک صاحب جیسے کہ مسلمانوں کی تعریف کرتے تھے - ہندوؤں
کے دیوی دیوتاؤں اور اوتاروں کو بھی سراہتے تھے - تمام کو
خدا کا پیدا کیا ہوا جانتے تھے نہ کہ پیدا کنندہ - کہتے ہیں -
کہ وہ مسلمانوں کی تسبیح ہاتھ میں اور جنیو گردن میں رکھتے
تھے - اُن کی جو کراماتوں کی بابت اُن کے مرید اکثر بیان
کرتے ہیں وہ کہ اس تھوڑے میں بھی گنجائش نہیں سکتا - ایک یہ کہ
گورو نانک صاحب نے افغانوں سے رنجیدہ ہو کر مغلوں کو اُن پر
چڑھا لیا - چنانچہ ۹۳۲ ہجری میں حضرت فردوس مکانی
ظہیر الدین بابر بادشاہ نے ابراہیم افغان پر فتح پائی - اور
گورو نانک صاحب کی بانی یعنی اُن کے شعر تمام مناجات ~~ہیں~~ جو کہ خدا کی درگاہ الٰہی میں
جیسے کہ دوسرے عاجزی کے ہیں - اور بہت سے شعر خدا کی بڑائی اور
پاکیزگی کے بارے میں ہیں - اور وہ تمام کے تمام پنجابی زبان میں ہیں -
اُن کے مرید سنسکرت سے کچھ سروکار نہ رکھتے تھے - اور

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ترجمہ از دبستانِ مذاہب ۔

نانک پنتھی جو کہ سکھوں کے نام سے مشہور ہیں ۔ بتوں اور بتخانوں
میں اعتقاد نہیں رکھتے ہیں ۔ گورو نانک صاحب فردوس مکانی
(مرحوم) ظہیر الدین بابر بادشاہ کے زمانے میں کھتریوں کے فرقے
بیدیوں میں پیدا ہوئے تھے ۔ اور بابر بادشاہ کے زمانے سے پہلے
افغانوں پر دولت خان لودی کی طرف سے ~~مودی تھے~~ جو کہ ابراہیم
ہند کے بادشاہ کے بزرگ امیروں میں سے تھا مودی تھے ۔ اور مودی
وہ ہوتا ہے جس کے ہاتھ میں جنس ہوتی ہے ۔ فقیری کی شہرت
اس تک پہنچی ۔ اس کے دل کو قابو کیا گورو نانک صاحب نے دکان میں
سب کچھ اپنے اور دولت خان کے گھر کا نکلا جو دکان اور گھر میں
رکھتے تھے خیرات میں دے دیئے ۔ اور عورت اور بیٹوں سے قطع تعلق
کر لیا ۔ دولت خان اس خبر کو سن کر نہایت پریشان ہوا ۔ چونکہ
گورو نانک صاحب میں فقیری کا اثر جانتا تھا ۔ ہاتھ اُن کے ستانے
~~ہاتھ~~ کے لیے نہ اٹھایا ۔ حاصل کلام گورو نانک
صاحب نے سخت ریاضت کرکے پہلے غذا کم کی ۔ کچھ مدت بعد تھوڑا
سا دودھ پینے پر اکتفا کی ۔ اور پھر گھی پر اور پھر پانی پر ۔ بعد ازاں
ہوا پر گذارہ کرتے تھے ۔ کہ ایسے آدمی کو ہندی میں پون اہاری کہتے
اور کچھ آدمی اُن کے مرید ہو گئے ۔ گورو نانک صاحب [illegible]
کو مانتے تھے ۔ کئی باتوں میں شرع محمدی کو مانتے تھے اور آواگون
پر بھی یقین رکھتے تھے ۔ بعد شراب گوشت اور سور کو حرام
خیال کرتے حیوانوں کے مارنے کو منع کرتے تھے ۔ گوشت خوری

ترجمہ از د

عقیدہ نہیں

افغانوں پر دولت

کے بادشاہ کے

قرات میں

امیر خسرو کے والد ترکستان سے آئے تھے - انہوں نے ہندوستان میں ولادت اور تربیت پائی تھی - فارسی نظم و نثر نہایت
اعلیٰ لکھی + اعجاز خسروی میں تاریخی آگاہی - اخلاقی تاثیر - علمی مسائل مذہبی ہدایت کچھ نظر نہیں آتی - لفظوں
و معنوں سادی دنیا تمام ہے + اول سے آخر تک ایہام مراعات النظیر طباق تضاد وغیرہ صنائع و بدائع میں لغت بازی اور جگت بازی کا
کا دھواں دھار مینہ برس رہا ہے
خزائن الفتوح تاریخ ہے مگر اسمیں بھی وہی نقشہ کھینچا -
اس قسم کی انشاپردازی شہرت کے واسطے کرتے تھے

ہندوستان میں جو مسلمان آئے تو زیادہ تر ترک قوم کے بادشاہ آئے - مگر تعجب ہے کہ تصنیفات انکی یا عربی میں ہیں یا فارسی میں
سلطنتیں جتنا انکے عہد میں ہوئیں درباروں کی زبان فارسی رہی لیکن ملک کی خاک اور قوم کی تاثیر بھی موجود تھی + سیکڑوں
ہندی لفظ اسمیں بولتے تھے اور لکھتے تھے +

(۲) مجرمؔ کیول کا واسطہ یا گیت بہت سبب تھا - سو اور بنایا - حصّہ بہارہ میکے جا کر منانا ہاعث معما

اماں باوا کو بھیجو جی کہ ساون آیا — بیٹی تیرا باوا تو بڈھا ری - کہ ساون آیا

اماں میرے بھائی کو بھیجو جی کہ ساون آیا — بیٹی تیرا بھائی تو بالا ری - کہ ساون آیا

اماں میرے ماموں کو بھیجو جی کہ ساون آیا — بیٹی تیرا ماموں تو بانکا ری - کہ ساون آیا

دیکھو بیان

دکھو یہ بات باوجود وعدہ وصل اور اعلیٰ درجہ فیاللہ ساتشر اشرانہ یا جب بیٹی کو کھلے تو زمین کی ریت کو نکال لائے

مکرنیاں

(۱) ہنگری این میں سنگھ جاگا — بھور بھئی تب بچھڑن لاگا

اسکے بچھڑے پھاٹت ہیا — اے سکھی ساجن نا سکھی دیا

(۲) سرب سونا سب گن نیکا — وا بن سب جگ لاگے پھیکا

واکے سر پر ہووے کون — اے سکھی ساجن نا سکھی لون

(۳) وہ آوے تب شادی ہووے — اس بن دوجا اور نہ کوئے

میٹھے لاگیں واکے بول — اے سکھی ساجن نا سکھی ڈھول

آن مل

جو چار پنہاریوں کے زور دینے پر فی البدیہہ کہی

کھیر پکائی جتن سے چرخا دیا جلا — آیا کتا کھا گیا تو بیٹھی ڈھول بجا

ڈھکوسلے

بھادوں کی پکی پیلی چوچو کری کپاس — بی مترانی دال پکاؤں گی یا ننگا ہی سو رہوں

دو سخنے

گوشت کیوں نہ کھایا — ڈوم کیوں نہ گایا — گلا نہ تھا

جوتا کیوں نہ پہنا — سمبوسہ کیوں نہ کھایا — تلا نہ تھا

انار کیوں نہ چکھا — وزیر کیوں نہ رکھا — دانا نہ تھا

دو سخنے فارسی اردو

سوداگر را چہ می باید — بوچے کو کیا چاہیے — دوکان

تشنہ را چہ می باید — ملاپ کو کیا چاہیے — چاہ

شکار بہ چہ می باید کرد — قوت مغز کو کیا چاہیے — بادام

چھجو نام ساقن کے لیے کہا

(مطلب یار نشانہ کے بڑا ہوا) — اوروں کی چوپہری باجے چھجو کی اٹھ پہری

جس موڑ کر آگے رکھے چھین ناہیں تو شمشیر (ترتیب تنکا ہنگ میں بس ہوتا)

(یعنی عقب اس کی گاڑھی بنا ہے کہ سینک جو سوسل تیر کے بن اسیر)

(سفید اشعار) (چھجو)

با رہا کوئی آئے وہ پلنگ آئیں ہماری شہری

اوروں کا چپا سینک سنا دے چھجو کے ہاں تر

سندری کو پیوں کی نقل ہر عشق عورت کی طرف سے اس طرح پر دکھایا ہے

زحال مسکیں مکن تغافل دورائے نیناں بنائے بتیاں

کہ تاب ہجراں ندارم اے جاں نہ لیہو کاہے لگائے چھتیاں

شبانِ ہجراں دراز چوں زلف و روز وصلت چو عمر کوتاہ

سکھی پیا کو جو میں نہ دیکھوں تو کیسے کاٹوں اندھیری رتیاں

یکایک از دل دو چشم جادو بصد فریبم ببرد تسکیں

کسے پڑی ہے جو جا سناوے پیارے پی کو ہماری بتیاں

چو شمع سوزاں چو ذرہ حیراں ز مہر آں مہ بگشتم آخر

نہ نیند نیناں نہ انگ چیناں نہ آپ آویں نہ بھیجیں پتیاں

بحق روز وصال دلبر کہ داد مارا فریب خسرو

سپیت من کے ورائے راکھوں جو جائے پاؤں پیا کے کھتیاں

1191 سمع راے پتھورا کا چند کوی پرتھی راج راسا میں بے ضرورت بھی بہت سے فارسی عربی لفظ برتتا ہے جہاں کہ وہ ہندی کا برت سکتا تھا — حالانکہ وہ دہلی میں تھا پنجاب میں مسلمانی اثر زیادہ تھا اور عربی فارسی لفظ کا مسلمانوں پر بھی + مسلمان ملتان میں محمود غزنوی سے پہلے بہت پہلے حاکم ہو چکے تھے اور بہت دن سے عربی بھی آ بسے تھے +

محل — پروردگار — پیغام (پیگام) کریم سرطان (سلطان) پات شاہ (بادشاہ)
دیوان — خلک (خلق) عالم حجرت (حضرت) ملک پھرمان (فرمان) سلام

سکندر کے زمانہ میں ہندو فارسی پڑھنے لگے

امیر خسرو ۱۳۲۵ میں فوت ہوئے — انکی خالق باری کتاب ہے جو بچیاروں کے لڑکوں واسطے لکھی گئی

بیا برادر آو رے بھائی بنشین مادر بیٹھو ری مائی

یہ نسخہ دوہرہ میں لکھا ہے لو دو بھکری مرد سنگ بلدی زنو ایک ایک ٹنگ
امیرن انار میوہ چار اردو براہر تو ٹھاڈار پوست کا بانی پوٹلی کرتے ترت بیر ٹینوں کی لاہے

محمد جائسی سولھویں صدی عیسوی میں ہوا اسنے پدماوت ہندی نظم میں لکھی — صفحوں کے صفحے الٹے جاؤ کہیں فارسی عربی لفظ نہیں ملتا + اسکے علاوہ دوہرے اور گیت بھی لکھے جو نہایت اعلیٰ رتبہ کا ہیں — فارسی کا بحر وزن بھی کوئی اثر رکھتا نہیں

ساکھیوں میں شیخ براہم گرنتھ صاحب میں شیخ فرید سلوک شیخ براہم کی کلپنا اور پوری طرح دیتے ہیں — کیا عجب ہے کہ جو ساکھی کی بحث فریم نہیں + فارسی کے فعل کی ترکیبیں بھو پوری + بھوگی جنوہ اور اسیطرح کے فارسی نشان بھگت سب نامور تھے شیخ براہم گمنام + اسکی اور رچنا بھی کوئی نہیں نہ اسکا شوق معلوم ہوتا ہے حالانکہ بابا فرید نے بہت رچنا فارسی شلوک ہو سکتا ہے اس فرید نے بنائے اور چیدہ اسی کتاب میں آئے + فرید کا دادا ہند میں آیا وہ بھاگ کر ہوا + سب ہندوستان گھوما + پاکپٹن میں مدفون ہوئے + غریب امیر ہندو مسلمان سے واسطہ پڑا اسلئے مذہب کا کام آتا ہے +
تو ہوگا فارسی بولنے والے بھی اردو ہندی بھی نہایت پر ملی سکے ہیں + امیر خسرو — داغ — قزلباش خان امید باوجود پکے فارسی کے شاعر ہیں تیک ہندی اور اردو میں لکھتے تھے + رچنا میں somewhere سب بابا فرید کی طرز میں + شعروں کی لفظ فقرے آ بول گئے ہونگے جیسے مروجہ گیتوں میں

امیر خسرو کی ہندی رچنا

(۱) تروور سے اک تریا اتری اسنے بہت رجھایا — باپ کا اسکے نام جو پوچھا آدھا نام بتایا
آدھا نام پتا پر پیارا بوجھ پہیلی موری — امیر خسرو یوں کہیں اپنے نام نبولی (نمبولی)
(۲) فارسی بولی آئینہ ترکی سوچی پائی نا — ہندی بولتے آرسی آئے منہ دیکھو جو اسے بتائے (شیشہ)
(۳) بیسوں کا سر کاٹ لیا نا مارا نا خون کیا (ناخن)
(۴) اندھا گونگا بہرا بولے گونگا آپ کہائے — دیکھ سفیدی ہوت انگارا گونگا سے پھر جائے
باٹس کا مندر واکا باشا — باشنے کا وہ کہا جا — سنگسطے تو سر پر رکھیں ملہ کو راہ لیا
بسی بسی کر نام بتایا — تا میں بیٹھا ایک — الٹا سیدھا ہر پھر دیکھو وہی ایک کا ایک
بھید پہیلی میں کہی تو سن لے میرے لال — عربی ہندی فارسی تینوں کرو خیال (لعل)
(۱) عورتوں کے لئے چھوٹے ڈھکر برسات میں گانے کے لئے
جو پیا آون کہہ گئے — اجہوں نہ آئے سوامی ہو — اے ہو جو پیا آون کہہ گئے — آون آون کہہ گئے
ماس — اے ہو جو پیا آون کہہ گئے وغیرہ وغیرہ

THE CHANDAN DASIYAM, OR DIARY OF CHANDANA DASA.

SECRETARY TO CHANCELLOR KAUTILYA (CIR 316 B. C.)

[Translated by Mr. K. P. Jayaswal.]

[The Manuscript of which a translation is given below was picked up by the translator amongst the Excavations of Pataliputra without the permission of the Archeological Department]

Asharha, S. 2, the 9th year of His Majesty [Chandragupta Maurya]. What a bother! Again one of those sixty slips from *Meghasthini!* Whether his bones are made of cloud or not, at any rate his brain is cloudy. [original: megha-syamala buddhih]. We had as much bother with his to-day's slip as with one of the secret letters seized during our Greek war. That was in Greek, but this is in Sanskrit [Original *Bhasha*]. But what a Sanskrit! Similar to that of his name! Kya dasti Mauryas ya the jhaurar varshkah. The Aut. *Department* was taken to task by His Excellency the Chancellor [Mahamantri] for not having sent in a memorandum (patrakam in Sanskrit or Magadhi) stating what the Yavana wants. But what could the Auta Department do? The handsome Mlecchha insists on his handsome sanskrit being sent in to the Imperial chancellery why? Do not the secretariat know Sanskrit: Why should I write in Greek?) says our friend the Cloud-Boned! And who is there at Pataliputra to tell the ambassador of our Emperors' father-in-law that what he writes is not the Sanskrit of Panini (1) but of Omaraka [?Homer?] The slip afforded another occasion to His Excellency the Mahamantrin to utter unbecoming and disparaging remarks on us the Magadhas, 'why, 'what is the difficulty about? The 'Mlechchha Duta has put in a Greek word. He simply wants to know our yearly receipts of the Exchequer. So much fuss about one Yavana[word? What if you received a whole communication in Yavanani? A common clerk at Takshila will read it. But here the Secretary of Kautilya finds it an ancient inscription of the time of Duryodhana! Hence I ordered that the whole of the Sasana Department be composed of men from Taksila. And it was you, my excellent secretary, the great Magadha, who stirred up the agitation "*Magadhe Magadhah Karyah*" [In Magadha appoint Magadhas=? Magadhas for the Magadhas??]. But I assure you, went in the angry Taxilite, 'I assure you, if the Magadhas were to rule this Empire, we shall have only wretched Nandas [late sovereigns], Sakatalas [Sakatala was the chancellor of Nanda] and Bhadra Saras. [Bhadr-Saras was the Commander-in-Chief of Nanda,]—take it from a Brahmin of the kautilya race! I heard this because I had to hear this kashtam bho kashtam! where are to-day the great dynasties of ancient Magadha—the Brihadratas,—the Sisunakas, the glorious Nandas? Happily, our Emperor cares more for the Magadhas than his chancellor who is ever talking of his Taxila and his political wisdom.

Asharha S. 4, (2) the 9th year of His Mauryic Majesty. What a theatrical, (3) advantage the Chancellor, no, no, the greatest of Chancellors, has derived from the accident of his tooth coming off. The Council meeting "Parishat" was called, and poor Chandana Dasa had to work like a Yavana slave. "Your Revered Excellency Purohita! Saumya, long-lived Kumara! Brother Sachiva! O Mantrins of His Mauryic majesty! Kautilya is getting old. One of his teeth has fallen off its roots like the dynasty of Darausha [=Darius] and the prestige of the Yavana. His Revered Excellency is smiling at our crude similes. But we are not a poet. We are fighters of the north. Yes, Kautiliya is getting old. Would you therefore consider his deferred [purva] motion [Jaspti] now? The uncivilised andhra Tamils [Andhra Dravidas] still refuse to come under the umbrella of our Swamin. Jambudvipa [-Indian continent] must become one—the vow which O Longlived Vindusara* then my pupil but now my Svamin, took at Silatura** the vow which, ever since we took Magadha, has been supported by the authority of the Right worshipful the Imperial Purohita who is always mindful of the well-being of the people like his ancestor Visvamitra. My brother the Sachiva believes in the teachings of that little republican the Tathagata Buddha. His Excellency is always hard upon our Buddha I suppose, he mistakes him for a Magadha—" But monks don't make empires, they found only sects and bye sects. Should we, O Excellent Sachiva, let these Andhra Tamils remain pashandas (heretics), to our Rajdharma (politics), or shoulds we make them convert to the true dharma, the rajadharma? I assure you, they will soon appreciate the shade afforded by our Sovereign's (swami) umbrella, they will have a civilized language, "svamin" would become a household term with them, they will learn our Sastras, and we shall complete the work begun by Augustya and Rama. Brothers and Elders, if the Parishat thinks meet, let the Parishat approve of the motion, to commence after his rainy season a war not for greed but for dharma, for the benefit of the Dravidas and for the glory of our "svamin." Who could oppose the great Kautilya, specially when he had to complain of something—at present of the loss of a tooth? Poor Dramilas!

Asharha, S; 5th 9th year of His Majesty. That fool of a Melechha! They can not lull us into negligence by giving a Queen to the Magadha sovereign. O Meghasthini or O Seluko, even the whole of Pataliputra from Kusumpura up to the Port (Pattana) even if every single house in the entire city were presided over by house queens of the lovely Yavana race, the people of Magdha with the sleepless Chancellor at the helm of State can not be deceived by you. Our Chancellor guessed at once that the king's brother-in-law [?Megasthenes?] was about something. And Bhadrabahu, O Bhadrabahu your name will be handed down by the Pauranika of Magdha for your god like insight, Bhadrabahu of the Vashishtha race disguised as a Sudra butler made the Cloud-Boned ambassador drunk with the wine freshly imported from Kapisa. What, then? Like a sarika he unfolded, half asleep and half awake, how he had bribed Yangandharayana to supply details of our elephant-corps, and how he hoped to be placed in communication with the heads of the Lichchhivi and Malla republics [ganas] through the agency of Sakatayana of the Sasan Department. The fool of a Yavana! how little he suspects that they are the trusted agents of my chief Kautilya! The Parishat trusts this Yavana as little as I trust the Sone in the rainy season.

Asharha S.10, the 9th year. Again a Council meeting. The Imperial Purohita moved for the promulgation of further regulations to stop people from giving up their home and becoming Mandita. [-Buddhists], and for limiting dakshinas (fees) in Soma Sacrifices. The Jasptis were accepted. They will be repeated [proclaimed] to the peoples of the towns and districts. The Longlived Kumara proposed for dismissal of the intriguing Meghasthini from the Mauryan Court. It was not approved with silence. The Sachiva intimated to the Venerable Parishat that His Mauryic Majesty would not allow it. The ministers were angry on account of the *nivis* [official tapes, statements of accounts, according to the Artha-sastra] not having yet arrived from Gandhar and Mathura. Fast going camels have been deputed there.—*Express*, Bankipore.

(1) This shows that Panini lived before Chandragupta's time. Translator.

(2) Probably no complete 3rd of Ashadh S. in that year:—Translator.

(3) Apparently the stage was a well known institution in those days.

* Vindusara must have been born long before the Greek marriage as he sat in the council in the 9th year of his father's reign.

** The birth place of Panini, on the north western frontier.

pions. The case of the Indians was fortunately taken up by several members of Parliament and a deputation headed by Mr. Gandhi, Mr. Ally and several influential English friends waited upon Lord Elgin and pleaded for the disallowance of the Ordinance. Sir Lepel Griffin who headed the deputation pointed out that the new Ordinance was a "grievance and an insult which is almost too grievous to be borne."

Under this Ordinance, every one in the Transvaal is exposed to the most rigorous investigation; the impressions of his fingers are to be recorded on every pass; no one is allowed in, man, woman, or child, without registration of so rigorous a character, that it has been unheard of in any civilized country within a recollection. Under this regulation, every Indian in the Transvaal, whether an adult male, woman, or whether a child, and even babes in arms will be obliged to be registered under such conditions as only ordinarily apply to convicts in a civilized country; and evasion, or ignorance, or even forgetfulness on this point is punished by crushing fines, by imprisonment with hardlabour, by expulsion, and by ruin.

Lord Elgin was convinced of the injustice of the new legislation and he *disallowed it.* Just then His Majesty granted Self-Government to the two Colonies. The new Parliament passed the identical measure to which Royal Assent had been refused only three months before and the legislation was hurried in two days and the Asiatic Law Amendment Act was passed with all its obnoxious features. The Indians again protested and appealed to Lord Elgin to exercise the power of veto vested in His Majesty in matters relating to class legislation. The noble Lord betrayed the interests of His Majesty's Indian subjects and assented to the Act.

After this flagrant violation of their rights at the hands of a ministry professedly liberal the Indians became desperate. They organised a campaign of passive resistance, peaceful, constitutional but at the same time bold. The Transvaal Government notified that after the 1st November, those that had not registered would be punished with fine and imprisonment and that trading licenses would be refused to those who had not registered by the 1st January. The last day for registration passed and there were thousands who would not register. Then followed the arrest and imprisonment of nearly 200 Indians, notable among them being a Hindu priest, a Mahomedan priest, Mr. Gandhi, and several other well-known Indians. The Transvaal Government then found that their law was powerless to deal with the 'passive resistance' recalcitrant. They could imprison a man who would not register, they could ask him to leave the country but they had no power to *deport* him. An Immigration Restriction Bill was accordingly passed by which Indians refusing to register could be deported at their own cost.

This is the gruesome tale in brief.

The question of the status of Indians in South Africa is not one affecting a handful of India's sons, but underlying it is the whole question of Indian emigration. In the words of the late Sir William Hunter, "may he or may not emigrate to any part of the British Dominions and take with him his full status as a British subject." Is India to be the exploiting ground of men of all creeds and nationalities in Europe and yet are Indians to be restricted from entering the British Colonies and the Territories of other Powers? Is British citizenship a reality or a farce? Are the Proclamation promises, the pledges of equal treatment irrespective of colour or creed merely the rhetoric of braggart Imperialism or true sincere expressions of the principles of the ruling race? Can the white trader in India exploit all our raw produce, kill our industries and crush the Indian workman, the artisan and the trader and yet Indians be prohibited from trading in British Colonies and Dependencies because the white trader complains that his trade is injured? Is not the treatment of the Transvaal Indians specially infamous? You fought the Boer war on the ground that the Indians were ill-treated under the Boer regime. You extended your hand of protection to the Indians during the times of the Boer persecution, but when you give self-government to the Transvaal the ill-treatment of the Indians are multiplied and you turn a deaf ear to their grievous wrongs. Is this a position for any self-respecting nation to take up? Your excuse that you cannot interfere with a self-governing colony is a disingenuous plea which we refuse to believe. Your Government has the power of

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[TRANSLATED BY MR. K. P. JAYASWAL]

Would you therefore consider his deferred [purva] motion [Jaspti] now? The uncivilised undhra Tamils [Andhra Dravidas] still refuse to come under the umbrella of our Swamin. Jambudvipa [-Indian continent] must become one—the vow which O Longlived Vindusara* then my pupil but now my

vetoing class legislation in the Transvaal and yet your Lord Elgin has not cared to exercise that power. Your Government protects the colonies from external danger ; you maintain a garrison which helps them in their police work, you loan them millions of pounds at a low rate of interest and yet you plead you are powerless as against the colonies. When a stranger, not a Britisher, injures an Indian in any way you are willing to stand for his rights but when your own cololonists, fellow subjects of the Indian, oppresses, tyrannises over him, imprisons him and deports him for no fault of his, you are indifferent. Your responsible ministers express their inability to interfere in the matter. Your Winston Churchill adds insult to injury when he points the deserts of British East Africa to the Indians who are oppressed in the Transvaal. Do you realise that you are betraying the interests of thousands of your Indian subjects when you do not help them as against the whites of the Transvaal who are encouraged in their racial bias "by Russian Jews, by Syrians, by German Jews, by every class of aliens, the very off-scourgings of the international sewers of Europe" to describe them in the language of Sir Lepel Griffin. These are questions which every Indian subject is addressing to the British rulers to-day through the Press and the Platform. And there is no concealing the fact that by their conduct in this matter British rule in India will be judged.

"The Imperial Government has sold the birth-right of the Indian people. The Transvaal Government has robbed them of their very humanity". It is not yet too late to retrace the false step that has been taken. The Imperial Government has the way if it has the will to bring the Transvaal whites to their senses.

This is a question which affects the status and self-respect of the Indians and the honor and the integrity of the British rulers of India. Lord Ampthill nobly observed with great feeling,

> "Our national ideal, liberty for all men under the British flag, this handful of white men in the Transvaal were trampling under foot."

And no condemnation could be more severe than that of Sir George Birdwood who said—

> Our Government is bound not to betray the rights and privileges of any British citizens to the tender mercies of the Johannesburg plutocracy. To parody Byron, Britannia, when she gave them their administrative freedom, never meant them to enslave any denomination of their fellow British subjects; and for Lord Elgin, Mr. Morley, and Sir Henry Campbell-Bannerman to submit tacitly to the tyrannical and cruel oppression now being exercised by the Transvaal Government on the British Indians in South Africa would be to connive at an in[…] a lie, and a cheat, and the basest act of Imperial in[…]titude and cowardice.

[Since writing the above we have read a Reuter' message which says that the "Transvaal Government realising the seriousness of the situation, have de[…] to reconsider their whole attitude towards Asiatics [and] will appoint a Supreme Court Judge to examine [objec]tions to the Registration Act and to devise a sy[stem] which will not offend the susceptibilities of Asiatics. [The] necessary amendments, the correspondent states, [will] be made next Session. The Act meanwhile will remain in abeyance and prosecutions will cease." It remai[ns to] be seen how far the real grievances of our country[men] will be set right. *ED. IR.*].

INDIAN MARKS UPON EARLY EGYPT.

BY

THE HON. ALEX. DEL MAR, OF NEW YORK.

THE marks of the Indian colonisation of Egypt, about the 18th or 17th century, B. C. are so numerous, that in order not to exceed the limits of a magazine article, it becomes necessary to treat them as sententiously as though they were intended for a legal brief.

Two remarks at the outset: First, why has this important subject not engaged the attention of Indian writers? Because the occupation of Egypt by Indian races, malgrè Col. Wilford, was not a conquest, but a colonisation ; it had no governmental authority ; it began in a distant commerce undertaken by private adventurers ; was followed by a rush to the gold mines of Egypt ; and developed into an occupation which was probably but little known in India beyond the immediate homes of the adventurers. In a similar manner, the Normen colonised America, 500 years before Columbus; and in like manner nothing was heard of it until comparatively modern days,

Purohita ! Saumya, long-lived Kumara ! Brother Sachiva ! O Mantrins of His Mauryic majesty! Kautilya is getting old. One of his teeth has fallen off its roots like the dynasty of Darausha [=Darius] and the prestige of the Yavana. His Revered Excellency is smiling at our crude similes. But we are not a poet. We are fighters of the north. Yes, Kautiliya is getting old.

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when its records were discovered in Iceland. Second, why has the Indian occupation of Egypt been, as a rule, ignored by Western writers? The reply is: Religion. The act conflicts with the theory of the Bible, which assumes that all mankind are descended from Adam, who is represented to have been born in Asia Minor, from which centre it is supposed that all the world, including India, was peopled. Yet, strangely enough, the story of Adam is older in Ceylon than in Palestine.

The gold regions of Egypt cover an extensive area, which embraces the great Bisharee Desert, the foot-hills of Nubia and the Mountains of the East coast; the first including the auriferous, or placer mines; the others, the quartz mines. Dates have been found relating to the latter which prove that they were worked during the 16th century B.C.; and as it is well-known that quartz mines are never attacked so long as the placers remain productive, it follows that before the quartz mines were worked, that is to say before the 16th century (Wilkinson) the placer mines were more or less exhausted. This carries the opening of the placers back to about the 17th or 18th century B. C.

At that period there was no country in the Western world so far advanced in populousness or trade as to need the use of money; and in point of fact no coins or moneys of the West have ever been found of so ancient a date. The oldest of such moneys are the baugs or ring-moneys of Khuen-Aten, a Hyksos king of Egypt, who reigned about the 14th century B. C. and therefore after the opening of the Bisharee mines. On the other hand, gold mines of the remotest antiquity were worked in India. (Heeren, i, 47.). Coins and baugs (we now call them bangles) of gold are mentioned in the oldest Indian scriptures; in the Vedas, the Institutes of Manu, and other compositions of periods that carry us backward to, and, according to Ferishtah, beyond the 20th century B. C. (Prinsep; Thomas; Wilson; Marsden; Elliott; Del Mar, "Hist. Mon. ancient," 67.). In the absence of gold money, there could have been no such intense demand for gold as to cause it to be sought for, at the enormous risk of life and expense of labor, which the workings of the Egyptian mines evince. The demand for gold must have come from the East, where the growth of population and trade rendered a convenient circulating medium necessary, and where, in fact, gold coins had long been in circulation, both in India and China. (Del Mar's "Hist. of Monetary Systems.")

There are evidences that the first adventurers from the Orient came into Egypt by sea from Ceylon by way of Arabia and Abyssinia, or Ethiopia. Both Diodorus and Arrian regarded the Arabians of the coasts as Indians. The early history of Ethiopia contains many reminiscences of India. Egyptian epigraphy points to the land of Punt as the earliest landing place of the gold-seekers; "punt" being an Indian word for gold. The Land of Punt was on the Red sea near Bab-el-Mandeb. Following the Cinghalese came other gold-seekers, from Malabar and the Gulf of Cutch, and still others from Orissa and the Bay of Bengal; the latter with Thibetan myths and place-names: in short, all the coast tribes of Bharata Varsa. The migrators from Northern India, those who peopled the oases of the Bactrian and Scythian deserts, penetrated to the Crimea, Colchis, Sindia, and Asia Minor, and were of a later age; probably the 13th century B. C. The Egyptians of historical times found upon their archaic monuments no name for the orientals who had brought to their forefathers the only civilisation they ever acquired. They had ignored them and invented a racial foundation, theogony and history of their own, an analysis of which, however, readily betrays that very Indian origin it was designed to conceal. Greek tradition called these early colonists of the Western world, Pelasgians and Phœnicians. But these evasive names are of no consequence. We are going to show the facts, and the facts indubitably prove that, so far as civilisation is concerned, Egypt was colonised from India. The same origin can be proved for the whole of Asia Minor, the Aegean Isles, Greece and Etruria; but Egypt will suffice for the present.

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I. The Egyptians said that their first king and lawgiver was Menes, whom they deified as Amen, or Ammon. The name of his deified spouse was Mut and of his deified son was Maneros, who, in Asia Minor was called the Marsyas, and in Greece Linus, or Olin. Menu, Mut and Matsya are Indian names. The images of the Mâtsya in India were painted blue; so were those of Menes in Egypt, and Marsyas in Bithynia.

II. The Egyptians said that Menes diked the Nile. This name is Sanscrit, meaning blue; and in Egypt was derived from that Blue River which forms the Ethiopian affluent of the Nile.

III. They called Menes a *Pir'u*, or Piroumis, a title which the Greeks corrupted into Pharoah. Piroumas, or Biroumas was an Indian title of Brahmah. It was also applied in India to the ecliptical cycle of 235 lunations, 28 of which, or one to each nakshatra, made the manvantra of 6580 lunations.

IV. The earlier Egyptian date for Menes was the Indian Calijoga, usually assigned to 3102 B. C. a result of the various alterations of the Greek olympiads and Roman calendars, through which it has been transmuted into a Chirstian date. This date or Menes is deduced from the fabulous number of their fabulous kings, when multiplied by the supposed duration of their reigns.

V. At a later period the Egyptians told Herodotus that from Menes (or Menu) to Sethos (692 B.C.) there were 341 Piroumis. As each Piroumis measured an interval of about 18 years, this, after due allowance for calendrical alterations carries Menes back to the Saptarshikal of 6777 B. C. a date based upon the 27 nakshatras, and given by Gen. Cunningham from Vridda Garga. The Greeks and Romans gave the same date to Dionysos, the Dennus, Djanos, Dar-djanos, Dar-danos, or Sea King of the Orient; that same Dionysos, of whom Diodorus and Justin admit that he was an Indian deity, and whose date appears in Pliny and Solinus. This date, equal to 6777 B. C. was probably brought from India by Scylax; and in fact was employed by Alexander the Great to sustain his claim to divinity.

VI. The Egyptians commenced the y... on 1st Thot, which, at that time was the sa... day as the 1st Aswin in India, and is still t... 1st Mascarem in Abyssinia, or Ethiopia.

VII. The veneration for Menu, who... mentioned in the Vedas and whose Institu... form the earliest Code of Law known ... history, manifested itself in the worship of ... deified Protoplasts who were set up by ... early colonists in every part of the Weste... world. In Egypt this was Menes; Arab... Manah: Bithynia, Mani Bhrygia, Man... Lydia, Manes; Crete, Minos; Athens, Mane... Etruria, Mantus, or Manus, an abbreviat... of Summanus, or Pluto (Festus); Rome, Man... or the Diis Manibus, subject to Sum-man... or Sommona, now San Semone. The Rom... name for the Nazarites of the Orontes, t... Nasamones of Sivas in Egypt, and the Bra... mins of India, was Gar-manes. The barb... rians had the same deity, whom the Germa... called Mannus (Tacitus), whence Ale-mann... Er-manni, etc; Danes, Manni; Anglo-Saxon... Mona; Celts, Mane; Laps, Manes; and Ic... landers, Mana. The name was even carri... from India to America. The Northern Indian... called their Protoplast, Manitou; the Peruvi... Indians called him Manco-Capac.

VIII. The name of the Assyrian deity, t... divine son of Sargon, or Iesargon and the nam... of the Cypriote deity, both of which, inscrib... on cuneiform monuments, read "Naram-sing"... was that of the fourth incarnation of Vishn... or Iesnu, from which it was evidently copied.

IX. The Egyptian conquest of India by Sesostris, the Assyrian conquest of India by Semiramis, the Greek conquest of India by Bacchus, and the Christian conversion of Malabar by Saint Thomas, were fables, invented to account for the resemblance, which in all ages has been remarked between the religious observances, festivals, ceremonies, paraphernalia and doctrines of the East and West. The arguments advanced to support these conquests and conversions have no historical value.

X. The evidence of ancient intercours... between India and Egypt and the intermediate countries, are numerous and varied. Those which relate to Menu, the Land of Punt and...

e Nile, belong to about the 17th century B.C. e Danavas, an ancient tribe of Egypt "came to that country from the West of India, d are frequently mentioned in the Puranas, mongst the inhabitants of Cali." (Col. Wilford, quoted by O'Brien, "Round Towers of Ireland," 9). Trade between India and the Persian lf is deduced from Chaldean inscriptions about 800 B. C. and trade with both dia and China, in 695 B. C. (Kennedy). An dian embassy to Cyaxares, about 600 B. C. mentioned by Xenophon, "Cyr.", ii, 4. er this period the trade between India and pt was frequent and notorious. It even ended to Carthage and Rome.

XI. The astronomical evidences prove that Ecliptical cycle; Precession of the Equin- s; Obliquity of the Ecliptic; Sphericity of Earth; Length of the Sidereal Year; ision of the Year into Eight parts; inven- of the Clepsydra; observance of the Five- cycle (the pentasteris, olympiad, or lus m); of the Jovian Twelve and Sixty year les; the calendrical use of the Sothiacal or eonix period of 1440, which preceded the yptian Sothiacal period of 1460 years; the ndane æras; and numerous other as- nomical discoveries, inventions and applica- ns, belong to the Orient and for the most t to that brilliant epoch of Indian astronomy which Sir William Jones, Bailly, Lalace, broke, Bently, Brennand, and Burgess agree ssigning to the 15th century B.C. Some of m are even earlier; Brennand believing t the Line of the Rishis, which carries an lication of the Equinoxial Precession, was d in India so early as 1590 B. C. The inments of astronomy were all carried n India into Ethiopia, which, according to cian, was the birthplace of astronomy in West, and the source of all the civilisation Egypt. (Dupuis, "Origine de tous les tes", iii, 348.).

II. In architecture, the pyramids and rock- ples of India are plainly the prototypes of se of Egypt. O'Brien has proved that the nd towers of Ireland are of Indian origin belong to a remote antiquity, about the h century B.C. The Indian and Burmese colossi of the Buddha and the Egyptian colossi of Menes or Memnon, were of the same type, a type which has been found only in countries colonised from India. Even the Gothic style, which Gibbon traced to Italy in the 5th, and Father Shahan to Syria in the 4th century A.D. is shown by the Rev. Claudius Buchanan to have characterised those temples of Malabar which the Malayalis claim existed before the time of Asoka.

XIII. All of the modern writers on Egypt have noticed that the architecture and sculpture of the earlier dynasties excel in proportions and good taste those of later periods, when no lack of peace, prosperity, or wealth obstructed the development of art. This can only be accounted for upon the supposition that the earlier art was imported; while other circumstances indicate that it was imported from India. Its decadence is attributed to that mingling of Oriental and Ethiopian races, which formed the subsequent Egyptians.

XIV. Among the objects found in Egyptian tombs of the 18th dynasty, which Wilkinson dates in the 15th and which cannot possibly be lower than the 12th century B. C. were indigo, tamarind wood, and other Indian products. (Wil., ii, 237; "Hist. Money, Anc." 43). Pieces of teak, a wood which only grows in a circumscribed district of India, have been recovered from a tomb at Mugheir on the Euphrates, lat. 31, which Ragozin fixes in the 30th, but which may more reasonably be assigned to the 13th century B.C. "It grows only in Southern India (Deccan) where it advances close to the Malabar coast and nowhere else; there is none North of the Vindhya." ("Vedic India," 305.). Ragozin's date results from identifying Mugheir with "Ur, of the Chaldees"; but the evidence of identification is hardly satisfactory.

XV. The variety of medicinal plants, balsams, gums, drugs and other remedies of Indian origin, employed in Egypt, Asia Minor, Greece and Rome, some of them dating from remote times, is so great that they can only be alluded to here in a general way. They are mentioned by Pliny, Layard, Rawlinson, Wilkinson, etc.

THE CHANDAN DASIYAM, OR DIARY OF CHANDANA DASA.

SECRETARY TO CHANCELLOR KAUTILYA (OUR ...)

Would you therefore consider his deferred [purva] motion [Jaspti] now? The uncivilised undhra Tamils [Andhra Dravidas] still refuse to come under the umbrella of our Swamin ...

[Translat...

[The Manu... given below ... amongst the ... the permission ...

Asharha, ... *Majesty* [Cha... bother! Aga... *Meghasthini!* ... of cloud or ... cloud). [origi... We had as ... slip as with ... during our G... but this is ... But what a ... his name! ... jhaurar varel... was taken to ... Chancellor [... sent in a mem... or Magadhi) ... wants. But ... ment do? To ... on his hands ... the Imperial ... secretariat kn... write in Gree... Boned! And ... tell the ambas... in-law that w... krit of Panini (... The slip affo... Excellency the ... coming and dis... Magadhas, 'w... about? The '... a Greek word ... our yearly rec... much fuss abo... if you receive... Yavanani? A... will read it. Kautilya finds ... the time of D... that the whole ... be composed o... was you, my ... Magadha, who ... "*Magadhe Mag*... appoint Magad... Magadhas??]. in the angry ... Magadhas were ... shall have on... sovereigns], S... chancellor of ... [Bhadr Saras w... of Nanda,]—ta... the kautilya ra... had to hear th... where are to d... ancient-Magadha... nakas, the glori... Emperor cares ... his chancellor ... Taxila and his p...

Asharha S. 4 ... *Mauryic Majest*... advantage the ... greatest of Chan... the accident of ... Council meeting ... poor Chandana Dasa ... Yavana slave. "Your Revered Excellency Purohita! Saumya, long-lived Kumara! Brother Sachiva! O Mantrins of His Mauryic majesty! Kautilya is getting old. One of his teeth has fallen off its roots like the dynasty of Darausha [=Darius] and the prestige of the Yavana. His Revered Excellency is smiling at our crude similes. But we are not a poet. We are fighters of the north. Yes, Kautiliya is getting old. ...

The Jaspti were accepted. They will be repeated [proclaimed] to the peoples of the towns and districts. The Longlived Kumara proposed for dismissal of the intriguing Meghasthini from the Mauryan Court. In was not approved with silence. The Sachiva intimated to the Venerable Parishat that His Mauryic Majesty would not allow it. The ministers were angry on account of the *nivis* [official tapes, statements of accounts, according to the Artha-sastra] not having yet arrived from Gandhar and Mathura. Fast going camels have been deputed there.—*Express*, Bankipore.

XVI. Many of the earliest moneys of the Occident bore Indian names of a still earlier period, as the *masha* of Egypt, from the Code of Menu; the *shekel* of Asia Minor, from the *sicca* of India and the denarius of Rome, from the *dinara* of the Vedas. (Marsden, "Num. Orient;" 34, 35.). The entire system of Babylonian and Egyptian weights and measures, the base of the subsequent Greek systems, is Indian (Lenormant). What is still more curious is that the sicca rupee of Indian antiquity was carried from India, both in name, weight and shape, into prehistoric Mexico. (Del Mar, "Hist. Money in America," p. 45.).

XVII. The observations of crainiology prove that the ancient Egyptians were of Indian descent. Out of 100 skulls taken from the mummies of Thebes and Memphis more than eight-tenths pertained to the mixed Caucasian or Aryan race. (Morton's "Crania Aegyptiaca."). This is the race which superseded the Tamils in Egypt, as it had long previously done in India; it was the governing race in both countries.

XVIII. The social structure of ancient Egypt affords evidences of its Indian origin. The sovereign was also the high priest; he was deified and worshipped; he was surrounded by Eight, afterwards Twelve paladins, who were scarcely less inferior to him in rank, and through whom all appeals to him were to be made; while these, in turn, had to be approached through other nobles; and so on down to the lowest scale of rank. According to Diodorus the people were divided into three castes; while Herodotus, who wrote 400 years earlier, says they were divided into seven: the priests, military, herdsmen, swineherds, tradesmen, interpreters and pilots. These and many other social regulations, find their prototypes in the Orient.

XIX. Gourds, artichokes, figs, oranges, peaches, rice, (in Tamil, *arisi*,) and many other edible plants, vegetables and fruits, are stated by Athenæus and Pliny to have been introduced from India into Egypt, Asia Minor and Greece. Iron and steel were brought from India into Pontus (Chalybia), Damascus and Egypt. The Tamil *tog*... became the Hebrew *tuki*, a name whic... through a curious blunder, came ... bestowed upon the American turkey.

XX. Numerous place-names, such ... Nilab (Nile) Thibet (Thebes) Siva (Si... Elephanta and Meru (Meroe) were brou... from India into Egypt, and still remain ... that country, to attest the fatherland o... early settlers.

XXI. That Egypt was colonised from I... was the opinion of Philostratus, Euseb... Dupuis, Sir William Jones, Col. Wil... Dr. Robert Taylor, E. Pococke (autho... "India in Greece,") and other writers, ... ancient and modern.

XXII. Those opinions of the learned ... strangely corroborated by those Indian peas... who having enlisted as soldiers in the B... army, were brought into Egypt during ... early part of the last century, to aid i... defence.

XXIII. The Appendix to Massey's "N... Genesis" contains a "Comparative Vocal... of Sanskrit and Egyptian", consisting ... less than 560 words common to both la... ges. This by itself should be sufficient ... dicate either that the Egyptian was d... from the Sanskrit, or vice versa. As ther... reason whatever to entertain the latte... native, the former must be accepted a... clusive. Were this vocabulary exten... include Egyptian words of Tamil, or ... Dravidian origin, it might be consi... extended.

Here we rest our case. Almost any ... the numerous classes of evidence abov... mised should be sufficient to win it. ... the entire mass of proofs together, it ... what seems to the writer, a very str... convincing argument. Indian public ... do a service to their native cou... strengthening it with such additional te... as may come within the range of their ... For it is not a mere academical quest... the proofs of its claim to be the prog... Western civilisation lies much of th... welfare of their beloved land.

EW.
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and Egypt. The Tami
he Hebrew *tuki*, a name
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 This history studied with a few [illegible] in some stories in Sikh history relating to these parts.

Dacca by Bradley Birt

Strange mingling of Hinduism & Mohammedanism occurs so often in Eastern Bengal

Sonargáon ~~had~~ remained with varying fortunes the seat of Mussalman Government in Eastern Bengal for three ~~centuries~~ hundred years since the last year of the 13th Century when Emperor Alla-ud-din divided the Government of Bengal into two parts. It was a troublous period that was opening for the newly formed Province. Events succeeded one another with startling rapidity. Situated on the Easternmost limits of the Empire it had all the advantages and disadvantages of a frontier province. Free from immediate control Viceroy after viceroy was tempted to throw off his allegiance and proclaim his independence. Time and again the Empire beset on every side was forced to relax its hold. To the people these things mattered not at all. They were content to sit by, unmoved spectators of the drama yet perhaps not without a touch of humour, as they watched their rulers fall out and war continually among themselves. Still though these contests interested them but little, in other directions the mass of the people felt to the full the advantage and disadvantage of their position on the frontier of the Empire. On the one hand Eastern Bengal enjoyed an immunity from strife and bloodshed unknown in the lands that lay nearer the heart of the Empire where great issues were constantly at stake, and vast armies that came this way to subdue some rebellious Viceroy or to attempt the conquest of Assam, wandered little apart from certain well-defined high ways keeping always close to the great rivers. Delhi was far off and the journey down through Oude, Behar & Bengal was beset with difficulties and a matter of many days. Sonargáon, set in a circle of great rivers was inaccessible by road for a great part of the year and well fitted by nature to defy attack. Annually the rivers rose and swept the invader out of the land, or cutting off his retreat, left him at the mercy of the enemy. On the other hand

Sonargaon suffered to the full the disadvantages of a frontier province. Beyond away to the East, lived the Mughs and Arracanese and the unknown tribes of further Kamrup and of the jungle lands at the foot of the Himalayas to the north. Its Eastern boundaries ill defined the province suffered terrible things at the hands of these wild tribes, freebooters and marauders by natural instinct. To the peaceful inhabitants of Eastern Bengal the Mughs close at hand were a constant source of terror. Sailing up the rivers, they robbed and plundered and laid waste whole villages along the banks. Allied in later days with the Portuguese, who taught them better seamanship they became so great a menace that a new capital of Bengal was founded nearer the Easternmost limits of the Empire to protect the province from their depredations.

—— After the death of Ghyasuddin (Feroze Shah Tughlaq's time) for almost a century Sonargaon figures but little in the imperial affairs and of local history there is little that has survived. Deserted as a capital for the more famous cities of Gaur & Pandua the Eastern province passed on its uneventful way under the control of local Mussalman officials. This was comparatively a peaceful period. (Oldest inscription of [illegible] in Sonargaon dates A.H. 889 or A.D. 1484 in Sonargaon. There is only one older inscription than this at present known in Eastern Bengal - the inscription dated one year earlier in the mosque of Baba Adam near Rampal).

It is not until 1489, a hundred & sixteen years after Ghyasuddin had been laid to rest in Sonargaon that the chief interest in the once more turned towards Eastwards. Attracted by the fame of the fortress of Ekdala, which had twice so stoutly resisted the attack of the Imperial forces, Hossein Shah on his appointment as Viceroy fixed his head Quarters there. یہ شخص عرب [illegible] میں تھا اور پہلے پہل [illegible] بنگالہ کے دربار میں رہا + [illegible] الملک تھا +
[illegible] قاضی کی لڑکی سے شادی کی - اپنی [illegible] سے [illegible] + [illegible] میں ایک [illegible] اور [illegible]
فوج [illegible] فتح کیا - حسین شاہ [illegible] سے مساجد اور [illegible] مسجد [illegible]
میں [illegible] +

So wisely did he rule as King of Bengal that it is recorded that no insurrection or public disturbance occurred throughout his long reign of twenty four years.

In Hindustan great events were pending at the time of Hossein Shah's death. The Empire was passing from the Afghans, who had held it for so many generations and falling beneath the yoke of all conquering Moghuls and their great chief Babar. The latter's career, however, as Emperor was short and his death in 1531 was the signal for a brief revival of the Afghans. Once more with lightning rapidity the much-tried province changed hands. Sher Shah, the famous Afghan adventurer, defeating the son of Hossein Shah secured possession of Bengal and finally after a nine years' struggle, overcame the Emperor Humayoon and established himself upon the throne of Delhi.

اسنے بنگال کو چھوٹا چھوٹا حصے کر کے کوئی زبردست حاکم خود مختار رہنے نہ دیا اور اسطرح کا شکر اور امن بحال کیا۔ آخر تک "شیرشاہی امن"
ضرب المثل بنا ہے + اسنے سنار گاؤں سے دریائے اٹک تک شاہی سڑک بنائی کوس کوس سرائیں اور سایہ دار [illegible] اس سڑک پر لگائے + اس سڑک پر گھوڑوں
کی ڈاک بٹھائی + سنہ 1540 میں ایک Venetian سوداگر بنگال آیا اور اس جگہ کی ارزانی پر حیران ہوا ہے + [illegible] دو گائیں
[illegible] میں خرید کیں اور شیر میں لوگوں نے کہا کہ [illegible] دیا ہے + یہہ [illegible] اور ارزانی مشرقی بنگال میں [illegible] +
شیرشاہ کے پیچھے اسکے جانشینوں نے اسکی پالیسی اختیار کی اور نتیجہ یہ ہوا جو ہونا تھا حاکم باغی ہو گئے اور [illegible] تک یہی حال رہا +

With the death of Daud Khan in 1576, the long line of Afghan rulers in Bengal comes to an end, nearly 400 years after Bakhtiyar Khilji had led the first Mussalman army to the conquest of the province. But they long continued the struggle for independence in the outlying provinces, at Sonargaon they made a determined stand under Isha Khan who established himself at Kooch Behar and gradually extended his kingdom building forts at Dewanganj, Hajiganj, Egarasindu, Sherpur and Rangamati. So powerful did he become that Akbar finally sent his famous Rajput general Man Singh against him. Advancing to the banks of Lakhiya, Mansingh encamped at Demra where a large tank named Gangasagar still marks the site of his halting place and marching along the river bank drew near Egara sindu fort strongly situated on the Brahmputra where the forces of Isha Khan lay. Outside its walls a great battle took place. In the evening neither side could claim the victory. (Mansingh however succeeded by strategy in securing the person of Isha Khan and carry him along with him to Delhi to the Emperor's presence). He was at first thrown into prison, but afterwards released and promoted to great honour. Giving him the titles of

Dewan and masnad-i-ali he appointed him commander-in-chief in Bengal and gave him twenty two parganas in the neighbourhood of the old capital. ... Great prosperity is associated with his name. His was the strong hand & during his life the land had rest. After a wise and just rule of many years he died and was buried at Bukhtarpur not far from the famous fort of Egara sindur. His wife Sonabibi survived him & heroically carried on his great traditions. ... Kedar Rai the raja of Chandpur with the raja of Tipperah sailed up the Megna with a great fleet, confident of success now that the great Afghan Chief was gone. But they were soon to find that, though Isa Khan was dead a valiant defender remained to guard his memory and protect his kingdom. Entrenched in the fort of Sonakunda on the Lakhija she held out stubbornly for many weeks, defying all the forces of her enemies and at length when the end drew near, determined that her husband's fort should never surrender to his foes she ordered it to be burnt to the ground, and perishing in its ashes made of it her funeral pyre. To this day the memory of Sona bibi is held in honour on the banks of the Lakhija. The rajas plundered and ravaged far and wide over the whole country to the South and in their wake came the Mughs a wild race of pirates and freebooters whose name soon struck terror among the peaceful cultivators along the banks of all the great rivers of Eastern Bengal. The land now lay an easy prey to the enemies who had so long hovered round its gates. When the Mughs were reinforced by bands of roving Portuguese expert seamen, who taught their new allies Western methods of navigation and attack, they became a menace which the new Moghal Government in Bengal could not long overlook, and Islam Khan quitting Rajamahal resolved to remove his capital further Eastwards where he might hold them more firmly in check. Sonargaon already falling to decay and exposed to the attacks of Mughs, offered no desirable site and Islam Khan determined to found a new capital. On the banks of Buriganga the great City of Dacca sprang rapidly into being as the capital of all Bengal and from this

time onward Sonargaon passes out of history almost as completely as if it never had been.

[illegible]

[illegible]

[illegible] ۱۶۰۸ع میں بنگالہ کا حاکم بنایا +

In order to cope with the dangers that beset Eastern Bengal ~~the~~ Islam Khan at once resolved to take up his headquarters there at the very centre of the scene of disturbance. Arriving opposite the site where Dacca now stands Islam Khan was struck with its strategical position and the facilities offered by the wide stretch of high ground that lay beyond it and at once determined to build his capital there.

What Islam Khan found on the site of his future capital at his first arrival is a matter of considerable uncertainty. So shrouded in doubt is its previous history that it is almost impossible to state with any definiteness whether a town of considerable importance or merely a collection of insignificant villages was formerly in existence there. Several attempts have been made to identify this site with the city mentioned by European travellers and in Mussalman chronicles as Bengalla. Tradition says that in pre-moghal days there existed here fifty two bazars and fifty three streets and the town from this circumstance acquired the somewhat unwieldy name of "Bauno Bazar and Teppun gulli". ~~The identification of Bengalla with Dacca~~. One of these ~~two~~ fifty two bazars, known as Bengalla, is said to have been the most important of them all and its fame as a centre of trade well known throughout the neighbouring district. It is possible that from the importance of this bazar its name was accepted by travellers in place of the more cumbrous one of [illegible]. The identification of Bengalla with Dacca is strengthened by the fact that no traveller or chronicler mentions them both. The traveller Methold in the sixteenth century speaks of Rajmahal and Bengalla as fine cities, making no mention of Dacca. Mandelso, who visited Bengal about the same time, mentions Dacca, Rajmahal & Satgaon in his book, but in

his map he has written Bengalla, making no mention of Dacca. If Bengalla is not to be identified with Dacca, its site remains a mystery. [illegible] Serripore [illegible]

How Dacca acquired its name is almost as great a mystery and the endeavour to explain it has been fertile in many inventions. [illegible]

It seems probable however that the name Dacca was in use before the time of Islam Khan as that of one of the numerous local bazars that went to form the town. In tracing the history of Indian towns it is repeatedly found that owing their origin to a collection of small villages which gradually expanded and united they eventually took their name from the largest of these villages or from some famous shrine or temple in their midst. The villages themselves often retain their own individual names long after they have become known collectively under a common appellation. Dacca itself today is a striking example of this retention of local names still used to distinguish the different quarters of the town. It is probable that the fame of the Dhakeshwari temple or the fact that Islam Khan first resided in that quarter accounts for its having given its name to the new capital. Islam Khan in compliment to the Emperor, gave the city the official name of Jehangirnagar, by which name it is generally known in Mussulman annals.

Established in his new capital, Islam Khan at once set himself to check the incursions of the Mughs & Portuguese [illegible] Sebastian Gonzalez [illegible]

But before his death he had [illegible] had the satisfaction of seeing his labours everywhere crowned with success. So in peace and honour passed, Islam Khan the first Viceroy of Dacca

(۲) اسکے پیچھے اسکا بھائی قاسم خاں حاکم ہوا پانچ سال کے عہد حکومت میں مگوں اور پرتگیزوں نے بہت سر اٹھایا + چنانچہ ایک بار چٹاگاؤں کا پرتگیزی Gonzalez مارا گیا اور اسکا بیڑا انکے ہاتھ سے + جاتا رہا اور اسکا بیڑا انکے پاس تھا + مگ لوگ اسلئے سندیپ میں بھی قابض ہو گئے اور مشرقی بنگال کا لوٹ رہے

(۳) تیسرا حاکم ابراہیم خاں فتح جنگ تھا + چار سال تک بڑے عدل میں امن رہا ۔ تجارت اور پارچہ بافی کی ترقی ہوئی ۔ The weaving of muslin for which this part of the Country had long been famous, now, under imperial patronage received fresh stimulous. At the Moghal court the Empress Nur Jehan intent on enhancing her loveliness in Jehangir's eyes was introducing many new fashions in adornment and all the finest products of the weavers were bespoken in Dacca and despatched to Delhi. It was the dawn of the brief period of Dacca's greatest industrial & commercial prosperity and success.

شہزادہ شاہجہان باغی ہوکر اڑیسہ سے آگیا اور ابراہیم کو شکست دیکر ڈھاکہ میں داخل ہوا + مگر تھوڑے دن وہاں رہا پھر اپنے ایک عزیز داراب کو بنگال کا حاکم مقرر کرکے پٹنہ کی طرف بڑھا + وہاں پر شہنشاہ سے مار کھائی اور بنگال سے بھاگ گیا +

(۴) مکرم خاں نے چھ ماہ حکومت کی مگر نہایت شان و شوکت سے + دریا پر بجرا لگی رہتی تھی + دریا میں ڈوب مرا +

(۵) فدائی خاں ایک سال حاکم رہا [illegible] قاسم خاں [illegible] شاہجہان کی طرف سے آیا + شاہجہان نے حکم دیا کہ پرتگیزوں کو بنگال سے نکالا جائے + [illegible] مدد نہیں کی تھی تو انہوں نے سخت جواب دیا [illegible] + چنانچہ ۱۶۳۲ء میں ڈھاکہ سے مہم روانہ ہوئی ہوگلی کا [illegible] پرتگیزوں کا کوٹھی تھی + اور [illegible] قاسم خاں اسی فتح کے بعد جلدی مر گیا +

(۶) اعظم خاں آرام طلب آدمی تھا اسلئے [illegible] اور لوٹ مار شروع کردی + اعظم خاں کو واپس بلا لیا گیا + اسکی لڑکی شجاع سے بیاہی گئی تھی +

(۷) اسلام خاں بڑا سپاہی اور ہوشیار آدمی تھا Scarcely had he made his state entry into Dacca than there sailed up the river a fleet of Mugh ships the first that ever came this way on a voyage of peace. Makat Rai, the Governor of Chittagong having quarrelled with the King of Aracan came to seek the protection of the Moghal governor. He was received in audience by Islam Khan in his palace by the river at Dacca and there acknowledged himself a vassal of the empire. Islam Khan however was too much occupied elsewhere to press the advantage thus gained and it was not till 28 years later under the greatest of Viceroys Shaista Khan that the sovereignty of the Moghal became more than a name. [illegible] اس عہد میں آسام والوں کی ایک بھاری مہم [illegible] میں [illegible] رہتے تھے چڑھ آئی ۔ [illegible] دونوں کناروں پر [illegible] اور گاؤں لوٹ لیے [illegible] اور لوگ انکا خوف سے بھاگ گئے مگر اسلام خاں کا مقابلہ کی تاب نہ لا سکے ۔ ڈھاکہ کے سامنے دریا پر لڑائی ہوئی + اسلام خاں نے تعاقب کرکے کوچ بہار کو جا لیا مگر [illegible] سے [illegible] واپس بلا لیا گیا اسکو فوراً دہلی جانا پڑا وزیر ہو گیا + اسکی جگہ پر

(۸) شاہ شجاع بنگال کا حاکم ہوکر آیا + اور عیاشی میں دن کاٹنے لگا + اور دارالخلافہ بھی ڈھاکہ سے بدل کر راجمحل میں جا قائم کیا + اتنے میں شاہجہان کو قید کر اورنگزیب بنگال کی طرف بڑھا اور شاہ شجاع کو شکست فاش دیکر ڈھاکہ کی طرف بھگا دیا + میر جملہ نے یہاں بھی تعاقب کیا اور شاہ شجاع وہاں سے نکل [illegible] اراکان کی طرف بھاگ گیا اور اراکانیوں نے اسکو مار ڈالا +

(۹) میر جملہ اب حاکم ہوا اور خانخاناں کا لقب پایا + بتیس سال [illegible] رہا - کوچ بہار اور آسام میں [illegible] + کوچ بہار کو فوج [illegible]
[illegible] سلطنت [illegible] + [illegible] کامروپ [illegible]
میر جملہ نے [illegible] ڈھاکہ میں [illegible] + [illegible] اور میر جملہ بہار میں داخل ہوا اور
[illegible] عالمگیر نگر رکھا + [illegible] انتظام [illegible] + اور آسام کی [illegible] Semyle میں [illegible]
اور میر جملہ نے فتح پائی شہر کا نام [illegible] + [illegible] راجہ کوچ بہار [illegible]
+ اور [illegible] ڈھاکہ میں [illegible] خضر پور میں ۱۶۶۳ء میں فوت ہو گئے + ۱۶۵۹ء [illegible]
(۱۰) [illegible]
(۱۱) شائستہ خان سب سے بڑا مشہور [illegible] ڈھاکہ [illegible] + ۱۶۶۳ء سے ۱۶۷۷ء تک اور پھر ۱۶۷۹ء سے ۱۶۸۹ء تک حاکم رہا
[illegible] It was left reserved for
Shaista Khan to bring the long struggle with the Mughs & Portuguese to an end. By threats & promises Shaista Khan secured the submission of the Portuguese in Sundeep.
اور [illegible]
[illegible] Jugdea اور عالمگیر نگر اور [illegible] + [illegible]
[illegible]
[illegible]
[illegible] Chittagong was thus
for the first time actually conquered by the Moghals. and permanently annexed to the kingdom of Bengal.

Beyond this single expedition the whole course of Shaista Khan's rule in Bengal was of a strangely peaceful nature. There followed a time of prosperity in Dacca hitherto unknown. To almost every country in the world Dacca sent her produce
[illegible]
[illegible]
[illegible] (the King's muslin) [illegible]
[illegible]
[illegible]
Dacca is truly the City of Shaista Khan. [illegible] Mitford Hospital [illegible]

(۱۲) ابراہیم خان [illegible] ۱۶۹۶ء [illegible]
[illegible]
[illegible] ۱۶۹۷ء [illegible]
[illegible]

(۱۳) [illegible]
[illegible]
[illegible] There were at that time many wealthy Hindus in Dacca, men who were afraid of the oppression & taxation that had fallen heavily on them

through centuries of Mussulman rule had amassed large fortunes.
[illegible]
It was doubtless these follies that induced [illegible]
Aurangzeb to send a man after his own heart to take charge of the Dewani or revenue administration of Bengal in the person of Murshid Kuli Khan. [illegible]
Even at that early age he showed [illegible]
his skill in accounts and all matters of finance. [illegible]
In this province Aurangzeb's practice [illegible]
had been to keep the military & revenue branches of the jurisdiction distinct. The Nazim or the Viceroy was the representative of the Emperor. His duty was to defend the country from outside attack and to maintain peace and order within. The duties of the Dewan were less prominent but scarcely less important. His it was to collect the revenue and undertake full financial control of the province. [illegible]
Much of the [illegible]
land had been made over to military jagirdars as the reward of past services or in payment of services still rendered, thus withdrawing it from the control of the Exchequer. The consequence was that the revenue of Bengal had fallen far short of a crore that was expected. Murshid Kuli Khan was a reformer of the most energetic type. He succeeded in obtaining the cancellation by the emperor of all the Jagirs except the stipends of the Nizamat and the Dewani, most of which were transferred to Orissa where the revenue was still badly collected & the military jagirdars might be trusted to restore some semblance of order. [illegible]
[illegible] Escort [illegible]
[illegible]
[illegible]
[illegible]
The hundred years of Dacca's greatness had [illegible]
passed. [illegible]

But there were sixty years of disorder and unrest to come for Eastern Bengal before the beginning of the peace and order that slowly began to descend upon it under the British rule. With the departure of Farrukhsiyar on his way to ascend the imperial throne Dacca fell finally from its high estate. Handed over to a deputy or Naib Nazim who governed under the control of the Viceroy at Murshidabad or Rajmahal it was no longer a city of the first importance. [illegible] differed [illegible] had left behind them no permanent sign [illegible] of conquest. [illegible]

Jeswantrai and Syed Ghalib Ali Khan were then sent to Dacca

Jeswantrai, the Dewan was a wise ruler and an eminent financier. Under the joint rule of these two deputies Dacca enjoyed again a brief spell of peace and prosperity such as it had not known since the days of Shaista Khan.

Meradali and his satellite Rajbullub succeeded and soon after commenced a rule of oppression and injustice that quickly reduced the city to a state of poverty & distress. Jeswantrai the Dewan resigned when he found himself powerless to prevent the ruin of his labours. [illegible]

[illegible]

[illegible] 10 [illegible]

Of pre-Mussulman days before Islam Khan sailed down the river in search of his new capital there is little to be told. The Dhakeshwari temple from which one tradition has it, the city takes its name is the most celebrated Hindu temple in the district but its origin is shrouded in mystery that none may penetrate. First built it is said by Ballal Sen, on the site where he found the image of the goddess hidden in the jungle, it was restored by Mansingh during his brief stay in the city, the famous Rajput general rejoicing to find this symbol of his creed among the many mosques of another faith. But all signs of these older buildings have disappeared. The present temple is only some two hundred years old and is said to have

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been built by a Hindu agent in the employ of E. I. Coy.

Binat Bibi's mosque is probably the oldest building now standing in the City. It was built in 1456 A.D. in the days when Nasiruddin Mahmud Shah was King of Bengal with his capital away at Gaur, over a hundred and fifty years before Islam Khan set out to found his new capital in the East [illegible] Its existence proves that there were Mussulmans settled where Dacca now stands long before the days of Islam Khan — [illegible]

There survive the remains of another mosque built according to the inscription only two years later than Binat Bibi's. It was finished on the 28th of Srabau 1458 A.D.

[illegible]

[illegible]

[illegible]

The Mohammedan conquerors in Eastern Bengal interfered but little with the worship and religious beliefs of the Hindus whose temples everywhere remained unmolested in close proximity to the mosques of the faithful. Religious persecution on any extended scale is one of the evils which Eastern Bengal has escaped through all the many vicissitudes of its long and chequered history.

More than a mile beyond the limits of the present city stands all that remains of the Idgah. Once the great city of Dacca lay close all round extending for miles on either hand. The Idgah was in the very centre of the busy life of court and mart & camp.... Now the portion of the city that once lay close around the Idgah has utterly vanished leaving it solitary & neglected, stranded alone in a wide waste, as if mourning for the days of its glories that have for ever passed.

Beyond the Idgah, further away from the city lay another centre of interest the memories of which have long since grown vague & dim! Out in the waste half hidden in bramble growth a well and a broken arch are the only visible signs of the Sikh monastery that once flourished here. The well is known as Guru Nanak's Well after Guru Nanak the founder of the Sikh religion. There is a local tradition that the great teacher once visited Dacca

and drank from this well to the waters of which miraculous properties have ever since been attributed. Another and more possible story is that it was Guru Tegh Bahadur, the ninth guru who came to Dacca in the time of Aurangzeb & gathered about him a large following which has never quite died out in the city. Close by the race course there is a Sikh temple where the Sikhs still meet and worship.

Notes from the District Gazetteer for Dacca

[illegible] 1533 [illegible]
1540 [illegible]

But in 1494, Shah 'Alā uddin Husain Sharīf [illegible] Makki known as Husain Shah the good came to the throne. He made his capital at Ekdala & captured Kamalpur in 1498 leaving his son Danyal as governor there. The young prince and his followers were however killed and a subsequent expedition sent into Assam was completely routed by the Ahoms. Husain Shah also sent two expeditions into Tippera. The first under Gaur Malik was driven back, the Tipperas damming the river Gumti and then letting loose the waters upon the invaders. The second under Hyten Khan was at first successful but was subsequently routed by the same expedient as had proved so successful against the former expedition. Some time after this (the date is uncertain and it may have been after Husain Shah's death) Bijaya, the raja of Tippera in retaliation invaded Bengal with an army of 26000 infantry and 5000 cavalry besides artillery. He travelled with 5000 boats along the rivers Brahmputra & Lakshya to the Padma, spent some days at Sonārgaon in debauchery & then crossed to Sylhet. After Husain Shah there were three other independent kings [illegible] and [illegible]. The last named was defeated by Sher Shah and with him ended the line of independent kings. (Akbar annexed it in 1576 A.D. after a chequered career.) It was some years however before the whole of Bengal was actually reduced to subjection. Several tracts continued to be under the rule of petty chiefs who refused to own allegiance to the Emperor and gave shelter & a hearty welcome to the numerous Afghans whom Daud's death had thrown out of employment. Foremost among these chiefs were the twelve Bhuiyas of Bengal Hindu & Musalman. Those who ruled over portions of the Dacca

district were (1) Fazal Ghazi of Bahawal, (ii) Chand rai & Kedarai of Bikrampur & (iii) Isakhan, Masnad-i-ali of Khizrapur.

The greatest of all the Bhuyias was Isakhan son of a Bais Rajput of Oudh who had accepted the Muhammadan faith. His principal strongholds were at Khizrapur, about a mile north of Narayanganj and at Diwan Bagh and he formed a rallying point for the Afghans of Eastern Bengal who offered a stern resistance to the Mughal arms. In 1584, the Viceroy Shah Baz entered Dacca in pursuit of the rebel Masum and captured Khizrapur and Baktarapur another of Isa Khan's strongholds. That chief endeavoured to create a diversion by laying siege to the fort of the Koch Raja at Jangalbari (Mymensingh) and then attacked the imperial forces on the Brahmaputra. But he was defeated in the following year (1585) submitted to the emperor. He was, however a turbulent vassal and in 1594 Raja Mansingh the Viceroy of that time made Dacca his Head Quarters in a campaign against him, the troops encamping at Urdu near the site of the present jail. Isa was driven from Khizrapur to Egara Sindu where he challenged Mansingh to single combat. His conduct was so chivalrous that the two warriors became firm friends and went together to the court at Delhi, where Isa Khan received a grant of 22 parganas. Resistance to the imperial arms did not however terminate with the submission of Isakhan. The Afghans under Osman Lohani held out obstinately at Dhamrai and defeated the thanadar while the king of Arakan laid siege to a fort near Sonargaon. The Zamindar of Bikrampur assisted him by making a diversion in the South of the district and attacking Srinagar but Man Singh put both of them to flight with heavy loss.

At the beginning of the 17th century the district and city sprang into prominence as the headquarters of the Nawabs of Dacca. In 1607 Islam Khan was appointed viceroy of Bengal and in 1608 he transferred the seat of government from Rajamahal to Dacca which was several reasons a more convenient capital. It afforded a good centre for operations against Usman, the Afghan chief who was still unsubdued, against the Portuguese, who after their alliance

with Arakan had become a serious menace to the waterway of Eastern Bengal and against the Ahoms in Assam. But the chief reason, perhaps, for making the removal permanent was that a change in the course of the river at Rajmahal had resulted in a great decline in the trade of that place. It is said that before fixing the ~~date~~ site of the new capital at Dacca Islam Khan had serious thought of establishing at Dhāmrāi where he halted some time and where a portion of the village is still known as Islāmpur. It must not however be supposed that Dacca first came into existence in the time of Islam Khan. Two mosques in different quarters of the town had been built many years before this date, Rājā Mansingh had lived for a time at Dacca and the town was the seat of an imperial thanadar. Further the Basaks of Dacca have records to show that their ancestors first settled here some years before Islam Khan's time and only a trading centre of some importance would have attracted such a community. Islam Khan died in 1613 at Dacca and his body was taken to Fatehpur Sikri

عثمان کا ذکر اسلام خان کو بہت لگ رہا تھا۔ مگر ۱۶۱۲ء میں جب عثمان ڈھاکہ پر حملہ کرنے کا ارادہ رکھتا تھا۔ اسلام خان
نے شجاعت خان کو فوج دے کر اس کے مقابلہ کے لیے بھیجا۔ عثمان کے قلعہ اور وطن ~~...~~ لڑائی ہوئی جس میں عثمان مارا گیا
اور پٹھانوں کی طاقت یک قلم ٹوٹ گئی +

انہیں دنوں میں کوچ بہار کا راجہ لکشمی نارائن خود ڈھاکہ میں آیا اور اپنے بھائی کوچ ہاجو کے (Koch Hajo)
برخلاف اسلام خان سے مدد مانگی۔ اس کے ساتھ ہی Raja of Susang بھی آیا اور اس نے بھی اسلام خان سے
مدد کا خواہاں ہوا + کوچ ہاجو کا راجہ کبھی مغلوں کا ماتحت نہیں ہوا تھا اور بہت مغرور تھا۔ اسلام خان
پہلے سے اس کے غرور کو توڑنا چاہتا تھا اور اسی فکر میں تھا اور نئی فتوحات کی خواہش بھی رکھتا تھا
فوراً کو عنبر خان اور مقرم خان کے ماتحت کوچ ہاجو کی مہم روانہ کر دی۔ راجہ کو شکست ہوئی اور قید
ہو کر ڈھاکہ لایا گیا ... اور کوچ ہاجو میں شاہی فوج کا ڈیرہ جم گیا +

Next year Islam Khan set himself to subdue the country east of the Meghna which had submitted to the King of Arakan. Gonsalez of Sandip made an alliance with the latter to repel their common foe. The Arakanese (Mughs) army marched as far as Thana Noakhali district, but Islam khan succeeded in defeating it and sent to the Emperor in charge of his son Hoshang Khan a number of the Mughs who were captured.

From Arakanese sources we learn that in 1622 the Raja of Arakan enforced payment of tribute from Dacca. This he would be able to do in the absence of Ibrahim and his army during Shah Jehan's rebellion.

In the ~~Rajmahal~~ Rajmala we read that the Mohammedans invaded Tippera to capture horses and elephants. Headed by Nawab (Ibrahim) Fateh Jang they were victorious, the capital was taken and the Raja sent a prisoner to Delhi. The Muhammadans remained in that country two & a half years committing great atrocities, plundering the temples and robbing the inhabitants. They were at last forced to leave owing to the outbreak of a dreadful plague. Again soon after 1625, the Raja of Tipperah refusing to pay tribute, the Nawab led or sent an expedition against him which was defeated. On this ~~cannon~~ occasion we are told that his troops had with them a famous cannon made of leather.

۱۶۳۴ [illegible]

For this reason the Viceroy Azim [illegible] Khan was superseded by Islam Khan Mashadi whose real name was Mir Abdus-Salam. Soon after his accession in 1638 A.D. he received a visit from Makat or Manik rai the governor of Chittagong under the Raja of Arakan who had incurred the king's displeasure and now hastened to declare himself a vassal of the Mughal Empire. He made over his province to Islam Khan who took possession and renamed the town of Chittagong Islamabad. The Nawab then despatched an expedition into Assam and terms were negotiated with the Assamese fixing a boundary between Mohammadan & Assamese territory which was maintained for the next 25 years. [illegible]

[illegible]

[illegible]

As soon as he had leisure, he turned his attention to the troublesome Assamese. He sent out two small expeditions one under Rashid Khan and another under Raja Sujan Singh which had little or no result

Then in 1661, he started himself leaving Ihtisham Khan at Khizrpur to guard Dacca and its environs. He died in 1663.

Now Shaista Khan became the governor.

پھر عظیم الشان کی بد انتظامی کے سبب ~~انگریز~~ مرشد قلی جعفر خاں کو دیوان بنایا گیا جنہوں نے دار الخلافہ مرشد آباد میں جا بنایا

صوبہ دار بھی پیچھے ڈھاکہ کا دیوان ہوا جس کے عہد میں اناج پھر بہت سستا ہوا اور شائستہ خاں کا بند کیا دروازہ پھر کھولا گیا

اُسکے پیچھے ڈھاکہ میں بہت بد انتظامی ہوئی ۔ انہی ایام میں راجا ... زیر دست بن گئے +

Eastern Bengali is thus described by Dr. Grierson:—

"It exhibits well-marked peculiarities of pronunciation — a cockneylike hatred of pre-existing aspirates and in addition the regular substitution of an aspirate for a sibilant. While standard Bengali is unable to pronounce Sibboleth except as Shibboleth Eastern Bengali avoids the sound of Sh and has "hibboleth." On the other hand, the Eastern dialect can not pronounce the letters ch, chh and j but substitutes ts for the first, s for the second and z for the third"

People are prolific; prostitutes abound; Mohammadans outnumber; Saktism is the variety that is most in evidence among Hindus. "Restrictions on intermarriage and social intercourse are found amongst Mohamdans as amongst Europeans & the main difference between their caste system and that of the Hindus lies in two facts, firstly that it is much less rigorous and secondly that the immense mass of the population belong to one caste and therefore approach the condition where there is no such thing as caste at all."

The following account of the temple of Dhakeshari was given in 1867:—

"It was in olden times a most famous place of resort. Every stranger coming to Dacca was expected to lose no time in presenting himself before the goddess with an appropriate offering of a goat, buffalo or other animal according to his means. The number of daily sacrifices is said to have been from 25 to 50 goats and from 5 to 10 buffaloes..... the temple is still an object of reverence to devout Hindus and religious ceremonies are still performed within its precincts, but its ancient glories have departed; it is comparatively deserted; the buildings are buried in jungle and being utterly neglected are gradually mouldering & falling into decay."

Guru Tegh Bahadur visited Dacca and there is a Sikh temple at Shujatpur near the Ramna. The Sangat at Sangat tola close to Sutrapur is now the chief place of worship but pious Sikhs still visit the ruins at Jafarabad where there is a well whose waters are thought to have curative powers.

copied 20th & 21st of April 1915

[illegible] ۱۹۲۴ [illegible]
[illegible] +

A hundred years ago the Madhupur jungle was full of game of every kind and was so infested with wild elephants that the villagers found it almost impossible to cultivate the land. In 1790 the Collector wrote of Bhowal, "One half of it is an entire jungle swarming with elephants & every other wild beast." In the same year the Zamindars of Kasimpur declined to accept settlement at the rates of the preceding year alleging that their lands were ruined by the depredations of the wild elephants which resorted there in large droves & effectually destroyed the crops of the ranjats.

The Portuguese also had a factory which was in the quarter of the town called Sangat tola, but nothing is known of their commercial transactions & history. ایک سیاح ہندوستانی تاجروں کا بیوپار [illegible] ہے جس کے [illegible] سنگت [illegible] +

Following are a few fabrics manufactured at Dacca

(۱) ڈاکہ [illegible] ایک پونڈ میں ۱۶۰ میل لمبا دھاگا [illegible] + پانچ گز لمبا اور ایک گز چوڑا کپڑا کا وزن ۱۶۰۰ [illegible]
(۲) ایک تھان [illegible] Jhuma [illegible] ایک تبتی کتاب میں ہے - ایک [illegible]
(۳) آب رواں Running water - شلدم Shaldum (Evening dew) + [illegible] Budhun [illegible] اور [illegible]
باریک کپڑے تھے [illegible] استعمال کے لئے تیار ہوتے تھے +
(۴) Sogawadi [illegible] ۱۲۵ [illegible]
(ب) بعض ذیل [illegible]

(۱) ململ - ولایتی سوت سے ہندوستان اور بنگال [illegible] ۵ سے ۴۰ روپیہ تک
(۲) ساڑی - پانچ [illegible] سنہری کنارہ [illegible] ۵ سے ۱۵۰ [illegible]
(۳) ململ [illegible] (۴) دھوتی (۵) اوڑھنی (۶) رومال (۷) جامدانی
(۸) چکن (۹) [illegible]

Notes from "Dacca" by Bradly Birt:—

To the Emperor and the chief ministers Murshid Quli Jaffer Khan also sent presents — hill horses, antelopes, shields made of rhinoceros hide, sword blades, Sylhet mats, Dacca muslins etc.

Tipperah was a wild country with huge stretches of jungle, the home of elephants

جسونت رائے جب نائب ناظم ڈھاکہ تھا تب اناج بہت سستا ہوا اور چاول روپے کا آٹھ من بکتا تھا + شائستہ خان کا بند کیا ہوا دروازہ کھول دیا +

Serferoz Khan (مرشد قلی خان کا داماد زینت النسا کا خاوند شجاع الدین خان تھا وہ بنگال کا ناظم بنا اور اسکا لڑکا ڈھاکہ میں نائب ناظم ہوا مگر دالدہ نے ... اسکی جگہ دیوان جسونت رائے اور اسکا معاون سید غالب علی خان ڈھاکہ بھیجے گئے + انکے عہد میں ڈھاکہ ... + سرفراز خان نے اپنی بہن نفیسہ بیگم کے کہنے پر غالب علی خان کو واپس بلا لیا اور اسکی جگہ اپنے داماد مراد علی کو بھیجا + مراد علی کا ساتھ اسکا ہمراز راج بلبھ آیا اور دونوں ظالم ... + جسونت رائے نے ... استعفیٰ دیدیا + انہیں دنوں میں نادر شاہ ... ہو گیا

These were the days of the invasion of the Persian usurper Nadir Shah, the central authority at Delhi was tottering to its fall. Its hold over this province of the furthest East had already become practically non-existent and Serferoz Khan who seized the viceroyalty on his father's death in 1739, appears never to have been confirmed in office by the Emperor. Bengal left entirely to itself quickly became a prey to rival factions. The battle was to the strong and Serferoz Khan, completely under feminine influence was not the man that the moment demanded. His rule was brief and in the following year he fell slain in battle near Murshidabad and his rival Aliverdi Khan, governor of Behar seized the Viceroyalty. He immediately despatched his nephew & son in law (گھسیٹی بیگم کا خاوند) Shamut Jung Nowarish Mohd to be his deputy at Dacca

Nowarish Md. resided for the most part at ~~Dacca~~ Murshidabad & the glimpses of the Eastern Capital during his long rule by ~~the~~ Deputy are few & brief. نوازش محمد حسین قلی خان کو اپنا وزیر اور حسین الدین خان اسکا بھیجے کو ڈھاکہ میں نائب مقرر کیا + سراج الدولہ لڑکا ...

... علی وردی خان نے اپنا جانشین نامزد کیا تھا + مگر یہ بہت بد اخلاق اور ظالم تھا + اسکی ... [illegible]

نواب ... سراج الدولہ نے حسین الدین کو ایک آغا صادق سے مروا ڈالا اور حسین قلی خان کو بھی قتل کروایا

... + ایک سال سے کچھ اوپر عرصہ بعد ... بگڑا جاکر میر ... مروا دیا گیا جو کہ اپنے

جرنیل ... + سراج الدولہ ... وقت بیس برس کا تھا + جنوری ١٧٥٦ میں مراد علی ... اور راج بلبھ اسکا کارندہ ...

کی حفاظت کرنے ... + اپریل ١٧٥٦ میں علی وردی خان مرگیا اور سراج الدولہ نواب ہوا +

میر جعفر نے علی وردی خان کی بہن سے شادی کی تھی ... سراج الدولہ ... انگریزوں نے اسکو نواب بنایا اسکا لڑکا میر میراں تھا ... قلم دیا ... تھا

انجام میں جسارت خان ڈھاکہ میں نائب ... ١٧٦٠ میں اپنے گھسیٹی بیگم اور امینہ بیگم دونوں کو ڈبوا دیا + چند ... دن ...

میراں پر بجلی گری اور وہ مرگیا ... ١٧٦٠ میں) +

۱۷۶۵ سے ایک عہد نامہ سے انگریزوں کو بنگال کی دیوانی ملگئی اور نواب جسارت خان اور ان کے خاندان کے لوگ اور ۳/۴ صدی تک برائے نام حاکم رہے اور ۱۸۴۳ سے میں یہ سلسلہ بھی بند ہو گیا + جسارت خان ۱۷۸۱ تک نائب ناظم برائے نام ڈھاکہ رہا +

Slavery existed, and even seventy years after the English had taken possession Slaves were still bought & sold in Dacca — a male slave for Rs 150 & a female for Rs 100/-

ایک وقت میں ڈھاکہ میں ململ دریا انتہائی نفیس بنتی تھی اور اس کی آمدنی ۲۸ لاکھ ۱۰۰۰۰۰ تھی +

History of Assam
about 1500 & 1660

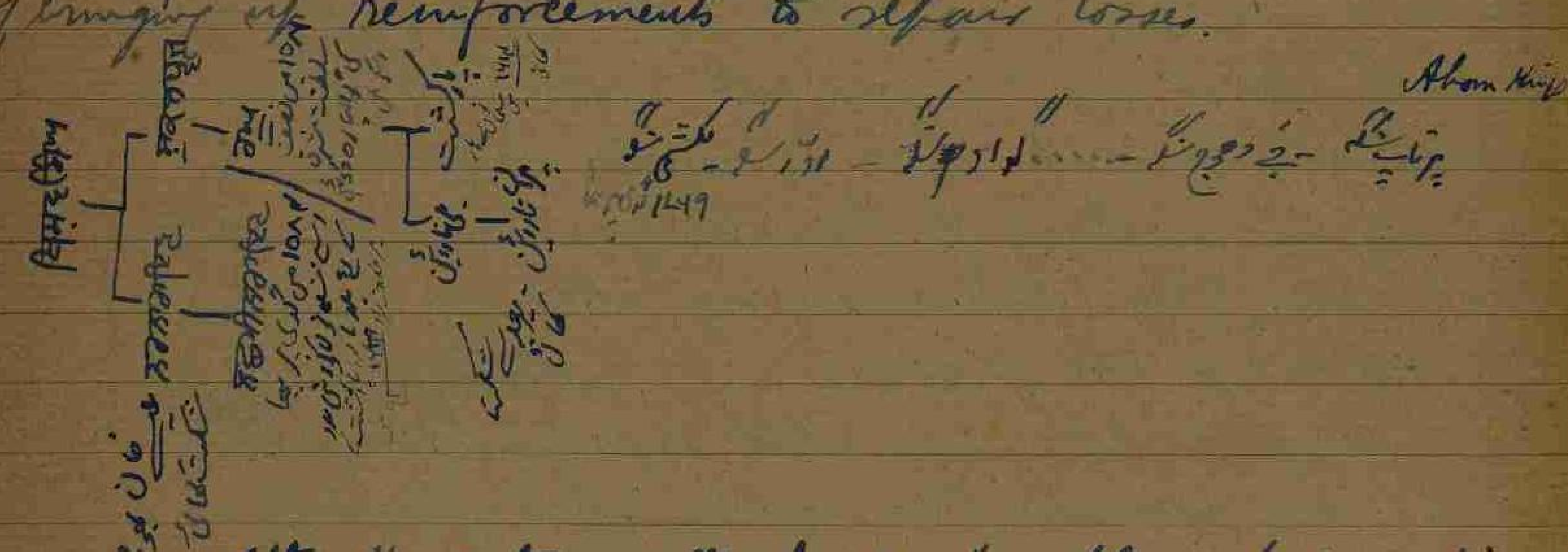
In the fifteenth century a line of Khen kings rose to power in the tract of country called Kamata covering Lower Assam and the adjacent part of Bengal. The third & last of this line Nilámbar was overthrown in 1498 by Husain Shah, the Mohammedan King of Bengal who after a long siege took the capital, Kámatpur by a stratagem. A few years later Bisiva Singh laid the foundation of the Koch kingdom and after defeating the local chiefs built himself a capital in Cooch Bihár.

~~Furth~~ {Further east a kingdom of considerable power existed under Chutias with their capital at Sadiya, & towards its South the Ahom kingdom with capital at Gargaon, and further South & west to this were the Kacharies.}

The final overthrow of the Chutiyas did not take place until 1523 when Suhun-mung otherwise known as the Dihingia raja who reigned from 1497 to 1539 (when murdered at the instigation of his son) utterly defeated them with heavy slaughter and annexed their country, which he placed in charge of an Ahom viceroy called the Sadiya Khowa Gohain. In 1490 the first war occurred with the Kacharis, by whom the Ahoms were defeated on the banks of the Dikho river. Thirty years afterwards, the Kacharis after winning a few minor successes were in the end utterly vanquished.

The Dihingia Raja's reign is also memorable for the repulse of two Mohammedan expeditions. The second of these in 1532 was led by a commander named Turbak who worsted the Ahoms in several engagements, but was at last utterly defeated on the bank of the Bharali river. He himself was slain with large numbers of his followers and many were taken prisoners and settled in the Ahom country; these are reputed to be the

ancestors of Morias. The use of fire-arms by the Ahoms dates from the close of this year war. These two expeditions, though the first in which the Mohammadens are recorded to have come into collision with the Ahoms, were not by any means the earliest invasions by them of country now included within the province of Assam. In 1384 they had conquered and annexed Sylhet excluding the sub-montane tracts in the north and south which were held by Jaintias and Tipperahs and at an even earlier date they had begun to harry the lower portion of the Brahmputra valley; but here though their superior arms & discipline generally brought them a temporary success their expeditions all ended in failure induced by disease ignorance of the country the difficulty of communications, especially during the rainy season and the impossibility of bringing up reinforcements to repair losses.



After the return of Mir Jumla the Ahoms lost no time in retaking the country, they had lost; and two years later we find them in undisputed possession of the whole of Kamrup and the advance guard of the Mughals located at Rangamati in Goalpara. For a time however internal troubles and a long series of conspiracies threatened to do what external aggression had failed to effect; and in the brief space of eleven years there was no less than seven Ahom Kings not one of whom died a natural death. The Mohamdens took advantage of these disturbances to recover possession of Gauhati, but they were finally driven out in the reign of Gadadhar Singh who ascended the throne in 1681.

The next king Rudra Singh now, ^secure in Kamrup^ extended the kingdom in other

directions. He fought the Kacharis under Tamradhwaj and the Jaintias under Ramsingh.

Rudrasingh's reign is memorable for the final triumph of Hinduism over the national religion of the Ahoms. He publicly became the disciple of a Hindu priest. His son & successor Sib Singh was completely in the hands of Brahmans of the Sakta sect; and he allowed his wife Phuleswari, at their instigation to insult the Sudra Mohant of the Vaishnava sect of Moamaria by causing his forehead to be smeared with the blood of an animal that has been sacrificed to Durga. The common people soon followed the lead of their king. The change was disastrous it involved the loss of the old martial spirit and pride of race with which the Ahoms had till then been animated; their patriotic feelings henceforth became more & more subordinated to sectarian animosities and internal dissensions and intrigues and their power soon began to decay.

[illegible]
[illegible] Bloody & sensual [illegible]
[illegible] forms of [illegible]
[illegible]
[illegible]

S/20.6.15

See also interleaved pages opposite page 158 of this book + 554

TRUMPP'S ADI-GRANTH

Preface

The work was entrusted to me by the India office authorities towards the end of the year 1869 in the expectation that the translation could be made at home.... But it was next to impossible to make a trustworthy translation of such a difficult book as the Sikh Granth proved to be without native assistance..... It was finally arranged that I should go myself to the Panjab in order to work first the Granth through with the aid of some Sikh Granthis. I started therefore for India towards the close of the year 1870 in the expectation that all difficulties would be easily surmounted there....I clearly saw, that the Sikhs in consequence of their former warlike manner of life and the troublous times had lost all learning; whereas the Brāhmans who alone would have the necessary erudition to lend me a helping hand never had deigned to pay any attention to the Granth owing to the animosity which formerly existed between the Sikhs and the Hindu community. Thus I was again thrown upon my own resources and had to find out the way through this labyrinth for myself.... I read first the whole Granth in order to make myself familiar with its contents and its style..... I returned to Europe in the spring of the year 1872 and began to write down the translation for the press.

The Sikh Granth is a very big volume incoherent and shallow in the extreme and couched at the same time in dark & perplexing language in order to cover these defects. It is for us Occidentals a most painful and almost stupefying task to read only a single Rāg and I doubt if any ordinary reader will have the patience to proceed to the second Rāg after he shall have perused the first.

I have spent seven years on the elaboration of this volume, the task proving infinitely more arduous than I had ever imagined and though I can hardly expect the Granth will attract many readers, the less as

as the Sikhism is a waning religion that will soon belong to history, yet I venture my labours will not be in vain. The Sikh Granth will always keep its place in the history of religion.

But the chief importance of the Sikh Granth lies in the linguistic line, as being the treasury of the old Hindui dialects and I hope that the day will not be far distant when these hitherto hidden treasures will be made available for the furtherance of modern Indian philology by being embodied in a grammar of the mediaeval Hindui dialects.

Munich 23rd Jany 1877 Ernest Trumpp

Janamsakhis

In looking over the manuscripts forwarded to me from the India Office Library, I found an old manuscript, partly destroyed by white ants the early characters of which resembling those of the old copy of the Granth preserved at Kartarpur and signed by Guru Arjan himself at once caught my eye. On the first leaf it contained in Sanskrit letters the short title नानक का ग्रंथ जनम साखी का. The copy had been presented to the Library of the East India House according to the entry on the first leave by the famous H. T. Colebrooke without his being aware as it appears of the contents of the book. As soon as I commenced to read the book I observed with great pleasure, that this was a description of the life of Nanak quite different from all the others, I had hitherto seen. As the characters so also was the idiom in which it was composed old and in many words and expressions agreeing with the diction of Guru Arjan.

After a lengthened examination and comparison of this manuscript with the later Janamsakhis, I am satisfied that this is the fountain from which all the others have drawn largely: for the stories as far as they are common to both relations, very frequently agree verbally with the only difference, that the later Janamsakhis have substituted more modern forms for old words, which with the progress of time

had become unintelligible. This old Janamsakhi as hinted already belongs according to all external and internal marks to the latter end of the time of Guru Arjan or to that of his immediate successors. The Granth which Guru Arjan compiled of the writings of his four predecessors and the old famous Bhagats, as well as of his own numerous poetical effusions, is cited throughout without any paraphrase, whereas the later Janamsakhis have deemed it already necessary to add to every quotation from the Granth, a paraphrase in the modern idiom.

We are enabled now by the discovery of this old Janamsakhi which is now-a-days, as it appears quite unknown to the Sikhs themselves to distinguish the older tradition regarding Nanak from the later one and to fix with some degree of verisimilarity, the real facts of his life. There is no lack, even in this old relation of many wonderful stories, as indeed might be expected from Indians owing to their wild uncurbed phantasy and the low standard of education among the masses of the population; but compared with the later Janamsakhis which enter into the minutest details in order to satisfy curiosity and which have no sense but for the miraculous, however absurd, it is relatively sober.

According to this Janamsakhi Nanak was born in the Sambat year 1526 in the month of Vaisakh and died in the Samvat Year 1595 on the tenth of the light half of the month Asu (A.D. 1538, about the 10th of Oct.). It is a biography containing very little to attract our Interest and *mutatis mutandis* applicable nearly to every Hindu Faqir. If more could have been said of Nanak we might be sure that his devoted disciples who revered in him the saviour of the world would not have passed it over in silence. The writers of the later Janamsakhis to whom this picture of Nanak appeared too scanty & mean did their best to embellish it with all sorts of wonderful tales & stories, but in comparison with this older tradition

they can not be held in any account.

اور جنم ساکھیاں جو ڈاکٹر ٹرمپ نے دیکھیں + ایک کابل کی نوشت کی اپنی + ایک کابل کی نوشت کی انڈیا آفس کی
جسپر نمبر ۱۷۹۵ ۲۸۸۵ دیا تھا + ایک چھاپے کی جلد جو ۱۸۸۱ع میں حافظ قطب الدین نے چھاپہ خانہ [illegible] دہلی واقع
لاہور میں حافظ عزیز الدین کے اہتمام سے چھاپی + علاوہ ازیں سکھاں نے [illegible] کی [illegible] دہلی جنم
جنم ساکھیوں سے اقتباس ہیں + پرانی جنم ساکھی کا تو گویا لفظی ترجمہ دیا ہے اور پیچھے اپنی نوشت کی کابل سے کچھ فقرات مقابلہ
کر کے دیئے گئے ہیں اور دوسری کتابوں سے فٹ نوٹوں میں حوالے دئے ہیں + اس کی اپنی نوشت کی کاپیوں میں جنم پتری بھی دی ہے +
اور گرو نانک کی شادی کے بہت دنوں بعد بھی دیکھیں جو غلط معلوم دیتے ہیں + اس لیئے چند افقرہ بھی نیچے دیتے ہیں +

B

The Janampatri of Baba Nanak was written in †1582 Sa on 5th Sudi Vaisakh. The book was written by Paira, a Mokha a Khatri of Sultanpur. Guru Angad caused it to be written and Paira wrote it according to the ~~old tradition~~ oral dictation of Bala a Sandhu Jat. Two months & seventeen days were spent in writing (this book). Wherever Bhai Bala had wandered about with Guru Nanak, that he dictated with facility.

One day the thought came into Guru ~~Nanaks~~ Angad's mind "I should like to know on which wise my Guru was born" اتنے وقت میں بالا
گرو نانک کا جانشین گرو انگد کا درشن کو آیا + اس کو معلوم نہ تھا کہ اب گرو انگد ہے کیونکہ وہ اپنے [illegible] گرو نانک کا [illegible]
گئے + اپنے گاؤں تلونڈی کو چلا گیا تھا [illegible] اس کو کچھ پتا نہ تھا + [illegible] گرو انگد سے پوچھتا ہے کہ گرو نانک نے [illegible]
[illegible]
Guru Angad asked Bala: 'Bhai Bala is it known to thee, how the birth of Guru Nanak did take place?' Bala answered: 'Sir, that I do not know. But so much I heard from the mouth of the people, that Hari Dayal the Brahmin says, that in these auspicious moments, in the twenty seven lunar mansions and at the full moon of Katak, not any such one was born into the world. In the house of Kalu the Bedi, a great Avatar is born. So much I had heard. I had also heard that Mehta Kalu caused a Janampatri to be written'. Guru Angad said "Bhai Bala thou art an inhabitant of the place by thee a trace of this Janampatri may be procured. Search & get it from any one." Then Guru Angad called Lala the Brahmin & said to him "Go thou with Bala to Talwandi and bring the Janampatri of Guru Nanak .... Bhai Lala & Bala took the

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† ~~Bh~~ i.e. A.D. 1526. If Angad was born in 1561 Sambat he was then 21 years of age. [illegible]

Janampatri and brought it to Khadur and put it before Guru Angad. When he looks at it, he sees that the letters are Shastri ([illegible]). [i.e. Devnagari. This notice is very important as it shows that the so called Gurmukhi letters were in use before the Sikh Gurus, and not invented by them.] Guru Angad reflected: "May there be such a disciple, who is read in both kinds of letters?" Mahima, a Khahara Jat in whose house Guru Angad was staying said: "Guru, in Sultanpur is Paira a Mokha Khatri; he reads both letters." Guru Angad then said "Bhai Mahima he should be brought." Mahima answered: "Well Sir, I will bring him at my bidding he will quickly come." Mahima went to Sultanpur and brought Paira, the Mokha. Having come Paira, the Mokha bowed his head and Guru Angad ~~[illegible]~~ showed him the Janampatri. He read it off quite fluently. Guru Angad was much pleased and said: "Paira put this for us into Gurmukhi letters!" Paira said: "Well Sir procure good paper, I will write it." The Guru procured paper ink & pen & gave them to him. Paira wrote & Guru Angad caused it to be written.

[illegible]

[illegible]

[illegible]

‡ In Sanbat 1526, the fifteenth of the light half of the month of Kartik Nanak was born at Talvandi ([illegible])

[illegible] (talk of the [illegible]) [illegible]

[illegible]

When Nanak had become nine years old [illegible] the (Brahmanical) cord was placed (on him). He learnt to read also some [illegible]. [Under [illegible] Turkish, very likely Persian is to be understood, the official language of those days. [illegible]

[[illegible]

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‡ It is quite evident that what follows cannot be the original Janampatri of Guru Nanak

بھینسیں چرانا اور کھیت کا اُجڑنا + کالے سانپ نے جس سے سایہ کئے رہنا + کام کاج نہ کرنا اور والد وغیرہ نے
بیمار ~~سمجھ~~ سمجھ کر حکیم کو بلوانا + نانک کھیت بو کر اسکی رکھوالی نہیں کرتا + نانک ۱۰ سال کا ہوا + پھر سترہ کا ہوا جب
باپ نے روپئے دیکر بیوپار کو بھیجا وغیرہ +
جب نانک اٹھارہ سال کا تھا تب جیرام ملیا بیالیس کو آیا جیت بیمار کو لے گئے + نانکی سے منگنی ہو کر
اگلے سنگھر میں شادی ہو گئی + چند دن بعد نانک جا کر لے آیا - آئندہ سب گھر کو جیرام کام پر آیا اور نانکی کو واپس لے گیا +
جب نانک بیس برس کا ہوا تو دیکھا ایت فقیر کو لوٹا اور منڈی سے آیا + اسی واسطے سلطانپور بھیجنے کا
ارادہ ہوا اور جیرام کو روانہ بطور سے چٹھی لکھ جواب آنے پر نانک جا کر واقف ہو گیا +

On the third of the light half of the month of Manghar in Sambat 1540 (The Lahore edition has Sambat 1844, against all MSS. authority — Trumpp) Nanak went to Jairam. (ماگھر سدی ۳ کو سالہ پچھے وہاں ہی جب ہی ہنس جانا تھا)

On the 14th of the light half of Manghar the commissariat was given to Nanak by Jairam. When in this work two years had passed Mahata Kalu came to Sultanpur + نانک کی شادی کی بات چیت نانک سے کی + [All MSS read ਦੁਇ ਵਰ੍ਹੇ but in the Lahore edition this is changed to ਅਠਾਰਹ ਵਰ੍ਹੇ — Trumpp].

In Sambat 1543 [Urdu illegible] the account was made; the account of three months was given. One hundred & thirty five Rupees remained due to Nanak. [All the MSS have the year 1543, only the Lahore edition has changed it to 1544]

In Sambat 1544 — منگنی ہوئی the betrothal of Nanak took place. In Sambat 1545 نانک شادی ساہ ہوئی the marriage ~~day~~ took place

When Nanak had become thirty two years of age, Srichand was born. When Srichand was four years of age Lakhmidas was ~~born~~ in the womb.

تب ترکی پوشاک میں ایک گو شنیز ایک آیا ہے وغیرہ — مودی خانہ چھوڑ دیا + تین ماہ بعد سمسا لکھی داس پیدا ہوا
سمجھ کی شکایت مسجد میں نماز کے لئے جانا +
سری چند چار سال تو ماہ کا تھا اور لکھمی داس گودی میں تھا جب گورو نانک سلطانپور سے چلے گئے +
ਲਖਮੀਚੰਦ

جب سفروں کا بعد واپس تلونڈی آئے تو ماں باپ مر گئے تھے + وہاں سے گورو نانک و بالا پکھو رندھاوا میں آئے اور وہاں
رہنے لگے اور اب بالا گھر جانے کی رخصت مانگ رہا تھا + گورو نانک نے کہا ہم یہیں رہیں گے + تب بالا نے پوچھا
کہ آپ کے پیچھے کون (گورو) ہوگا + گورو نانک نے جواب دیا کہ "Bhai Bala, afterwards Lahna Khatri son of Pheroo the Tihan Khatri will meet with us he will remain after me (as Guru). Then Bala took leave & went to Talwandi.

ਨਿਰਬਾਣੀ an order of Faqirs who pretend to be freed from every want and to be emancipated whilst in the body.

The Bala said: "Till here I have information about the Guru; what I have seen with my own eyes, that I have dictated. Of what follows I have no knowledge."* ... Thou hast taken from me the whole account, give me now thy own story how did it happen with thee" [illegible]

Here both the manuscripts which we (Dr. Trumpp) have hitherto followed break off after some conversation between Angad & Bhai Bala on the former Bhagats & why Kabir alone reached the Supreme Lord. The death of Nanak is not mentioned by them, and we are therefore restricted to the Lahore addition which relates some more stories of Angad's blind obedience to the commands of Guru Nanak and of the disobedience of his sons [illegible]

اس لاہور والی کتاب میں ختم کی تاریخ ۱۰ اسوج سمت 1090 دی ہے +

[illegible]

He was altogether unlettered and could [illegible] himself neither read nor write, as may be fairly concluded from many statements. The later tradition which makes him the inventor of the Gurmukhi letters is therefore without any foundation. He died 4th March 1552 A.D.

After the death of Guru Angad Amardas took up his residence at Goindwal. He was a humble, patient and pious man round whom many disciples assembled. Though unlettered like his master who could teach him only the few simple tenets he had heard himself from Nanak, he composed many verses which are conspicuous for simplicity & clearness. He died the 14th May 1574 A.D.

Guru Amardas was particularly fond of his daughter [illegible] so passing his son [illegible] he entrusted the Guruship to his son-in-law Ramdas, who was a pious & peaceful man. He was eager in collecting disciples and great crowds used to flock to his residence at Gurucharak. [illegible]
This was of the great importance + [illegible]

for the firm establishment of Sikhism for the Sikhs obtained thereby a fixed central place of worship where the disciples annually assembled round their Guru and performed their ablution in the nectar tank. Ramdas, though without any scientific education gave himself much to literary work. He composed a great many verses in which he expounded his doctrines and though no originality of thought is to be found in them, they belong to the better compositions of the Granth Sahib. He spent his days in peace and rest, as under his guruship the organization of the Sikh community had not yet progressed so far as to arouse the suspicion and alarm of the Muhammadan Government. He died on the 3rd of March 1581 having nominated his son Arjun his successor in Guruship. From Ramdas the succession remained hereditary in the family which added greatly to increase the wealth and the authority of the Gurus as the Sikh were thereby gradually accustomed to look on their gurus as their actual sovereigns.

5. Guru Arjan (A.D. 1581–1606)

Upto Guru Arjan the Sikhs were community neither very numerous nor much taken notice of their gurus leading the life of Faqirs and being averse to outward show and pomp, though Amardas and more so Ramdas had already considerable means at their disposal from the voluntary offerings of their disciples.

This state was change considerably under Arjan who was an enterprising and an active man and the first guru who meddled with politics. After the Sikhs had obtained under the Guruship of his father Ramdas a visible sacred place, which served them as a rallying point Guru Arjan's first object was to give them also a sacred code in order to unite them more closely by one common religious tie and to separate them from the mass of the Hindus. He collected therefore the verses of the preceding Gurus to which he added his own very numerous (but carelessly written) compositions, and in order to prove that the tenets of the Sikh gurus were already entertained

and proclaimed by the earlier popular saints (Bhagats) he inserted considerable extracts from their writings as Loci probantes, at the end of nearly every Rāg. This miscellaneous collection he called Granth i.e. the Book and it was thenceforward held sacred as the Bible of the Sikhs supplanting gradually the authority of the Vedas & the Puranas, which the unlettered people had never been able to read, whereas the Granth was composed in their mother tongue and intelligible to the vulgar.

The story goes that the disciples assembled one day round Guru Arjan and said that by hearing the verses which Guru Nanak had uttered tranquillity came to the mind and desire for worship was increased, but that by the numerous verses which were uttered by other Sofis and to which the name of Baba Nanak was (also) given pride and worldly wisdom were springing up in the hearts of men; it was therefore necessary to put a sign on the words of Nanak that people might be able to distinguish them from the words of others.

Hearing this Guru Arjan collected all the words of Nanak from different places and having also collected the verses of the other Gurus and the words of other Bhagats which were not contrary to the words of Nanak, he gave them to the writer Bhai Gurdas that he should write them in one place (i.e. book) with Gurmukhi characters. And because Angad and the other Gurus had put down in their words the name of Nanak he thought that it would be difficult for the disciples to distinguish their several speeches; where therefore the word of Nanak is, he put down the sign ਮਹਲਾ ਪਹਿਲਾ and where the words of the second reign were, there he wrote ਮਹਲਾ ਦੂਜਾ and in this wise ਮਹਲਾ ਤੀਜਾ and ਮਹਲਾ ਚੌਥਾ and his own words he marked ਮਹਲਾ ਪੰਜਵਾਂ, in this way he distinguished the words of the several Gurus. Similarly he marked also the speeches of the Bhagats by putting down their names. When all the speeches were made up into one volume Arjan gave out the order to all disciples, that they should mind whatever was written in it, and reject everything else, that it bore the

name of Nanak

It is said that Arjun left a few blank pages in the volume predicting that the verses of the ninth guru would be written upon them, and that before that no guru would utter a speech (that was to be written) — a prophecy ex-eventu.

Another measure which Arjun set agoing was likewise of the greatest importance for the organisation of the Sikh Community.

We have mentioned already that the Gurus had no fixed income but what was voluntarily offered to them by their followers. Arjun saw clearly enough that for his aspiring schemes and the extension of his spiritual authority, he required considerable sums which should be forthcoming with some regularity. He reduced therefore the voluntary offerings of his disciples to a kind of tax, which he levied by deputies in whom he nominated in the several districts, and who forwarded whatever they had collected annually to the Guru. In this wise the Guru was on the one hand enabled to hold a court and to keep always a strong band of adherents round his body and to extend his authority by the not inconsiderable sums he had at his command, whenever he found an opportunity and on the other hand the Sikhs were thereby gradually accustomed to a kind of a government of their own. and began to feel themselves as a firmly organised and strong party within the State. This institution of the deputies of the Guru, though very useful in a political & financial point of view led soon to very hard oppression, so that the last Guru was compelled to give way to the continual complaints of his adherents and to abolish it.

Guru Arjun was the first Sikh Guru who laid aside the garb of a Fakir and kept an establishment like a grandee, he engaged also in trade in a grand style as he either loved money or was much in want of it though the Sikh tradition is now quite silent about such transactions of their Gurus. Under Arjun who had apparently a great talent for organization, the Sikh community increased very considerably and spread fast over the Panjab; but in proportion

as the Sikhs began to draw public attention on themselves, the suspicion of the Mohammadan government was roused and Guru Arjun was the first who fell a victim to it..... The death of Guru Arjun is therefore the great turning point in the development of the Sikh community, as from that time the struggle commenced which changed the whole character of this reformatory religious movement.

Guru Hargobind (1606-1638)

[illegible]

In order to revenge the death of his father [a man of intriguing disposition] Hargobind for the first time armed his followers and took bloody revenge of Chandu Shah & the Muhammadans whom he considered concerned in his death..... The king seized Chandu Shah and handed him over to the Guru to revenge himself on him as he pleased. All this appears very improbable, as it is far more likely that he revenged himself without any reference to authority. We know from the Dabistan that Hargobind was a man of a warlike spirit and addicted to hunting, he always kept a strong band of armed followers round his person and he is said to have eight hundred horses in his stable. He built the town of Hargobindpur on the banks of the Bias to serve him, in case of necessity, as a firm retreat. His warlike inclinations prompted him also to enter the service of the Emperor Jehangir but his irregular conduct involved him in many difficulties. It is expressly stated in the Dabistan that he appropriated to himself the pay due to the soldiers in advance, in consequence of which and on account of the mulct imposed upon his father Arjun the Emperor Jehangir sent him to the fort of Gwaliar where he remained imprisoned for twelve years. At last the Emperor released him being moved by pity. The Sikh tradition is quite silent on this point and his imprisonment at Gwaliar, which it restricts to forty days is ascribed to quite different reasons.

[The history of later Sikh Gurus from Hargobind to Gobind Singh is involved in a great deal of obscurity, as the Sikh accounts are so frequently contradictory and dictated by prejudice or hatred

against the Mohammadans. This part of their history requires as yet a careful critical sifting as the Sikhs themselves have no idea of historical truth — Trumpp]

After the death of Jehangir (1628) Hargobind entered the service of the Emperor Shah Jehan but he seems soon to have left his service & to have taken up a reckless course of life again. Shah Jehan sent troops against him who took Ramdaspur and plundered the Guru's property. Thence he fled to Kartarpur where he soon had a serious encounter with the Pathan Paindekhan. A severe struggle ensued in which the imperial troops were vanquished and Paindekhan himself slain by the Guru.

Encouraged by this victory he moved to Bhagvata in the vicinity of Lahore. He seized some horses belonging to the Emperor but being pursued he fled to the hills. He took up his abode at Kiratpur (near Anandpur) in the house of his eldest son Gurditta who was living there with Baba Bidhia (Trumpp has Budha which can not be correct) and some time after having given the throne of the Guruship to his grandson Harirai he died there A.D. 1638, the 10th of March. [There is a great diversity about the date of Hargobind's death. The year given is that commonly recorded by the Sikhs. In the Dabistan the year 1645 is mentioned corresponding to the Hijrah 1055. Mohsan-i-fani says that he saw Hargobind in the year of the Hijrah 1053 (=1643 A.D.) at Kiratpur. We do not know how to reconcile these two dates which differ by seven years. Perhaps there is a mistake in the Arabic cyphers of the Dabistan — Trumpp]

Guru Hargobind has given quite a different appearance to the Sikh community. The peaceful Faqirs were changed into soldiers and the Guru's camp resounded with the din of war; the rosary was laid aside and the sword buckled on. As the Guru's expeditions were nearly always directed against the Mohammadans and extortionate provincial authorities, we need not wonder, that his popularity fast increased, with the ill-treated Hindu rural population; every fugitive or oppressed man took refuge in his camp, where he was

sure to be welcomed, without being much troubled about religion, and the charms of a vagrant life and the hope of booty attracted members of warlike Jats, who willingly acknowledged him as their Guru, the more so as he allowed his followers to eat all kind of flesh, that of the cow excepted. The home of Sikhs was now the camp; where the heterogenous elements by close contact, and stimulated by the same hopes and fears, soon welded together into a new community. The expeditions & fights however were as yet on a small scale and partook more of a local character, and were therefore hardly ever noticed by the authorities who were either too short sighted and indolent or too powerless to stop effectually the concourse of such a turbulent and dangerous crowd.

That a Guru like Hargovind had no time nor taste for meditation and the composition of religious poetry need hardly be remarked; not a single verse of his is ~~therefore~~ to be found in the Granth.

Harirai 1638-1660

When Dara Shikoh the brother of Aurangzeb, came to the Panjab in order to make war against his brother he sought the alliance of Guru Hari rai, who joined him with his Sikhs. But when Dara had been beaten & killed, the Guru prudently withdrew from the scene of war and retreated to Kiratpur, sending at the same time his eldest son Ramrai with an apology to Aurangzeb who received him kindly but retained him as hostage at his court, thereby securing the peace of the Panjab. This whole incident of the joining of the Guru in the rebellion of Prince Dara is totally passed over by the Sikh tradition neither is the mission of Ramrai to the court of Dilli mentioned.

Harirai seems to have had neither inclination nor calling for poetry; no single verse of his is therefore found in the Granth. He died ~~at~~ in peace & tranquility at Kiratpur A.D. 1660 having nominated his youngest son Harikissen his successor in the Guruship. [The date of his death differs considerably. Some give the year 1661 some 1663 & some 1664.— Trumpp

Some say Gurditta had died already before his father; but this is by no means certain. He died at Kiratpur where a splendid

tomb was built to him. — Trumpp]

Hari Kisan (A.D. 1660-1664)

He died in 1664. No verse of his is contained in the Granth. In the disturbances which followed the death of Harkisan, Ramrai was disallowed by all parties. He went therefore to the Hills and settled at Dehradun, where he started a sect of his own and collected many disciples. He still lived in the times of Guru Gobind Singh & frequently quarrelled with him.

Guru Tegh Bahadur 1664-1675

Tegh Bahadur at first refused to receive the Guruship. At last he was prevailed upon, chiefly by the entreaties of his mother.... Tegh Bahadur left then Bakala where he had lived in seclusion, and removed to Makhowal which was called later Anandpur.

Some time after he left this place & went, as the story goes on a pilgrimage to Patna with his wife & kindered where he stayed about 5 or 6 years and where Gobind Singh was born, and received his first education from the Pandits of that place. Very likely Tegh Bahadur no longer felt safe in the Panjab where the spies of Aurangzeb kept a watchful eye on the proceedings of the Sikhs and he resolved therefore to leave the Panjab altogether and to settle under the garb of a Hindu pilgrim in some populous place, where he could remain concealed or unnoticed.... He removed from Patna again to Anandpur on account of some enmity with the people, the reasons of which are not stated.

بہت دور دور سیر کرتے [illegible] سیر کر گئے [illegible] پکڑا گیا [illegible]
اورنگزیب کے پاس بھیجے [illegible] + بادشاہ [illegible] سوال کا جواب [illegible]
When the Guru remained firm [illegible] +
they began to torture him. He managed to send a letter to his son Gobind at Anandpur, informing him of his hopeless state. Gobind answered him with a consolatory Dohira but could do nothing for him. [illegible]
دو سکھ بھاگ گئے [illegible]
[illegible] تیغ بہادر [illegible] ۱۶۷۵ [illegible]
[illegible]
[illegible] سکھوں [illegible]
[illegible] تیغ بہادر [illegible]

 ਦਾਹ ਜਿਨ੍ਹਾਂ ਦੀ ਪਰਤੀਤਿ ਪਾਣੀ ਦੇ ਤਿਰਾ ਨ ਹੋਂਵਦੇ ??

contumelious

اورنگزیب کے [illegible]

To this view his compositions which are contained in the Granth + [illegible] and which bear the stamp of rather a melancholy & world renouncing character seem to have contributed greatly and it is not to be overlooked that as to his sanctity & renunciation of worldly desires, these very verses are appealed to in the foregoing tradition. We need therefore not wonder if Tegh Bahadur after the trouble & turmoils of the times were somewhat forgotten appeared to the later Sikhs in this light.

But we must not rashly conclude from the words of Tegh Bahadur as far as they have been handed down to posterity, that he was altogether a quiet world renouncing Faqir, who did not meddle in worldly affairs or the politics of those days; for the moral views of the Sikhs of those times were already so thoroughly confused and their hatred against the Muhammadans so great, that they considered rebellion against the established Government and plundering the property of the Mohammadans quite as lawful acts.

[~~The reasons alleged~~ traditions about the imprisonment and death of Tegh Bahadur differ very much and are frequently contradictory. Some ascribe his persecution & consequent death to the investigate of Ramrai (See MacGregor — History of the Sikh, also Malcolm's Sketch) some solely to the bigotry of Aurangzeb. Cunningham comes nearer the truth, as he consulted also a Mohammadan authority. The Sikh reports must be taken with great precaution & critical discernment — Trumpp]

The reasons alleged in the Sikh tradition for the persecution and death of their ninth Guru appear very defective & improbable, though the bigotry of Aurangzeb is conceded on all hands and may not have been altogether strange to it. Some hint as to the real cause of the destruction of Tegh Bahadur is given by the Seirul-mutakhari where it is stated, that he was taken prisoner on account of his predatory proceedings & executed as a rebel against the Government.

The Sakhis (their title is — The Travels of Guru Tegh Bahadur and Guru Gobind Singh) which Sardar Atar Singh has lately published, throw a very significant light on the wanderings of Tegh Bahadur & their real character & tend to confirm the charges brought against him

by Muhammadan writers. As these Sakhis reproduce the Sikh tradition we have the less reason to question their trustworthiness. According to them the Guru appears by no means as harmless spiritual instructor but riding at the front of well armed disciples, who if not willingly provided, levied contributions on the Zamindars and the inhabitants of the village through which they passed and made predatory incursions on the Muhammadan population. The Guru had not only a strong band of Sikhs with them, but he engaged also some rural clans to enter his service promising them that he would pay them handsomely & put them in the way of obtaining booty (Sakhi 44.) It is also stated that the Muhammadan soldiers were at the heels of the Gurus, trying to capture him (Sakhi 50) That it was dangerous to receive the Gurus, we see from the same Sakhi, where one Rupa Khatri in whose house the Guru wanted to put up says:— "Sir I can not entertain you at my house for the Emperor will destroy me and my family." From this it may be safely concluded that the Guru was outlawed at that time. [We must remark here, that in these Sakhis no distinct line is drawn between the wanderings of Guru Tegh Bahadur and those of Guru Gobind Singh, so that it remains uncertain, where the first end & the where the second begins. As I have not the original text at my disposal, I cannot say, if this is owing to some fault of the text or to some oversight of the translator. This great defect seems at any rate not to have struck him, as he makes no remark about it. It is certain that the Sakhis from 51 refer to Guru Gobind Singh the fight at Muktsar having taken place under him. In Sakhi 56 it is also stated that the Guru was only 35 years old, which can not be said of Gobind Singh..... It would have been very useful if the translator had also added some critical apparatus about the probable time of the composition of these Sakhis. They can not be very old as the British territory thereabout is already mentioned. — Trumpp]. We can therefore easily understand why the Kutwal of Agra seized Tegh Bahadur, when he fell into his hands. The Mohammadan reports which ascribed his capture & execution to political reasons, deserve therefore full credit, the Sikh tradition itself confirming.

~~by these~~ Sakhis the charges brought against him.

10. Guru Govind Singh (A.D. 1675–1708)

Tegh Bahadur was succeeded by his son Govind who was only 15 (??) years old when his father died. As he was surrounded on all sides by dangers, he retreated to the mountains, where he kept himself concealed being occupied with hunting & archery in which latter art he became a great adept. He studied also Persian and read a good deal of Hindi but never attempted the study of Sanskrit, though he occasionally tried to imitate it in his own compositions which on the whole are very difficult & intricate. – [illegible]

[illegible]

[illegible]

His message (of Harparis) incensed Govind Singh [illegible] and resolved forthwith to make a granth of his own for his followers which should rouse their military valour and inflame them to deeds of courage. He set to work & composed a big heavy granth and when it was completed (Sambat 1753 = A.D. 1696) he called it the [illegible] [Only a small portion of it [illegible] was composed by Govind Singh himself by far the greater portion of it was made up by his court poets. The idiom of it is the older Hindi but couched in very difficult and frequently obscure language.] [illegible]

+ [illegible] Dating [illegible] [illegible] Ramakhya [illegible]

Gobind Singh knew very well, that he could not accomplish his schemes with an undisciplined crowd; his great aim was therefore to exercise his Sikhs in the use of arms. When this point was reached to some degree, an opportunity for trying their valour was not long wanting, though Govind Singh assures us that war was made upon without a cause. [[illegible] It is very remarkable that Govind Singh passes here in complete silence the reason, or reasons, which led to these sanguinary conflicts with the Hill Rajas, which he describes in such glowing colours, if he does not too much exaggerate the importance of these fights which is by no means certain.] [illegible]

In union with the Imperial troops they again attacked Anandpur and

besieged it [illegible]
[illegible]
He settled in a village of [illegible]
Malwa & remained peaceful, only bent on making disciples in which he is said to have been very successful. He built there a large residence for himself which he called Damdama [illegible]
Some time after the Guru left his retreat at [illegible]
& went to Sirhind where his two sons had been buried alive [illegible]
[illegible]
Some say that [illegible]
he was summoned to the court of Aurangzeb. but this is doubtful at any rate he never obeyed the summons. It is equally doubtful if Zafarnama in which Guru Gobindsingh exposed the wrongs he & his predecessors experienced at the hands of the Mughal Emperors and their governors, ever was presented to Aurangzeb. [illegible]
When Aurangzeb died (in 1707) Gobindsingh rejoiced much at being free from his bitterest enemy. [illegible]
This appears [illegible]
very probable & would account for the otherwise hardly comprehensible turn in Guru's life, that of entering the service of Bahadurshah who entrusted him with a military command in the Dekhan. When this war of succession was over and Bahadurshah firmly seated on the throne of Dilli, the Guru is said to have visited the Emperor at Dilli and to have been graciously received by him. From Delhi he returned to Anandpur and was implicated again in a short predatory warfare with the petty hill chiefs whom he routed. [illegible]

About this time the abrogation of the institution of the socalled masands or hereditary deputies of the Guru took place. The masands had become a regular plague to the Sikhs extorting money in every possible way and ill treating the poor people more than ever the Govt. tax gatherers had done. This gives some significant hints as to how the Sikh Gurus were ever enabled to keep such large bands of armed men and to wage such an obstinate & persevering struggle against the Government. In the times of Guru Gobindsingh the oppression of the

Sikhs by his deputed collectors must have been beyond endurance so that they at last resolved to bring the matter before their dreaded Guru in the form of a play. The passage in the (ਸਿਆਣੇ ਤੋਤਾ ਦੀ ਵਿਥਿਆ) is very instructive as to the overbearing conduct of the masands of the Guru. The Guru took the hint to heart and as he perceived that the institution had become thoroughly hateful and unbearable to his disciples he resolved to abolish it altogether. He punished the masands severely & excommunicated them. [The Guru cannot have been so ignorant of the proceedings of his Masands, as he pretended to be; for he must have known that such large sums of money as he was continually demanding and spending on his troops were not forthcoming willingly especially from a poor population. It must surprise everyone that the Moghal Government did not stop this secret tax gathering of the Sikh Gurus as we can hardly assume that the authorities were kept in ignorance of it. Trumpp] [illegible]

After Gobind Singh had [illegible] settled his affairs at home, he marched for the Deccan where he had been appointed to the Command of 5000 horse. On the march there he fell in with a Pathan, who was the grandson of Painde Khan etc. [illegible]

The Pathan, who had remained sitting near him took gently the dagger out of the hand of the Guru and thrust it into his belly. When he thought he was dead, he rose & fled. The Guru who was not dead on seeing the wounds of the dagger cried out: "O brother Sikhs I am dead." All the Sikhs assembled together and running in the four directions they seized that Pathan and brought him back to the Guru. It is said that the Guru praised the bravery of the Pathan and set him free, telling the Sikhs who were overcome by grief on seeing the wounds of the Guru, that they should not be sorrowful, for this was ordered so by the Lord; the Pathan had not struck him (treacherously) but he had himself provoked him to kill him by putting him to shame. [illegible]

[illegible]

The wounds were sewn up & healed again, but it seems that the

Guru was bent on dying. One day he bent his bow with great force & by so doing the stitches of the wounds were broken & the blood began to flow. The surgeon bound up his wound again but the Guru obtained no rest. He mounted a palki & travelled towards the South. When he had arrived at a town called Nander, the Guru became greatly exhausted by his wounds. He said to his Sikhs that he saw that he would not live any longer, they should therefore stop in this place. When they were staying there for some days & his pain was not relieved, he said to his disciples [illegible]
[illegible]
One hour before he expired he said to the disciples [illegible] "Bathe me & put on me new clothes & give me all my weapons; when my breath departs do not take off these clothes but burn me with them & with all my weapons. ([illegible]) He then sat himself down upon the funeral pyre & having meditated on the Supreme Lord, he uttered with his mouth & with love the following Savayya ਪਾਂਇ ਗਹੇ ਜਬ ਤੇ etc. Having uttered these lines he closed his eyes and expired A.D. 1708 - - - - - -

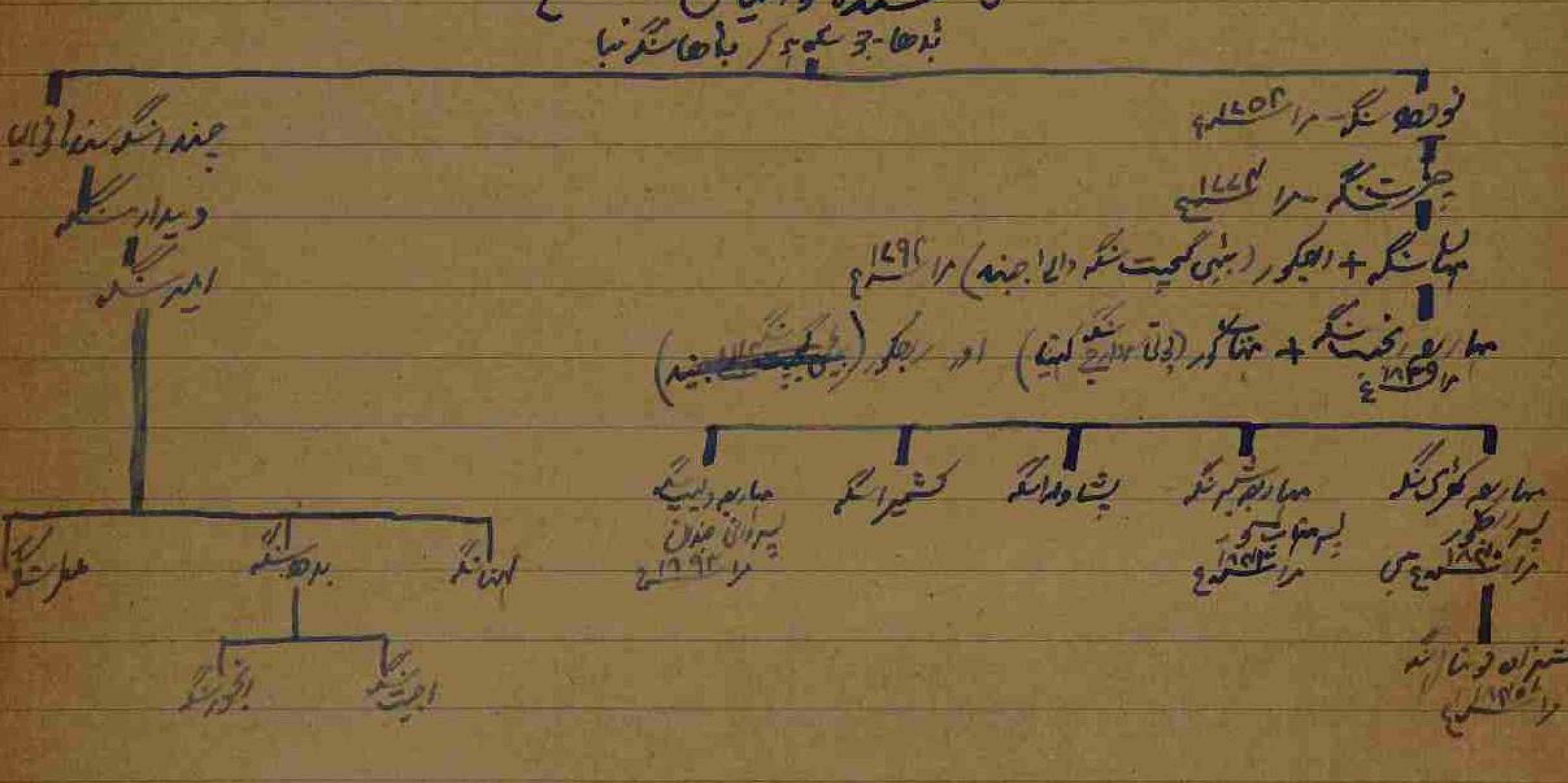
The object of his life Guru Gobind Singh could not carry out, though he tried to secure it even by a human sacrifice and he died broken hearted and weary of life far from the scenes of his exploits; but he has contributed a good share to the destruction of the Mohammadan power in India by his bloody struggles inuring his Sikhs to a continual warfare and moulding them by his new ordinances into a distinct nation of fanatical soldiers, the Khálsá. A body containing such elements could not remain quiet: their course was prescribed to them, and they had indeed no other choice but to conquer or to be conquered. We need therefore not wonder that the Sikhs, though repeatedly repulsed, soon succeeded in erecting their own sway on the ruins of the declining Muhammadan Empire.

+ [illegible] +
[illegible] +

Sambat era begins from the month of Katik of the year 57 B.C. when King Vikramaditya is said to have ascended the throne of Ujjain.

"Amongst those who came to see the Granth was Bhai Banno, who resided at Mangat. He came with a large following and begged that he might have the loan of the book to show it to his flock. The Guru was most unwilling to part with it, but was finally prevailed on to do so. According to his order Bhai Banno might read it to his Sikhs on the way home, but he was not to retain it in his village for more than a single night. Bhai Banno accordingly took the Granth and made his journey to Mangat so slowly that he was able to take a copy of the whole volume before returning it." (C. H. Payne)

کرسی نامہ رنجیت سنگھ و
سندھانوالیان



Chronological Table – The Gurus & the Moghal Emperors

Gurus	Dates	Dates	Emperors
Baba Nanak	1469–1539	1469–1526	The Lody dynasty
		1526–1530	Babar
Angad	1539–1552	1530–1556	Humayun
Amardas	1552–1576	1556–1605	Akbar
Ramdas	1576–1581		
Arjunder [illegible Urdu/Persian annotation]	1581–1606	1605–1627	Jehangir
Hargobind	1606–1645	1627–1658	Shah Jehan
Har Rai	1645–1661	1658–1707	Aurangzeb
Harekishen	1661–1664		
Tegh Bahadur	1664–1675		
Gobind Singh	1675–1708		

C. H. Payne

Chronological Table – Rise of the Sikh Power

Event	Date	Emperor
Banda succeeds Govind as temporal leader of the Sikhs	1708	Bahadur Shah 1707-12
The Sikhs plunder Sirhind	1713	Farrukh Siyar 1713-1719
Subjugation of the Sikhs by Abdul Samad and death of Banda	1716	
Invasion of Nadir Shah	1739	Mohammad Shah 1719-1748
First invasion of Ahmad Shah	1747-48	
Sikhs defeated by Mir Mannu and Second invasion of Ahmad Shah	1748	
Third invasion of Ahmad Shah	1750-2	Ahmad Shah 1748-1754
Ahmad Shah annexes Lahore death of Mir Mannu & Lahore reannexed to Delhi	1752	
Fourth invasion of Ahmad Shah and Timur made governor of the Panjab	1755-6	Alamgir II 1754-1759
Timur destroys Amritsar	1756	
The Sikhs under Jassa Singh occupy Lahore and Delhi occupied by the Marathas	1758	
Fifth invasion of Ahmad Shah	1759-61	
Defeat of the Marathas at Panipat	1761	

Event (continued)	Year	Ruler
The Sikhs defeat Khwaja Obaid before Gujranwala and ravage the country on either side of the Sutlej. Sixth invasion of Ahmed Shah and signal defeat of the Sikhs near Ludhiana	1762	Shah Alam 1759-1771
The Sikhs defeat the Afghans near Sirhind, destroy the city and permanently occupy the Province	1763	
The Sikhs occupy Lahore	1764	
Eighth invasion of Ahmed Shah and withdrawal of the Sikhs from Lahore	1767	
Death of Ahmed Shah. The Bhangi & Sukrchakia Misls take part in the Kashmir rebellion. Death of Charrat Singh	1773	
Mohan Singh marries Rajkaur	1774	

Chronological Table - Life & Reign of Ranjit Singh

Event	Year	Governor-General
Ranjit Singh born	1780	Warren Hastings 1774-1785
Becomes head of the Sukarchakia misl	1792	Ld Cornwallis 1786-93; Sir John Shore 1793-1798
Captures Lahore	1799	Lord Wellesly 1798-1805
Subdues the Bhangi misl & captures Amritsar	1802	
Holkar takes refuge at Amritsar	1805	
First treaty of Friendship between Ranjit Singh & the British. Ranjit Singh crosses the Sutlej & captures Ludhiana	1806	Sir George Barlow (acting) 1805-1807
First attempt on Multan	1807	Lord Minto 1807-1813
Cis-Sutlej Sikhs ask for British protection. Mr. Metcalf's mission to Lahore	1808	
Sikh treaty with the British Govt. the latter assuming protection of the Cis-Sutlej States	1809	
Second attempt on Multan	1810	
Ranjit Singh's first expedition against Kashmir. Defeats the Afghans at Haidaru & captures Attock	1813	
Ranjit Singh acquires the Koh-i-noor and fails in second attempt on Kashmir	1814	Marquess of Hastings 1813-1823
Various chiefs in the Hills & towards the Indus reduced	1815-6	
Capture of Multan	1818	
Capture of Kashmir	1819	
The Sikhs defeat the Afghans at Naushahra and Peshawar is made tributary to Lahore	1823	

(Continued)

Dost Mohammad supreme at Kabul	1826	Lord Amherst 1823-28
Insurrection of Sayad Ahmad Shah	1827-31	
Lt Burnes's mission to Lahore meeting between Ranjit Singh & Lord William Bentinck at Rupar	1831	Lord William Bentinck 1828-1835
Indus navigation treaty	1832	
Sh. Shujah's attempt to recover his throne	1833-34	
Ladakh reduced by the Jammoo rajas. Dost Md invades Peshawar but retires without giving battle —	1835	
Ranjit Singh abandons his claim to Shikarpur	1836	Sir Charles Metcalf acting 1835-36
Battle of Jamrud	1837	Lord Auckland 1836-1842
Sir Alexander Burns's mission to Kabul	1837-8	
The Tripartite Treaty	1838	
Death of Ranjit Singh 27th July	1839	

Chronological Table IV. The First Sikh War

1845 -	December	11	The Sikh army crosses the Sutlej
"	"	13	Declaration of war by the British Govt.
"	"	18	Battle of Mudki
"	"	21, 22	Battle of Ferozshahr
1846	January	21	Skirmish at Badhowal
"	"	28	Battle of Aliwal
"	February	10	Battle of Sobraon
"	"	20	British army enters Lahore
"	March	9	First Treaty of Lahore
"	"	11	Supplementary Treaty
"	"	16	Treaty with Gulab Singh
"	December	22	Second treaty with Lahore

Chronological Table - The Second Sikh War

1848	April	20	Murder of Anderson & Vans Agnew at Multan
"	June	18	Mulraj defeated by Edwardes at Kaneri
"	July	1	Mulraj defeated by Edwardes at Saddozam
"	September	5	Siege of Multan Begun
"	"	14	Sher Singh joins the rebels & the siege raised

(continued)

1848	November	22	Battle of Ramnaggar
"	December	2	British army crosses the Chenab
"	"	3	Battle of Sadulapur
1849	January	13	Battle of Chillianwala
"	"	21	Fall of Multan
"	February	20	General Whish's force from Multan joins the main army
"	"	21	Battle of Gujrat
"	March	12	Sikh army surrenders at Rawalpindi
"	"	29	Annexation of the Punjab

Rulers at Kabul

Ahmad Shah Durrani or Abdali	1747-1773	دارالسلطنت قندھار
Timur	1773-1793 (دارالسلطنت کابل (۱۷۷۵ سے	
Shah Zeman (deposed by his brother [illegible])	1793-1800	"
Shah Mahmud (deposed by his brother [illegible])	1800-1803	"
Shah Shujah (deposed by his brother [illegible])	1803-1810	"
Shah Mahmud (Expelled by Barakzai Brothers) [illegible]	1810-1818 (ہرات بھاگ گیا)	"
Shah Ayub (Ruler in name only)	1818-1826	"
Dost Md Khan (Deposed by the British)	1826-1839	"
Shah Shuja (assassinated)	1839-1842	"
Dost Md Khan (Founder of the Barakzai dynasty)	1842-1865	"

[H.S. Payne

From Tod's Rajasthan

On his death (Bappa Rawal's) the chronicle relates his subjects quarrelled over the disposal of his remains. The Hindu wished fire to consume them, the "barbarian" to commit them to earth. But on raising the pall while the dispute was raging innumerable flowers of the lotus were found in the place of the remains of mortality.

(2) Sahta called out to his brother "ho! nila ghora ra aswar!"

(۳) اورنگزیب کے عہد میں [illegible] + [illegible] اورنگزیب کے نام [illegible]

سمت تنبیه راجه آشام بجد از نادیب بجریمهٔ اعراض نموده و لشکر کوچ بهار را عالمگیر نگر نام نهاده و فوجداری آنجا است تعین نموده و دیگر منصبداران

نگهبان گذاشته و خود به کشور داری منصبداران را با میر نعیین نموده عازم آشام گشت

مقاله دویم + روایات غیر دوی آیات لیست و سیوم جمادی الاول سنه مذکور از راه کهونه گهاٹ روانه شد - رنگا مانی پنج

پهر چوکی گهار گا قلعه فتح کرد — سریگهاٹ + تنجانه که کمیا دیبی دلونا جادی و اسمعیل جوگی که از معابد عظیمه هنود است و آشام

نهارا در وقت سنه و اکنون مذکور بالا کوه که متصل بقلعه گانهٔ واست واقع شده و این قلعه کنجی متصل بهاکنجل است که در اشعار کفا

سنه مذکور راست + درین ولا مکر دهروج راجه دورنگ عملدار مت تواب در آمده +

راجه کشن سنگ نبیره راجه جیسنگه به عوض ده هزار — منصبدار بود

ششم شعبان سال چهارم جلوس سلطانی ۱۰۷۲ اثنی و سبعین و الف هجری الآیت ظفر آیت داخل شهر گرگاؤں شد +

افغان نیر بخارت روانه دهلی گردید +

اهالی سنه دستان و ملیکان این مرز و بوم را ساحر و جادوگر خوانند و از بنی نوع انسان خارج دانند و در افسون

و عمل السحر اسم آن ملک را در نظر ساز نیز و گویند هر کس را گذار بر آن دیار افتد گرفتار طلسم گشته بیرون نیاید

راجه دهروج مذکور ملقب به سرگی راجه است و اعتقاد فاسد این جماعت آنست که یکی از اجداد او به زور بازو از آسمان فرود آمده

کرده با نتظام مهام آن حدود اقدام نمود +

آشام والوں کو اسام کے ہاتھ کا کھانے سے پرہیز نہیں + گھی سے نفرت ہے + عورتیں ایسی معلوم دیتی ہیں مگر ان کا آئینہ

خوبصورت معلوم نہیں دیتیں + پردہ نہیں ہے + ملک کی رسم ہے کہ دو زن داشته باشد - اکثر چهار و پنج دارند و زوجات را همان جوکیر

خرید و فروخت می نمایند +

مردوں کی لاشوں کے ساتھ ان کی عورتوں و نوکروں کو اور کچھ زر نقد دفن کرتے ہیں + سونا چاندی ساتھ دیتا ہے

قوم ناگہ کی نسبت لکھا ہے "در کوه و بازار حضور رعیت و سردار بے تکلف با ازواج مجامعت می نمایند و زنان هم

قوم مجرد از لیستان هیچ عضو را نپوشند و گویند که در حین انفصال از لبطن مادر سینه پوشیده نگشته اخفای آن معیوب است

پستان را که بعد از آن بر وقت می شود با بد پوشید +

میر مرتضی با راجه امر سنگھ بمحافظت گهر گاؤں تعین گشتند

راجه گجبر سنگ منصبدار ایک اور سند راس مهم میں تھا

بتاریخ دهم جمادی الثانی سال پنجم جلوس سلطانی ۱۰۷۳ هجری ثلث و سبعین و الف و قایع شد کوس

کوچ بصوب بنگاله بلند آواز کرد +

بتاریخ دوم شهر رمضان ۱۰۷۳ ثلث و سبعین و الف بعد از وداع سپاه دنیا نیم کروه از روز چهار شنبه باقی

در دو کروهی خضرپور بالای کشتی منادی را لبیک اجابت گفته عالم بجا آخرت سپرد و سبحانه وتعالی بهشت تاریخ رحلت گشت

—

تمام شد

کل صفحه ۱۹۴ ۱۰ انچ × ۱۶ انچ + هر صفحه پر ۱۸ سطور + هر سطر ۴ ¾ انچ +

G Singh
Dated 4th April 1916

تاریخ آشام

مصنفهٔ شهاب الدین طالش یکی از منصبداران نواب مرحوم خانخانان صوبه‌دار بنگاله + در کلکته مطبوع شد بمطبع آفتاب عالمتاب در سنه ۱۲۶۵ هجری

دیباچه + بنابر آنکه اظهار این حقیقه بجا (یعنی مهم خانخانان صوبه‌دار بنگاله در عهد اورنگزیب فتح آشام و کوچ بهار) الجرح و کتابت مرغی الطبع مشکل پسند نواب نبود و یقین حاصل بود که این وقایع کما هی و این حقائق کما ینبغی در افواه و السنهٔ ذی شأنان و کاتبان دوستان مرسل گردیده مثبت نگشته — لهذا این بی مقدار که از حضار آن لشکر از حین توجه بمهم آشام تا هنگام ارتحال نواب شهر (؟) یافتگان شبانروزی در محلس خاص بود مرقوم خامهٔ صدق مقال بر سبیل استعجال گردید + و از انکه مطلع ناظرا بامثل معانی و بابنهٔ دستانی معاندتی و مطیع نواب محمد شیخ و غیرت دیگر نبرده سعی و تقصیری و نیک و بدی که از هر کس بوقوع آمده بی کم و کاست تقلم درآورده

مقدمه + چون در زمان فتور بیماری حضرت صاحبقران ثانی که در سنه ۱۰۶۸ ثمان و ستین و الف هجری رو نمود بهیم نراین راجهٔ کوچ بهار ولایت جهارت در زمین بر گهوره گهات تاخت آورده جمعی از رعایا و سکنه و نفوس مسلمه و نباتات مومنه را اسیر کرده برد و بقصه ملک کامروپ که نوکی جو گوپاهتی و توابع آن را نامند و داخل ممالک محروسه پادشاهی بود بهرامانی وزیر خود را با لشکری رنجیده فرستاد و جی دهج سنگه راجهٔ آشام را از استماع این معنی عرق طمع بحرکت آمده از ولایت عاقبت نیندیشیده جمعیت عظیم براه دریا و خشکی بسمت کامروپ روانه نمود و میر لطف الله شیرازی که فوجدار کامروپ بود از اوضاع محلکه بلاد را متوجه خود دیده بنابر ناکسی از امداد و تیقن بعدم کومک قطع نظر از همه چیز کرده براه آبی سلامت بر فن و باد فرد را بحوالی جهانگیر نگر Dacca رسانید و بهرامانی از توجه گروه آشام خبر یافته گلیا تنگ فرار بر قدم زد و متغلبهٔ آشام تمام ملک کامروپ را بی مناقشتی متمکن گشته بجاروب نهب و غارت رفته و مساحت قالمی آن دیار را بملک خود بردند و بهدم ابنیه و تخریب امکنه پرداخته اصلاً آثار معموری در آن سرزمین نگذاشته و چون شهزاده شجاع بخیال خود گرفتار بود بی مانعی تا حوالی موضع کری باری (Kiribari) که در پنج منزلی جهانگیر نگر است متوجه گشته در موضع پهسکه و تیب لری باری تهانه مستحکم + و قبل از این تیز راجهٔ آشام سید ابابکر را با یکهزار و هشتصد سوار و پیادهٔ بسیار از حوالی جمدره در زمان حضرت جنت مکانی علیه السلام را با قریب سه هزار سوار و دو جال بسیار و اموال و اجناس و فزون از شش هزار گوهاتی در ادرال بجو کالا جاب قران ثانی اسیر ساخته برده بودند و بهیچ یکی از حکام بنگاله را درین مدت مدید توفیق انتقام رفیق نشد + درینولا که اورنگ اقلیم بقدوم عالمگیر پادشاه زینت یافته و نواب خانخانان صوبه‌دار بنگاله شد — زمانه در صدد مکافات درآمد حسب الامر نواب بسال سوم جلوس

مطابق سنه ۱۰۷۱ احدی و سبعین و الف هجری رسید خان بجمع دیگر از امرا بقصد انتزاع ملک کامروپ از دست آشامیان موظف گشت و راجه سنگه تیز با فوجی از مردم پادشاهی بتادیب راجه کوچ بهار روانه شد و چون اسلام از سوار بکومک راجه سنگه روانه گردید + و چون رشید خان در موضع رانگاماتی که از توابع کامروپ است از جنگ آشامیان متخلص گشت و به سبب کثرت عدد و عدت مخالفان و قلت سپاه و سرانجام خویش صلاح در پیش رفتن ندیده در موضع مذکور متوقف گردید و راجه سنگه نیز بنابر آنکه یک دوار خالی از اشکال نبود و بهنگام نیز رسیده کاری از پیش نبرد + نواب عازم آن شد که بذات خود تجشم فرموده فتح ملک داور راجه آشام و کوچ بهار در درمن روزگار ایشان نهد +

مقاله اول — رایات نصرت آیات شب ششم دهم ربیع الاول سال چهارم جلوس مطابق سنه ۱۰۷۲ اثنی و سبعین و الف هجری بقصد کوچ بهار باهتزاز آمد و اهتمام قلعه بحراست جهانگیر نگر و نواحی آن حسب الفرموده در ضخو نور آتاست نمود و معاملات مالی سرکار پادشاهی بمراجع و ... دیوان خالصه و مهمات لشکر تا انتهای اخبار بدید خواجه بگونت داس بنگالی متوطن و متعلق میر غازی بخدمت بخشیگری و واقعه نویسی و محمد مقیم باهتمام مهام نواره تعین شده +

... و هر چه ... راجه ... ... از افواج بهیم نراین از ملک ... چون بیش ...

Notes from
History of Upper Assam etc by
Col. L. W. Shakespeare

Mir Jumla was now ailing with fever, and seeing further stay in the (Oct 1662) country or successful hostilities against the Ahoms to be impossible, he concluded peace and began a retreat, which as it went on was conducted in the greatest misery ..... It would appear, however that according to Mir Jumla's treaty of peace Moghal garrisons were left in Gauhati until the payment of the war indemnity had been settled in full by the Ahoms, whose new king refused the demands made by Firoz Khan to settle up completely. This refusal started the war again in 1667, and an Ahom army marched down both banks of the Brahmaputra on Gauhati, where after one reverse on the Bar river, they succeeded in besieging both the Gauhati & Pandoo garrisons, which gave in after a two months siege & much fighting. Many cannon fell into Ahom hands. The remaining Moghal troops, retiring on the Manás river, they were eventually surrounded and cut up entirely, Firoz Khan being captured with most of his officers. At Silghat & Dikom, near Dibrugarh, are still to be seen two old Moghal cannon taken in this campaign

with dates & inscriptions on them. Aurangzeb then Emperor at Delhi, naturally did not allow these successes of the Ahom king, Chakradwaj, to pass unnoticed; for the year following he ordered one of his generals, Raja Ram Singh, to fit out a force of 18000 horse & 30,000 foot to punish the Ahoms for the defeat of his last army. These advanced from Bengal in the open season of 1668 and en route were joined by 15000 Koch allies. Much fighting occurred in the vicinity of Tezpur where at first the Ahoms were beaten, but rallying a little got the upper hand and forced the Mogul troops back on Hajo. In this neighborhood as well as on the Gossa river, success varied between each side, until at the end of the year both armies wearied with their efforts, began to negotiate and hostilities being suspended, Ram Singh vacated Assam, having generally had the worst of it.

Chakradwaj's reign, which ended late in 1673, was chiefly remarkable for the eviction of all Moghals from Kámrup (or Central Assam) and the strong fortifications erected by him at Gauhati on both sides of the Brahmaputra. He also established several foundaries capable of turning out numbers of cannon for his force. The next ten years were not those of progress for the Ahoms, for the nation was distracted 1673 to 1683

by many internecine wars between members of the nobility which impoverished the country. Seven kings in this short period were set up and either died or were murdered and all was chaos until at

1683-92 last a strong ruler Gadadhar Singh arose who however, only reigned nine years, in which time he was successful in ridding his kingdom entirely of the Moghals and stipulating in the final treaty that the Manas river should become the boundary between the two countries. This left the Koch country entirely under Moghal suzerainty.

[illegible]

Religion in his reign + [illegible] did not make for peace for the Vishnuvite sect were getting too much power into their hands which he found necessary to reduce by continuous persecution.

1692-1710 Rudra Singh who succeeded Gadadhar Singh and reigned eighteen years is generally regarded as the greatest of all the Ahom kings and rightly so when we consider what he accomplished; namely, improvements in communications through his country & the construction of numerous masonry bridges the erection of brick buildings at Rangpur and Charaideo with the aid of Koch artisans, the conquering of Kacharis & Jaintias for good & all, the reception of the submission of all hill tribes, the establishment of extensive trade with Tibet, the importation of artificers from Bengal and the establishment of intercourse with other nations to whom envoys were sent. He also started the system of schools for Brahmins, as in later life he became an orthodox Hindu. His trouble with the Kacharis began early in 1696 He sent out two armies of 37000 & 34000 each by

Hijri

two different routes & conquered Maibong but the armies had to retire on account of sickness. Nine years later the Kacharis got into trouble with the Jaintias & their king Tamradwaj was captured. His ministers appealed to Rudra Singh for assistance against their enemies. Rudra Singh defeated the Jaintias & annexed their country as well as that of the Kacharis. Some trouble was created by Kacharis & Jaintias during 1708, but both ~~sides~~ were suppressed after considerable losses in life. Rudra Singh dying in 1714 was succeeded by his son Sib Singh whose reign though long (some thirty years) was uneventful, being disturbed only once by the Daphlas. Under this king Hinduism became the religion of the country but his queen Phuleshwari, being under the influence of the Sakta Hindu sect she set her face against the Vishnuvite sect or the so called Moamarias & ordered some of their Gosains to be smeared at a Sakta shrine with the blood of sacrificial victims. The insult was never forgotten & led to far reaching and disastrous results later on. From this reign with its strong religious tendencies is to be traced the beginning of the decay of the Ahom strength for the Brahmans forbidding the free eating of meat & strong drinks, their physique began to deteriorate which has gone on steadily ever since.

شب سنگھ ۱۷۱۴ سے ۱۷۴۴ تک + ~~[illegible]~~ + رودر سنگھ ۱۷۹۵ میں حکمران تھا
[illegible] ۱۸۱۸ [illegible] ۱۷۹۴
[illegible] ۱۸۱۹ [illegible]
[illegible] ۱۸۱۹ [illegible]
[illegible]
[illegible]
With these were bands of Punjabis & Mohammedans [illegible]
[illegible]

Hajo — Many of the old Hindu temples have been built on & with the remains of what once were Buddhist shrines. At Hajo, once an important centre of Moghal rule, and opposite Gauhati six or seven miles from the river, on a wooded hill 300 ft high stands a highly remarkable & celebrated temple containing a large image of Buddha six ft high and cut from a solid block of black stone. The figure is in what is known as the contemplative attitude, and is annually visited still by thousands of both Hindus & Buddhists from all parts of India. This temple is endowed with lands, dancing girls and beneficed priests: as are also the celebrated Kāmakhya temples which are said to have taken the place of ancient Buddhist shrines.

Assam anciently called Kamrup has had a bad reputation from very old times. Mohammad Tughlak's army on a second occasion refused to cross the border into a "land of witchcraft & magic".

We can get no detailed information about Koech people till the reign of Nar Narain who flourished from 1515 on. This king built what is now called Kuch Behar in substitution for the old city of Kamatāpur which had been destroyed by the later Moghal invasions and in 1546 began the long 22 series of wars against the rising power of the Ahoms in the extreme east of Upper Assam. In 1568 the western part of the Koech kingdom was invaded by the Moghals under Suleiman Kingdom and Nar Narain's forces sustained several crushing defeats.

Gauhati then a large, flourishing city on both banks of the Brahmaputra was taken & looted, while a notorious Brahmin renegade, one of Suleiman's suite namely Kala Pahar was allowed to work his iconoclastic tendencies on the ancient Kamakhya and other famous temples which he more or less demolished. Some years later these were rebuilt by Nar Narain. In 1578 this king deeming it well to be on good terms with the Moghal power sent an embassy with presents as far as Agra, where it was well received by the Emperor Akbar.

Nar Narain's reign saw the rise of a new form of Hindu Religion preached by a reformer Shankar Deb whose tenets were based on a purified form of Vaishnavism. In the early part of 1500 A.D Shankar Deb, a Kayath of Nowgong preached a purer Hinduism, based on prayer rather than on sacrifices; but being much persecuted by the Brahmins of Gauhati, he went into the Koch country where his ideas and new faith obtained a better hearing. In course of time this religion gaining a strong footing in Kamrup, spread further, until in the 17th century we see Gadadhar Singh persecuting its adherents as they had by then become a formidable power in the land.

SANDWIP island, just visited by Lord Carmichael, has not always been in the state of happy content upon which His Excellency was able to congratulate the people. Three centuries ago the island was seized by Portuguese freebooters who, in conjunction with the Raja of Arakan, attempted an invasion of Bengal. They were defeated, and afterwards turned upon Arakan, again without success. Then the Raja of Arakan attacked Sandwip, defeated the Portuguese, and made himself master of the island. Sandwip became a nest of Portuguese and Arakanese pirates who preyed upon the coasts of Bengal until in 1664 the Nawab Shaista Khan won over the Portuguese to his side and with their aid brought the island under his control. Sandwip has had its golden age, for it is on record that in the sixteenth century, before the era of piracy, it was densely populated and well cultivated; two hundred ships were laden yearly with salt, and shipbuilding material was so abundant that the Sultan of Constantinople found it cheaper to have vessels built at Sandwip than at Alexandria. This industry is not likely to be revived, but under its modern administration the island, with nothing to fear except cyclones, is regaining its ancient prosperity.

The Statesman 27-1-14

Fall of Zoroastrianism.

When the Arabs arrived at Suwad which was called the "Dil Iran Shahr" or "the heart of Persia," as we learn from Ibn Khordadbeh, Baghdad was an emporium of the highest importance and on it converged the trade routes of the Persian Empire. The then capital of the Sasanian empire was half a day's distance at Madain. The Arabs founded the cities of Kufa and Basra and soon afterwards it was found necessary for revenue purposes to translate the revenue records from Persian into Arabic. Omar conquered Iran; he was the second of the first four Khalifs; they were followed by the Omayyad dynasty. During their period the seat of Government remained at Damascus. Baghdad which was the capital of Iraq continued to acquire increasing importance and the ferment which originated in Khorasan carried the Abbasides to the Khalifat. This new dynasty had come to power with the aid of Persia and transferred its capital in the vicinity of that country. For Iraq at least, the Abbaside was a national Persian dynasty in all save the State religion. It is not intended to write a sketch, however brief, of the history of Baghdad. We have to notice only a few of such outstanding incidents as the Arab authors have recorded bearing on Zoroastrianism. They at once establish two facts: firstly, that Iran was not conquered by one fell stroke of the invading Arab and secondly, that its religion and its religious institutions were by no means overturned at the first foreign impact. Old prejudices die hard, and it is not to be expected that in spite of the labours of Chwolson, Van Vloten, Arnold and Browne, the vulgar myth of the persecution of the Iranians by the *first* conquering Arabs will be at once demolished. Suffice it to say that persecution there was, the most bitter and the most malignant that human history has to record, but it is malice or ignorant unfairness which attributes it either to the Qoran or its early promulgators. Iran was ruined by the Iranians. It was the converts, seduced by lust of power and pelf who retaining high hereditary ancestral offices under Moslem rule by exchanging Zoroastrianism for Islam, were the most relentless of persecutors. The life and doings of Abu Muslim are a ghastly and typical instance. This renegade was the inventor of the infamous instrument of torture which he called "Kafir Kubat" to secure enforced proselytism. He gloried in the slaughter of a hundred thousand of his quondam co-religionists. It was pervert generals of his class and apostate priests like the one who bore witness against the unhappy Afshin who betrayed Zoroastrian Iran to ruin.

PERSIA.

A HISTORY OF PERSIA. By Lieut.-Col. P. M. Sykes, C. M. G. (Macmillan).

Historians are divided into two categories, each of several classes. The first category is of those writers who seek in all events to discern the Chain of Causation. This chain of causation is by no means deduced from the events of History, but is, on the other hand, a something already given or taken for granted before the narrative is even begun, and from which is made to depend the events as narrated. In a general sense such writers as Macaulay, Burnet, Allison and Clarendon fall into this category. The second category is of those historians who merely narrate events without any attempt to make capital out of them for the benefit of various dogmatic beliefs.

Historians coming under the first category make their classification of events and their colourings of facts depend upon their preconceived views. They are all *ad captandum* writers, and their histories have no philosophical value whatever. But historians of the second category, if honest, narrate facts, and then perhaps draw conclusions, logical or not, from them. Conclusions of this nature, based upon the facts of experience, may have philosophical value. Thucydides, Lecky, and notably Arrian in his Anabasis of Alexander, were historians of this category, and the list includes the author of "A History of Persia."

Among historians Arrian was in a fortunate position, for he had a fair quantity of indisputable facts presented to him by Nearchus, who had annexed to his historical statements a series of synchronous scientific observations, and these latter have often been capable of proof. Had it not been for Nearchus, Arrian would not have had any safe criterion by which to weigh the various assertions about the conquests of Alexander, and to this day the world would have been lost in doubt as to what really happened. Col. Sykes has also made a great and continued effort to give to his work real value, and he has achieved no small measure of success.

Material and Duty of the Historian.

The material of the historian exists as a complex of facts, allegations, beliefs, records, legends, mythologies, languages, philosophies, religions, sciences, arts, etc. If we examine the material dependent upon fact, or what claims to be fact, the immediate experiences of the author himself here and now stand in the first order of certitude; for the records of his past experiences he is dependent upon his memory; for the statements of others which come to him at second-hand he must call to his aid faith, and he will require more faith still in accepting statements coming to him at third or fourth hand. Yet there is not even one per cent. of the material of the historian which comes within these orders of certitude. The rest lies far removed from even fourth-hand evidence, and depends upon the assertions of persons long since dead whose very existence is often disputable.

It is the first duty of the historian to test this complex of materials for its evidential value, discriminating carefully between the relative degrees of certitude attachable to the various allegations, and ruling out as mere conjecture whatever fails to come within the boundaries of evidence. Col. Sykes has done this in a practical way, although perhaps he has not always valued his evidence in a strictly technical sense. He has also presented to his readers, in the form of illustration, a mass of artistic, numismatic, linguistic, and other records from which they may draw their own conclusions.

Literature.

As to his authorities, the author has made a careful and very proper selection of those on whose accuracy he relies, and, without doubt, he has chosen the best. Yet his list seems too restricted. For instance, he makes no mention of the Comte de Gobineau, who published *"L'Histoire des Perses"* in 1869, and several other works dealing with the history of the Aryans. No doubt Gobineau was an historian of the first category, who pushed his theories far beyond his lagging facts, yet his theories have to-day risen to a position of such world-wide importance that it would have been interesting to see how Col. Sykes dealt with them. For it was Gobineau's *"Essai sur l'inegalite des races humaines"* and its almost passionate advocacy of the Indo-Germanic, or Aryan race, and of its immense superiority to all others, that first influenced Richard Wagner, and subsequently Houston Chamberlain, and drew them both into the same line of thought. Now we see how the German race has been enthralled by this thought, enjoys an ecstatic condition of apotheosis, shouts *"Deutschland uber alles,"* and rushes forth to prove the truth of its dictum *vi et armis*.

[redacted] "Poets having searched in their heart found by wisdom the bond of what is in what is not" (Nasadiya Hymn). The mystical beauty and fascination of poetry springs in great measure from the transposition of attributes from subject to object, the music of the soul from the cord connecting the individual with the all-embracing world. Whether we call this sympathy of subject-object by one name or another does not assist us to apprehend it better. In the truly altruistic state egotistic distinctions have lost all meaning.

From this Heaven of Poesy we descend by

Tables showing Present values.

$$P.V. = \frac{A}{(1+r)^n}$$

Present value of £1, and £1 per annum. Rate of Compound Interest $3\frac{1}{2}$ %.			Present value at $3\frac{1}{2}$ % of an Annuity of £1 up to 15 and 40 years ahead, the first Payment deferred for various periods of time		
Years	$\left\{ P.V. = \frac{£1 \cdot A}{(1+r)^n} \right\}$	£ 1 Per Annum	UP to 15 years	UP to 40 years	years
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4	.871	3.681	7.852	17.721	4
5	.842	4.523	7.010	16.879	5
6	.814	5.337	6.196	16.065	6
7	.786	6.123	5.410	15.279	7
8	.760	6.883	4.650	14.519	8
9	.735	7.618	3.915	13.784	9
10	.710	8.328	3.205	13.074	10
11	.686	9.014	2.519	12.388	11
12	.662	9.676	1.857	11.726	12
13	.640	10.316	1.217	11.086	13
14	.619	10.935	.598	10.467	14
15	.598	11.533		9.869	15
16	.578	12.111		9.291	16
17	.558	12.696		8.733	17
18	.539	13.208		8.194	18
19	.521	13.729		7.673	19
20	.504	14.233		7.169	20
21	.487	14.720		6.682	21
22	.470	15.190		6.612	22
23	.459	15.649		5.753	23
24	.439	16.088		5.314	24
25	.424	16.512		4.890	25
26	.410	16.922		4.880	26
27	.439	17.318		4.084	27
28	.383	17.701		3.701	28
29	.370	18.071		3.331	29
30	.357	18.428		2.974	30
31	.345	18.773		2.629	31
32	.334	19.107		2.295	32
33	.322	19.429		1.977	33
34	.312	19.741		1.661	34
35	.301	20.042		1.360	35
36	.291	20.333		1.069	36
37	.281	20.614		.788	37
38	.272	20.886		.516	38
39	262	21.148		.254	39
40	.254	21.402			40

اکی گزٹ لاہور - ۱۹ [illegible] ۱۹۱۹

قاضی نور محمد کی رائے کو بھی دیکھئے۔ جو کہ جنگ نامہ میں درج ہے

قاضی نور محمد کون تھا؟

سنہ ۱۱۷۸ ہجری میں احمد شاہ ابدالی نے نصیر الدین خان قلات کو مدعو کیا کہ ہمیں پنجاب کے فتح کرنے میں مدد دو۔ خان قلات نے سکندر نامہ کے مشہور مصنف نظامی کے خاندان کے ایک عالم قاضی نور محمد کی خدمات اس مطلب کے لئے حاصل کیں۔ کہ وہ پنجاب پر خان مذکور کے حملہ اور معرکہ آرائیوں کے حالات قلمبند کرے۔ قاضی مذکور نے جو کتاب لکھی اس کا نام جنگ نامہ ہے۔ اس کتاب کا قلمی مسودہ بلوچستان میں ہے۔ اور اس کی ایک نقل پٹیالہ کے بھائی کرم سنگھ جی نے اپنی تاریخی تحقیقات کے دوران میں حاصل کی تھی۔ جنہوں نے بے ہوٹی ہو چکی ہے۔ واقفیت ہم پہنچائی ہے۔ سکھوں سے نور محمد کی عداوت کا حال اس امر سے بخوبی واضح ہو سکتا ہے۔ کہ وہ انہیں سکھ نہیں بلکہ سگ لکھتا ہے۔ لیکن اسے بھی سکھوں کے چال چلن کی تعریف کرنی پڑی ہے۔ چنانچہ اس بارہ میں اس کے سات فارسی اشعار کا ترجمہ درج ذیل ہے۔

(۱) وہ (سکھ) نہ تو کمزوروں کے ساتھ لڑتے ہیں اور نہ ہی مفروروں کی بے عزتی کرتے ہیں۔

(۲) نہ وہ مستورات کے زیورات کو ہاتھ لگاتے ہیں اور نہ ہی انہیں کوئی اور اذیت پہنچاتے ہیں۔

(۳) سکھوں کے اس فرقہ میں زنا کا نام و نشان تک نہیں ہے نہ ہی وہ چوری کرتے ہیں اور نہ ہی رہزنی۔

(۴) عورت خواہ جوان ہو یا بوڑھی وہ سب کو بڑھیا کہتے ہیں۔

(۵) ان کتوں میں چوری بالکل نہیں ہوتی۔ اور نہ ہی ان کے اندر کبھی کوئی چور پیدا ہی ہوا ہے۔

(۶) جو لوگ چوری رہزنی یا زنا کرتے ہیں۔ ان میں سے کسی کے ساتھ ان کی دوستی نہیں ہے۔ وہ اپنے ہر ایک کام میں یکتا ہیں

(۷) اگر تم ان کے مذہب سے ناواقف ہو تو میں تمہیں بتلاتا ہوں کہ ان کا مذہب یہ ہے۔

نور محمد تو سکھوں کی نسبت یہ الفاظ لکھے اور پروفیسر سرکار انہیں لٹیرے اور ادنیٰ قبیل کا خطاب دے۔ ہم نہیں سمجھ سکتے کہ پروفیسر سرکار کو کیوں دسمیش گورو گوبند سنگھ صاحب کے سکھوں پر اسقدر غصہ ہے جنہوں نے کہ حب الوطنی اور مذہب کے خیالات سے متحرک ہو کر مادر وطن کی بہت اعلےٰ خدمت کی ہ

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A Few Specimen Pages from

"THE HISTORIANS' HISTORY OF THE WORLD."

(From the "HISTORY OF ANCIENT INDIA.")

INDIAN HISTORY IN OUTLINE

A PRELIMINARY SURVEY, COMPRISING A CURSORY VIEW OF THE SWEEP OF EVENTS AND A TABLE OF CHRONOLOGY

THE important place which India holds in recent history combines with the fascination of its mysteries to give this country an interest in the eyes of the modern historian which it never held previously to the last century. Thus one finds that in the most recent German *Weltgeschichte* the history of ancient India is given almost as much space as is devoted to the entire history of ancient Greece or Rome. Whereas, to point a contrast, it may be noted that in the classical *Weltgeschichte* of Schlosser, written half a century ago, the history of India is allotted only about a dozen pages. It may fairly be held that in each of these cases there is a lack of true historical perspective, for, whereas it would be absurd to claim that India receives anything like just treatment in the condensed summary of Schlosser, it would be equally absurd to claim that the actual world-historic merit of India is at all comparable — from a European standpoint — to that of Greece or Rome. But questions of exact importance aside, the facts just cited evidence a growing realisation of the importance of the oriental branch of the great Aryan tree. They show among other things that the Western mind is being aroused from that standpoint of insular dogmatism on which it placed itself with such seeming security.

It is a hopeful sign of the times, for it suggests that the hour is near at hand when it will be generally demanded of the historian who attempts to deal with general history that he shall look out upon the world not with the eyes of a narrow European partisanship, but with true cosmopolitanism. When this is done it will become more and more evident that a great people of the Orient, who had attained the highest stage of culture, had developed an extraordinary literature, and achieved the height of an amazing practical philosophy at least half a millennium before the beginning of our era, are not to be treated with contempt because their conceptions of religion and their estimate of the right ideals of practical civilisation differ from our own. To such a clarified view the position given to the history of India in the work just referred to must manifestly tend.

It must be admitted, however, that whatever the interest attaching to Indian history, almost insuperable difficulties stand in the way of a clear interpretation of that history. The country itself is of enormous size, comprising about a million and a half of square miles, and giving residence to a population estimated at some two hundred and forty millions. This enormous population is made up of a great variety of races, the origin of which is altogether obscure. When one speaks of the history of ancient India, one

practically ignores all these indigenous races, and refers merely to the invading hosts of so-called Aryans that came into the country from the northwest and finally became dominant there. How greatly these invaders were modified as a race by their contact with the native hordes of India, is evidenced in the wide gap that separates the Aryan of India to-day from the Aryan of Europe.

As to the exact time when the Aryan invasion occurred, all is obscure. Nor is anything definite known of the history of conquest, and the subsequent development of the race in India, except such merely inferential glimpses as may be gained through study of the Vedas. India was indeed known to the western world from a very early period. We have seen that the Assyrian monuments depict animals unmistakably of Indian origin, as being brought in tribute to the court of Shalmaneser II. But neither these nor any other records of the western world suffice to throw any light whatever upon the real history of India or give us any knowledge of the country beyond the mere proof that its existence was known, until so relatively late a period as the conquest of Alexander. After that time the West and the East were in closer contact.

Seleucus, a general of Alexander's and the inheritor of the chief part of his Asiatic territories, entered into diplomatic relations with an Indian Raja, Chandragupta by name, who had driven the Macedonian garrisons from the Punjab and proved himself too formidable to be conquered. The ambassador sent by Seleucus to the court of the Raja was named Megasthenes. The Greek appears to have been greatly impressed with what he saw of Indian life, for he wrote an enthusiastic description of the manners and customs of the Indian people. This account would appear to have circulated widely in the Grecian world, and to have afforded one of the sources for the accounts of India given at a later day by Diodorus and Arrian; but, unfortunately, the original has not come down to us. Its loss was probably due, in part, at any rate, to the excellence of Arrian's work. Arrian drew also upon the account of India written by Nearchus, the general who commanded Alexander's fleet.

No doubt there were other writers of the time of Alexander and the immediately succeeding period who wrote on India, but if so, their works, like those of Megasthenes and Nearchus, were superseded by the famous work of Arrian, which, as has been pointed out by Professor Lefmann, was for many centuries regarded as the most authoritative book on the subject. Arrian, it will be recalled, was also the author of the most authoritative life of Alexander the Great. It is not quite clear that his *Indica* was originally intended as a separate production; in any event, it naturally grew out of the history of Alexander. There is no reason to suppose that Arrian had visited India, but his recognised merits as a careful historian give a high degree of reliability to his work as evidencing the best knowledge of his time. It must be understood, however, that this knowledge had referred almost exclusively to the manners and customs of India, throwing almost no light whatever on the sweep of historical events.

Turning to India itself, we find that almost no historical documents except the religious books have come down from antiquity. The one bright spot in Indian history of a relatively early period is furnished by the reign of King Asoka.[1] Asoka lived about the middle of the third century B.C. He was a great conqueror, and appears to have brought a large part of India under his

[1] The word is spelled with various modifications of the second letter, which is usually pronounced like s in sure.

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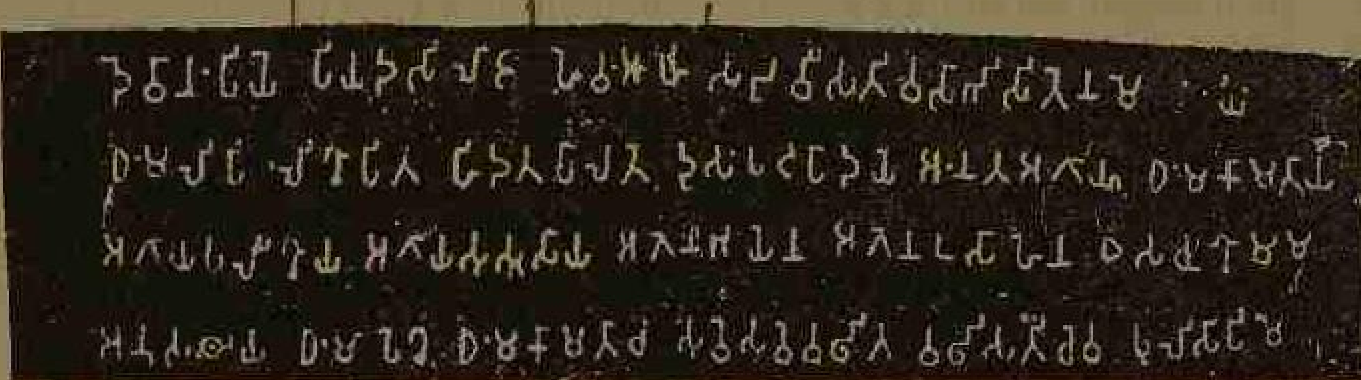
sway. His famous edict was engraved on rocks and pillars throughout his domain. These edicts are chiefly concerned with the practical enforcement of the duties enjoined by the Buddhist faith.

"Seventeen versions of the edicts of Asoka have been discovered," says Taylor. "They are engraved on rocks and pillars in all parts of India, and there are several inscriptions of dedication on caves or rock-cut temples which were constructed by him. There are also six pillar inscriptions, of which the best known are those at Delhi and Allahabad. On five of the pillars are inscribed the six edicts promulgated in the year 236 B.C., while the



A SPECIMEN OF AN ASOKA INSCRIPTION: MATHIA PILLAR

rock inscriptions contain copies, more or less complete, of the fourteen earlier edicts which date from 251 B.C. One of the most perfect covers the face of a huge granite boulder, seventy-five feet in length and twelve in height, at Girnar, near Junagarh, in Gujarat. There is another copy at Dhauli; a fourth, in a different alphabet, at Kapur-di-giri, on the frontiers of Afghanistan; and a fifth, four hundred miles to the southeast, at Khalsi. There are also six rock inscriptions, containing single edicts. An imperfect fragment, on which the well-known title of Asoka can however be read, has been brought from Ceylon.

"The wide range of these inscriptions shows the extent of the dominion or supremacy of Asoka. They are found from Gujarat on the western coast to Orissa on the east; as far north as Peshawar, as far south as the boundary of the Madras Presidency, if not even in Ceylon. They range over fifteen degrees of longitude, and twenty-seven of latitude."[1]

Aside from their interest as historical documents, these inscriptions of Asoka had the greatest importance in giving an insight into the literature of India; for it was through them that the Indian alphabet was interpreted by Princeps. "The Delhi pillar and the granite boulder at Girnar," says Taylor, "may fairly take their place in the history of epigraphy beside the bilingual inscription of Malta, the Rosetta Stone, and the rock of Behistun." Unfortunately, the later rulers of India did not follow the example of Asoka, and his inscriptions are almost unique among the epigraphic remains of India.

It will be evident then, that classical literature and monumental remains give but brief glimpses of the actual history of early India. It follows that no full knowledge of this subject is, or perhaps ever can be, available.

B.C.

2000 The Indians are that branch of the Indo-European family which moved from the west into the table-land of Iran, the valley of the Indus, and the Punjab. Here they were the first of their family to attain to a higher civilisation than their brothers. The members of this branch called themselves Aryans, "the noble" or "the ruling." In

[1] Isaac Taylor: *The History of the Alphabet.*

their new home they found a race of black people, which was enslaved or expelled.

The sole evidence of their early life is the Rig-Veda, from which it appears that the knowledge of effectual invocations and sacrifices to the gods was in possession of certain families.

1500 They slowly push their way along the spurs of the Himalayas into the valley of the Ganges, whose aborigines were enslaved or driven into the Himalayas on the north and the Deccan on the south.

In the struggle with the natives the separate tribes are amalgamated into larger communities; the small unions of tribes become nations, which divide the land of the Ganges among themselves; the tribal chiefs are changed into military leaders, and the successful leaders become the heads of important states. This took a considerable amount of time. There were the Matsyas on the west bank of the Jumna; the Surasenas, who lived in the cities of Mathura and Krishnapura, and the afterwards united kingdoms of the Bharatas and Panchalas on the Jumna and Ganges. These were governed at Hastinapura. Farther to the east and north were the Kosalas whose capital was Ajodhya; the Videhas of Mithila. On the Ganges were the Kasis, capital Varanasi (Benares), the Angas at Champa (Bhagalpur), and south of the river was the kingdom of the Magadhas, the most important on the Ganges, with the capital at Rajagriha.

1400 This is the approximate beginning of the dynastic periods for most of the kingdoms on the Ganges. Of the kingdom of Magadha:

Brihadratha reported to be the first king.

His third successor was **Somapi**, the first of the Barhadrathas.

1300 Somapi, the first of the Barhadratha dynasty.

There are about thirty kings of this dynasty. The last one, **Ripunjaya**, dies about 800 B.C. They rule at Rajagriha.

1400 **Kuru**, evidently the first dynastic king of the Bharatas.

The name of the royal family passes over to the people, and they are henceforth known as the Kurus.

The Kurus are the first to establish extensive dominion over the tribes of the Upper Ganges, and they drive eastward the tribes which were once united to them and had followed them into the Jumna valley, — the Kosalas, Angas, Videhas, and Magadhas.

It is the struggles of these tribes against the Kurus which are described in the *Mahabharata*.

The Pandus, a younger race than the Kurus, and who have become prominent among the Panchalas, rise in rebellion. The Pandus have many allies. The Kurus disappear in a great war shortly before 1200 B.C., and the kings of Pandu ascend the throne of Hastinapura. They hold it for thirty generations, governing at Hastinapura.

1200 Shortly after the great war, **Parikshit** comes to the united Kuru (Bharata)-Pandu (Panchala) throne. He reigns sixty years in Hastinapura, and dies (according to tradition) from the bite of a snake.

The origin of the kingdom of Kosala was probably of a somewhat later date than that of Magadha and Bharata. The people looked to **Manu** as their first king, and reckoned one hundred and sixteen kings from him to **Prasenajit** (600–550 B.C.). The age 1400–1200 B.C. is that of the arrangement of the kingdoms, the establishment of the position of the nobles, the rise of the Kshattriyas — the warrior caste.

Their organised kingdoms show a striking contrast to the condition of those Aryans who remained in the Indus region. We have no knowledge of their fortunes except that most of them retained their tribal life without kings. "The people," says Duncker, "show not the least interest in preserving the memory of their actions or fortunes."

1200–1000 is approximately the period of the formation of the castes. These were:

(1) The priests or Brahmans — families who had kept to themselves knowledge of the prayers, rites, and sacrifices of the religion since the old days.

(2) The Kshattriyas — or warriors (the Rajputs of the present day), among whom were the rulers of the kingdoms.

(3) The Vaisyas — or husbandmen.

(4) The Sudras — a non-Aryan servile class (the Dasas of the Rig-Veda), the remnant of the aboriginal tribes.

These castes gradually become separate and distinct. Intermarriage ceases and each keeps to its hereditary employments. As yet the Kshattriyas are the most important, but the priests are slowly influencing the people to the idea that the relations of men to the gods transcend all the other relations of life, thereby pushing themselves into the first place.

The kingdoms on the Ganges continue as in the preceding epoch. Under king Nichahra the capital of the Pandus (Bharatas) is removed from Hastinapura to Kausambi, lower down the Ganges.

In the Punjab and the land of the Indus, a considerable number of principalities have arisen among the kingless tribes. There are also some nations governed by overseers of cantons, heads of cities and districts. Among the states that of Kashmir is the most important. About 1000 B.C. we know there is a brisk trade between the Upper and Lower Indus. Phœnician ships bring home gold and sandal-wood, obtained from the Upper Indus. The process of caste-formation has not gone on to any extent in these regions, and there are now no links between the people of the Indus and the Ganges.

1000–800 Era of the struggle for supremacy between the priests and nobles. At its close the Brahmans have been raised to the first order, and the severest known class distinctions in history have become established — distinctions which are in force at the present day. The supremacy of the priesthood is due to the new religious view it developed — the discovery of the idea of Brahma which takes place about 1000 B.C. This idea was evolved from the mysterious secret of worship, the spirit of prayer, and the phenomena of birth and decay. Behind these phenomena lies a single soul — the world soul. From this soul they arrive at a deity, the cause and basis of the world. This deity is Brahma. It drives out the ancient gods. A rigid system of the universe is developed in which the most spiritual beings stand nearest to Brahma, while the most material are the most remote. We have no knowledge as to the resistance made by the Kshattriyas to these ideas, but they are accepted by the people, and the Brahmans as being the most spiritual of the people, attain the first place, and the whole terrible system of Brahmanism, involving the rise of the people to spirituality through continuous regeneration, and its complicated system of reward and punishment,
800 comes into effect. Although they have the first place, the Brahmans

do not interfere with the ruling power in the hands of the Kshatriyas. The monarchs are in full possession of despotic power, and are used by the priests to hold their rule. The Brahmans draw up the customs of family law, marriage and inheritance, of the rights and duties of the castes. The new system is not universally adopted. Even on the Ganges some districts resisted the new system and held to their ancient laws and customs. In the Indus only a few regions followed the development.

800 The territory of the Jumna and Ganges has become the "Sacred Land."

800–600 Era of development of Indian philosophy. The people give themselves to the study of worship and dogma under the Brahmanic system.

800 The dynasty of Pradyota succeeds the Barhadrathas on the throne of Magadha.

The rulers of this and the other kingdoms are thorough despots who oppress their people greatly and force severe taxes and exactions from them.

665 The Saisunaga dynasty succeeds the Pradyota on the throne of Magadha.

The first two kings are **Kshemadharman** and **Bhattya.**

603 **Bimbisara** succeeds to the throne.

In his reign justice, morals, and religion are regulated in Magadha and neighbouring states, according to the Brahmanic system.

560 Birth of Prince Sarvathasiddha (Siddartha) son of Suddhodana, king of the petty principality of Kapilavastu.

He belonged to the race of the Sakyas, which had emigrated from the delta of the Indus to the land of the Kosalas.

550 **Ajatasatru** succeeds Bimbisara — is said to have put him to death.

Prasenajit, twenty-third ruler of the Kosalas after the great war, is their king and rules at Sravasti, a new city they had built to the north of Ajodhya, the ancient capital.

Vatsa, son of Satanika, the twenty-fifth successor of Parikshit, is king of the Bharatas (Panchalas-Pandus) at their new capital Kausambi.

The life of these kings is one of great magnificence and luxury. Their palaces are gorgeous and their harems numerous.

540 According to Arrian, Cyrus the Great reaches the Indus on his march. This has never been substantiated, though it is probable that he compelled the nations on the right bank of the river to pay tribute when he reached Gedrosia (Baluchistan).

532 Renunciation of the world by Siddartha.

522 He begins to preach his doctrines at Varanasi (Benares).

He is henceforth known as Buddha "the Enlightened." He preaches the reformed doctrine known as Buddhism. It points out a way of escape from the terrible consequences of the Brahmanical system by the suppression of desire. It ends in the negation of existence — Nirvana.

It does not thrive in India owing to its abstractness and morbid views of life as well as by the competition of Sivaism and Vishnuism. But in modified form it has flourished in Afghanistan, Tibet, and China.

519 **Udayabhadra** murders his father, Ajatasatru, and succeeds him.

512 Darius subjugates the tribes on the right bank of the Indus north of the Kabul. In the reorganisation of the Persian empire, the terri-

tory becomes a satrapy, and is said to have paid the highest tribute in the whole empire. The Persian dominion does not seem to have had any deep influence on the life of the Aryans, and it is uncertain whether it continued until the coming of Alexander the Great.

503 **Anuruddhaka** murders his father Udayabhadra and succeeds him.

495 **Nagadasaka** murders his father Anuruddhaka, and succeeds him.

480 Death of Buddha.

471 Nagadasaka is dethroned by the people and **Sisunaga**, a son of Ajatasatru, formerly a vassal king of the Vrijis, is put in his place.

453 **Kalasoka**, his son, succeeds him. He leaves the capital Rajagriha for a new one he has built — Pataliputra (the Palibothra of Megasthenes) at the confluence of the Sonu and Ganges.

After the reign of Ajatasatru the kings of Magadha increase their power and dominions, and the states to the north and west of Magadha gradually become a part of that kingdom.

450 The Pandu dynasty of Bharata comes to an end, whereby the Panchalas and Surasenas become subject to the king of Magadha.

500–400 The conquests and emigrations of the Aryans extend to the Deccan and Ceylon.

The pearls and coral found in these localities give a new impetus to trade.

425 Kalasoka is succeeded by three sons, ruling in succession.

403 **Nanda**, the head of a robber band, organises an army, attacks and captures Pataliputra, murders **Pinjamakha** the king, and ascends the throne. He and his descendants keeping the kingdom intact, reign

340 until 340, when **Dasasiddhika** is murdered by his wife's paramour, Indradatta, who puts his son **Dhanananda** on the throne. This king is the **Xandrames** or **Agrames** of Greek writers, and his realm is called the kingdom of the Prasians (Prachyas or Gangarides).

He is said to have acquired great wealth, and kept an enormous army. The power of Magadha is at its height.

327 Alexander the Great begins the conquest of the Aryans on the right bank of the Indus. He captures Pushkala after a siege of thirty days and overpowers the Gandarians.

After a stubborn resistance, the Asvakas (the Assacanes, Aspasians, or Hippasians of the Greeks) are subjugated during the winter.

326 Early in the year Alexander prepares to cross the Indus. **Mophis**, the ruler of Takahasila (Greek Taxiles), surrenders without resistance. The king of Kashmir sends his brother to announce submission, and several smaller princes come in person to give homage.

Alexander advances to the Vitasta (Hydaspes, modern Jhelum) river, and meets the army of King **Porus**, whose territory extends to the Asikni. Porus has been promised the assistance of the king of Kashmir, in spite of the latter's submission to the Macedonian. Before this help arrives Alexander defeats Porus, but restores him to his throne and increases his power by assigning him some conquered territory. The king of Kashmir now comes in person to give homage. The Asvakas revolt and the Khattias, assisted by the Kshudrakas and Malavas, make stubborn resistance, but all are subdued. Other princes submit. The Agalassians are severely defeated.

325 Alexander sails up the Asikni to the Indus. The tribes of the Punjab and Indus are easily reduced.

The principalities on the Lower Indus are seized without difficulty. Alexander fortifies the conquered territory and establishes satrapies. In August he returns to Persia with eighty thousand men. In September, Nearchus sails for Persia with the fleet. After Alexander's departure **Philippus**, the satrap of the Punjab, is murdered by mutinous mercenaries. **Eudemus** and Mophis of Takshasila are made temporary satraps.

323 June 11, death of Alexander.

321 Antipater appoints **Peithon** satrap of Upper India, and **Porus** of the Lower Indus. Murder of Porus by Eudemus.

320 This crime instigates **Chandra Gupta** (Sandrocottus), a man of humble origin, probably a native of the Punjab, to arouse his countrymen against the Greeks. They flock to his standard.

317 Chandra Gupta expels the satraps from the land of the Indus. He proceeds against the kingdom of Magadha.

315 Conquest of Magadha by Chandra Gupta. Dhanananda probably slain.

312 He ascends the throne of Magadha. Beginning of the Maurya dynasty.

305 Seleucus attempts to re-establish Greek supremacy in the Punjab and Indus valley. He encounters army of Chandra Gupta, is forced to make an unfavourable treaty and alliance with him.

300 Changes have been introduced into the Brahmanic system through the influence of Buddhism. Vishnu (the preserver) and Siva (the destroyer) form a trilogy with Brahma (the creator). There is a liberation from regeneration.

291 Death of Chandra Gupta. His son **Vindusara** succeeds. He keeps up the kingdom. Megasthenes is the ambassador of Seleucus at the court of Magadha.

263 **Asoka** "the Buddhist Constantine," son of Vindusara, succeeds to the throne of Magadha.

256–254 Treaty with Antiochus Theos. From being a cruel man Asoka is converted to Buddhism. Builds monasteries and many splendid edifices for the new faith. Associates Buddhist priests with him in the government. Professed by the king and his family, Buddhism now spreads rapidly throughout India.

Ceylon under **King Devanampriya-Tishya** (245–205) is also converted.

The kingdom of Magadha is extended over Surashtra (Guzerat), Orissa, Kalinga, and in the south beyond the Godavari.

The monumental history of India begins.

226 **Subhagasena** succeeds his father, Asoka. In his reign or that of his father the columns of Bharhut, Sanchi, and Buddha Gaya were erected.

180 Eucratides, king of Bactria, conquers the Indus as far as Patala.

GRÆCO-BACTRIAN DOMINION IN THE INDUS REGION

178 Fall of the dynasty of Maurya.

The Sungas ascend the throne.

Two kings, **Puspamitra** and **Agnimitra**, reign thirty years.

148 The Gupta dynasty succeeds.

125 The Tatar tribe of Su drives the Greeks from Bactria, and the Græco-Bactrian settlements in the Punjab are overthrown by Tue-Chi.

The extent of the Scythian invasion has been variously estimated. Some scholars believe that they virtually supplanted the previous population of India, and there seems little doubt that by far the most numerous section of the Punjab population is of Scythian origin. At all events the Scythians play an important part in the subsequent history of northern India, and are the means of Buddhism getting into central and eastern Asia.

57 Beginning of the era founded in honour of King Vikramaditya. This name has been borne by several kings in Indian history — all famous for their struggles against the Scythians, from which much confusion has arisen.

A.D. 2–78 A.D. By this time the Scythians have established an empire over which the Kanishka family rules.

78 **Salivahana**, a king of southern India, is supposed to have checked the advance of the Scythians towards the south. After this, the fortunes of the invaders undergo many reverses. From now until the time of the Mohammedan conquest our knowledge of Indian history is most imperfect. But among the opponents of the Scythians there are:

60–235 The Sah (or Xatrapa) kings living north-west of Bombay.
319–470 The Gupta kings of Oudh and the northwest provinces.
480–722 The Valabhi kings in Cutch, the northwest districts of Bombay and Malwa.
510–560 Within the period took place the great battle of Korur in which King Vikramaditya of Ujjain in Malwa annihilated the Scythian army.
636 First appearance of the Mohammedans in India.
Osman sends a naval expedition to the Bombay coast.
712 Kasim invades Sind and establishes himself in the Indus valley.
722 The invaders overthrow the Valabhi dynasty.
828 The Hindus expel the Mohammedans and regain possession of Sind.
977–1176 Era of Mohammedan invasion.
A portion of the Punjab annexed to the Saracen empire.
1199 Mohammedan conquest of Behar.
1203 Mohammedan conquest of Lower Bengal.
1295–1315 Conquest of southern India.
1398 Tatar invasion of Timur (Tamerlane).
1482 Accession of **Babar**. (The Mogul dynasty.)
1556 Accession of **Akbar the Great**. The Mohammedan empire of India established.

CHAPTER I. LAND AND PEOPLE

India like China and Egypt is reputed to be a land of evasive mysteries. Like them it had a self-contained civilisation with apparently no desire to reach out from it to the greater world. To be sure, India was not shut off from outside contact as fully as China, for the Phœnicians were early drawn by its fabled treasures to visit it in a commercial capacity, and tradition relates that, at least once, Assyrian forces had invaded its bounds on a less peaceful mission. But, nevertheless, the share of the Indians themselves in such intercourse was largely passive. They received foreign traders, unlike the early Egyptians; and they repelled foreign invaders; but they themselves seemed just as little inclined as before to spread beyond national bounds. Even the Egyptians had their periods of foreign conquests, when they penetrated Asia, at least as far as the Tigris, but if the Hindus ever yielded to a like impulse there is no record of it preserved to us. Yet their influence upon the nations that traded with them must have been considerable and they thus have a larger share in the scheme of ancient history than China. Even so, however, their place is a minor one compared with that of Egypt and Babylonia. Even were it greater, the records from which to reconstruct its history are meagre and we shall be obliged to content ourselves with a sketch that is at best but fragmentary.

There is another point of view from which the Hindus have an interest exceeding that of even the most important of ancient nations that we have hitherto studied. For with them we come for the first time in contact with the great Aryan race. Hitherto we have traced the history of the Hamitic, Semitic, and Turanian races, but now with the Aryan race we enter upon what may be considered the direct channel of European history, for practically all subsequent history has to do with this race.

Turning then to the Hindus, the easternmost branch of the great Indo-Germanic or Aryan race, we find, as was to be expected, the same utter obscurity as to origin that we have seen encompassing all questions of racial beginnings elsewhere. One perhaps is justified, however, in feeling that in the case of the Hindus secure traditions carry us one stage farther back than is the case, for example, with such races as the Egyptians and Chinese. For it is accepted as a clear historic fact that the Aryan race, who came to be at a very early day, — at least 1000 B.C., — the absolutely dominant force practically throughout the vast territory of India, had invaded this territory from the northwest; had come, in short, from that Central-Asiatic centre of distribution which we have just spoken of as the long accepted traditional cradle of the Aryan races. Whether at a still earlier period this migration had its source in more distant lands, including ultimately the Atlantic borders of Europe, is altogether problematical, but that the immediate source of invasion was Central Asia is not to be doubted.

mountain-sides and densely wooded swampy lowlands, of narrow defiles and open river beds; and yet it lacks the many indentations of the sea with their navigable rivers which have made western Europe such a populous land."

The Vindhya Mountains, although only of moderate height, formed a wide barrier between Hindustan and the Deccan, and with their impassable ruggedness, luxuriant forests, and wild beasts afforded the aborigines a safe refuge from the northern conquerors. And thus, even in the splendid period of Brahmanism, unconquered races maintained themselves in independence in these impenetrable defiles and wild forests of the central country, and did not give up their language, their savage nature, and their rude religious cult with its human sacrifices, for the orderly life, the settled state, and the mild Brahmanic religion of the Aryan Hindu.

The alternation of highland and valley, the pleasant mixture of mountain air and tropical heat, the invigorating influence of the moisture, which the nearness of the sea, the countless streams, and the regularly recurring rains of the monsoon season spread over the whole land, produced that richness of vegetation, that fertility of soil, and that fulness and variety of every kind of natural product which even in antiquity caused India to be praised as a land of happiness and blessing, made it the aim of the world's commerce, but at the same time aroused the cupidity of the conqueror.

Whilst the snow valleys and mountain districts of the Himalayas with their temperate climate, produce plants and cereals, fruit and forest trees corresponding to southern European species, in the plains of the Jumna and the Ganges the vegetation of the tropical climate grows along with that of the temperate zones. By the side of corn, legumes, and fruit in most luxuriant abundance there is here rice and cotton, sugar and indigo, and a wonderful southern flora of a marvellous richness of colour; and in the districts of the Deccan, where, as on the coast of Malabar, the monsoons and the mountain streams bring an abundance of moisture, the noble products of India ripen to a threefold harvest.

Here the most varied tropical plants thrive in rare abundance, here with industry three rice harvests can be obtained, here grow the sugar-cane and the pepper plant, the banana and the mango; here rise stately forests of the Indian oak, called teak, of the precious sandalwood, of palm and fig trees with their cool shady avenues; this is the home of the betel-nut tree and the nutmeg tree; here the land is redolent of spices and sweet odours; here blooms the vari-coloured water lily, the sacred lotus plant in whose seed the form of the future plant is visible, wherefore it was to the Indian a symbol of the evolution of the world from its original germ.

The streams carry gold sand, in the mountains are diamond mines and precious stones and crystals of the most beautiful brilliancy, the seas furnish pearls for the adornment of temples and for jewelry. A numerous fauna, particularly the cow, the horse and the elephant, has the most varied relations with man, and hence also occupies an important place in the religious conceptions of the Hindu; the goat of the Himalayas supplies fine wool for the cashmere shawls, the musk deer gives perfume, the silkworm spins noble thread for the most costly fabrics; and the great dogs of some of the western states are trained by the Indians and Persians for the chase and for war. The bright-feathered birds (parrots), which even learn the language of man, the peacocks with their broad tails of dark blue and emerald, and the countless family of monkeys excited the admiration of Greek antiquity from Herodotus and Ctesias down to the authors of the Alexandrian period

[Megasthenes]. India was always the land of wonders, where fancy established her kingdom, where legend and poetry loved to tarry.[b]

This then is the theatre of India's history. What of the strange people who have dwelt there so little changed by time? The ethnology of the Indians has been debated fiercely and long.

THE EARLY PEOPLES OF INDIA

The population of India amounts to about a fourth part of that of the globe and consists of various races. In the Vindhyas the Munda tribes are still to be found to a great extent in their original condition and without the knowledge of the use of metal. They seem to be the original inhabitants, related to the other coloured peoples of southern Asia, and appear to have been driven from the plains into the mountains by nations who immigrated at a later period. Their religion is fetish-worship. Their clothing is limited to what is absolutely indispensable.

To them belong the Kols who inhabit the highlands of Chota Nagpur in southern Behar, northwest of Calcutta: they are divided into various sections, the Santals, the Kols of Singbum or Larka Kols, the Kols of Bhumij, and the Munda Kols south of Ranchi in the Kolhan, and others; the Khamti, a kindred people, live on the borders of further India: the Ramusi, who live between Poona and Kolapur and the Warali, southeast of Damaun (between Bombay and Surat), speak the Sanskrit tongue of the Mahrattas; the Bhils dwell in the woods on the Tapti and Nerbudda and in Guzerat, but have also adopted civilisation together with the Aryan language. The Mairs in the Aravalli hills southwest of Ajmir and the Mina in the neighbourhood of the Jumna are also Munda tribes.

The Deccan is inhabited mainly by the Dravidians, whose languages are entirely different from the Munda and Sanskrit tongues. Like the Munda they have dark skins, but with the exception of a few mountain peoples they are civilised and they possess voluminous writings. They include the Tamil in the southernmost part of the Deccan, extending from Palikat (north of Madras) to Cape Comorin and east of a line drawn to the same cape from Bangalore through Coimbatore. The Telinga or Telugu (Sanskrit, Andhra) inhabit the country between Palikat and Orissa, and are bordered on the northwest by the Mahratta country. Inscriptions tell us of Andhra kings of the first century B.C. The Telugu names of many towns on the east coast show that this people were once extended over an area which reached much further north and even to Bengal. Like the Tamil they have both a popular and a literary language. The Tulu in the neighbourhood of Mangalore, formerly also reached to the coast, where the Malabar are now to be found; the latter received Christianity from Persia at an early period and wrote their language in Syrian characters called Karshunish.

North of them are the Kanarese, inhabiting the coast and the inland districts towards Mysore, where they join uncivilised mountain peoples, the Kota, Badaga, and Koduga (Coorg). The Toda in the Nilgiris north of Coimbatore, represent the unmixed type of the race; they are taller than the other peoples and practise polyandry. Their religion consists in the fear of spirits, whose malignity is opposed by magic; the grand function of the village priest is the milking of the cows. The Uraon Kols and the Rajmahal Kols of the Lower Ganges as far as Gondwana are also of Dravidian origin. They are the pariahs of the social system; the Gonds speak Hindi,

a Sanskrit language. They worship two gods, from whom proceed the good and evil in creation.

Other Dravidian peoples are the Ku or Kandhs in the mountains of Orissa, and finally, the Brahuis in the mountains of Baluchistan, south of Kelat in eastern Iran — the Ethiopians of the Greeks. Their presence in this remote territory is a token of the wide extension of the race in former times, and they perhaps migrated from the highlands of Asia.

Yet another nationality is represented by the original inhabitants of Ceylon (called in Sanskrit Sinhaladvipa, or the Island of the Sinhalas), the Vaddas, *i.e.* hunters, east of the Mahawalliganga who are still preserved from the admixture of foreign blood; ethnologically they show a resemblance to the ancient Dravidian peoples, but their language, the Elu, is quite peculiar to themselves.

It is supposed that about the year 2000 the immigration of Aryan (Indo-European) tribes started from the northwest. At some undefined period these Aryans formed one people with the Iranians, and their language, Sanskrit, is closely related to the Iranian. About 1500 years before Christ they had spread over the territory of the Indus, but it was not till five hundred years later that they began to conquer the plain of the Ganges, and the severe struggles which they had to sustain against the population are reflected in the epic as well as in countless legends; for in virtue of a peculiar love of the fantastic and thanks to the diligence of Brahman priests, the Aryan Indians have enveloped their ancient history in a cloud of myths and literally revelled in the construction of chronological systems covering immeasurable periods of time.

At the time of the Ophir voyage, when Solomon sent to India for ivory, apes, and peacocks, there were as yet no Aryans in southern India, for the name for apes, in Hebrew "qof," and in Sanskrit "kapi," cannot be an Aryan word; it first comes to hand in the latest book of the Rig-Veda, but also appears in the form "qaf" as early as the IVth Dynasty in Egypt, and the name for peacocks, "tuki," has been borrowed from the Malabar "togei." From an ethnological point of view the Aryans of India are not a pure race, as they appear to have been when they dwelt in the valley of the Indus; for in the Veda a contrast is often drawn between a clear complexion and the dark skin of the indigenous peoples. They must on the contrary have mixed with natives at some period when a peculiar civilisation and, in consequence, an increasing separation of the different classes was in course of development; and not only has the physical type greatly altered its original Indo-European character, but the whole civilisation of the Indians has received the stamp of southern and eastern Asia, which makes them appear to us even stranger than the Asiatic Semites or the Egyptians. This fact is often overlooked, because the use of the Aryan speech continually reminds us of the close relationship between the Indian Aryans and the Persians and Europeans. And it is not merely that the Aryans have assumed the racial marks of the Dravidian, but on the other hand the pure type of the indigenous population has only been preserved in the uncivilised mountain peoples. In later centuries the course of history introduced still further elements, as the Indo-Scythians in the northwest, the Persians and Arabians, and, finally, the Europeans, including those Mohammedans who have had so much influence on religious development.

In the territory in which the Aryan population preponderated, the Sanskrit language superseded the native one. The most widely diffused language of India is the Hindi, whose sphere is bordered in the west by

the languages of the Punjab and of Sind with that of Cutch, in the south by the Guzerati language, the Mahratta, and the Telinga, and in the east by the tongues of Orissa and Bengal, to which the Asami is added. With the exception of Telinga, these are all Aryan languages.

In the north, Hindi reaches as far as the Terai, a vast prairie and forest inhabited by elephants, rhinoceros, tigers and other wild beasts, beyond which, extended over the southern slope of the Himalayas, dwells a whole series of peoples. In the high mountains and beyond them these peoples adjoin the Tibetans; the Rong or Lepcha in Sikkim, whose language, a Tibetan dialect, became known a few years ago; the Kiratis and Limbus of eastern Nepal; the Murmis and Newars in Nepal; the Kumaunis, and others.

The Mohammedan Indians have enriched Hindi with Arabic and Persian words and make use of the Arabic writing. This language which differs greatly from Hindi in grammar and syntax, is called Hindustani and is the chief speech current in India. Within the Hindi, Kellogg distinguishes eleven idioms, and these are again subdivided into dialects. Besides the Sanskrit languages already mentioned which border on Hindi, there are also some to be found in the Himalayas, especially in Kashmir and in Dardistan, a country bordered on the north by Muztagh (Karakoram), on the west by the mountain chain which divides it from the country of Chitral in the north, on the east by a similar range between the Indus and Krishnaganga, and on the northeast by the territories of Rongdo and Baltistan. According to Ujfalvy the inhabitants of the latter are also Aryans who have adopted the Tibetan language. Dardistan is inhabited by various races, who only immigrated in the Middle Ages and at a still later period, and even now are still in an unsettled condition. It was not explored till recent times by Schlagintweit, Leitner, Hayward and Biddulph. Whilst in ancient times the Darada (Dardæ) were spread over the valley of the Indus as far as the gold-fields of Thok Jalung, the name of Dard was found by Biddulph only opposite the entrance to the Kandia valley, where the Indus turns its course southward.

Another widespread people are the Shins, whose special seat is Gilgit and their language a Sanskrit tongue, closely related to those of the Punjab and Kashmir and to Hindustani. These people found their way from Shinkari between the Indus and Krishnaganga, and form the main population of the Indus valley from Ghor to Ghorband: their language has several dialects and in Baltistan they call themselves Rom, as the gypsies do.

Another daughter-language of Sanskrit is spoken by the tribes in the southwest of Dardistan, who claim to have come from Swat. This language has also different dialects as the Gowro, the Narisati and the language of the Siah-posh in Wamastan. On the other hand the people in Hunza, Nagar and Yassin speak Burishki, which Biddulph regards as the language of the Yuechi. The Yidghah, a Persian idiom, is also found in Dardistan.

The oldest monuments of Indo-Aryan literature, namely the Veda hymns, contain many allusions to historical conditions, which the poet, however, assumed to be well known, or they may have been related in prose passages inserted between the verses which are all that now remain. They mention five peoples, the Turwasa, Jadu, Anu, Druhju and the Puru, who finally won the upper hand after the battle of the ten kings and are called Kuru in the epic. Besides this they mention a series of kings and priests who can, however, be assigned to no definite time or place.

The social conditions are primitive, and whilst the original inhabitants had advanced so far in civilisation that they possessed fortified towns and

great wealth in herds, furniture, metal ornaments and good weapons, the Aryans were still in the condition of cattle-breeders, to whom the possessions of the enemy were a welcome spoil. Even in the epic, the Danawa Maja, a Daitja, or enemy of the (Aryan) gods, and architect of the Asuras, builds a palace for the sons of Pandu; for it was from the natives that the Aryans learnt the art of building in stone, they themselves, like other Indo-Europeans, understanding only how to build in wood and piles, or dwelling in caves.

The Aryan prayers for the prosperity of their own cows, for a rich produce of butter, grass and crops, were directed to divine beings in whom natural phenomena and the elements are personified, but which also embody moral conceptions. But the songs of the Rig-Veda date from such various periods that, side by side with these ideas of a simple age, we also discern a detailed picture of sacrificial rites and an advanced culture, and even the appearance of doubt of the religious verities; it is quite comprehensible that new poems might at any time come into existence, or new families of singers (Rishis) appear on the scene with their store of hymns for sacrificial purposes, until a general collection of songs had been drawn up and adapted to a form of worship regulated in perpetuity by agreement between all the families of Rishis whom their class interests made anxious to be reconciled with one another.

The four Vedas (or collections of ceremonial songs), were supplemented by an enormous mass of literature proceeding from various sections, or schools. This includes, first the Brahmana, works serving to guide the priests in the procedure relating to sacrifices, then those explaining and justifying the application of the verses to each separate part of the service on mythological or symbolic grounds. Here the view taken attains the region of philosophical speculation, so that in these Upanishads, some one hundred and fifty in number, lie the beginnings of a philosophy of religion, and the later works of this class contain a regular philosophical system. The inexhaustible knowledge laid up in these numerous works was finally epitomised in the shortest conceivable form in the so-called Sutra (manuals), which, however, are frequently written only in a language of technical symbols so that they require an explanation from the teacher or a commentary. They are intended to be learnt by heart.

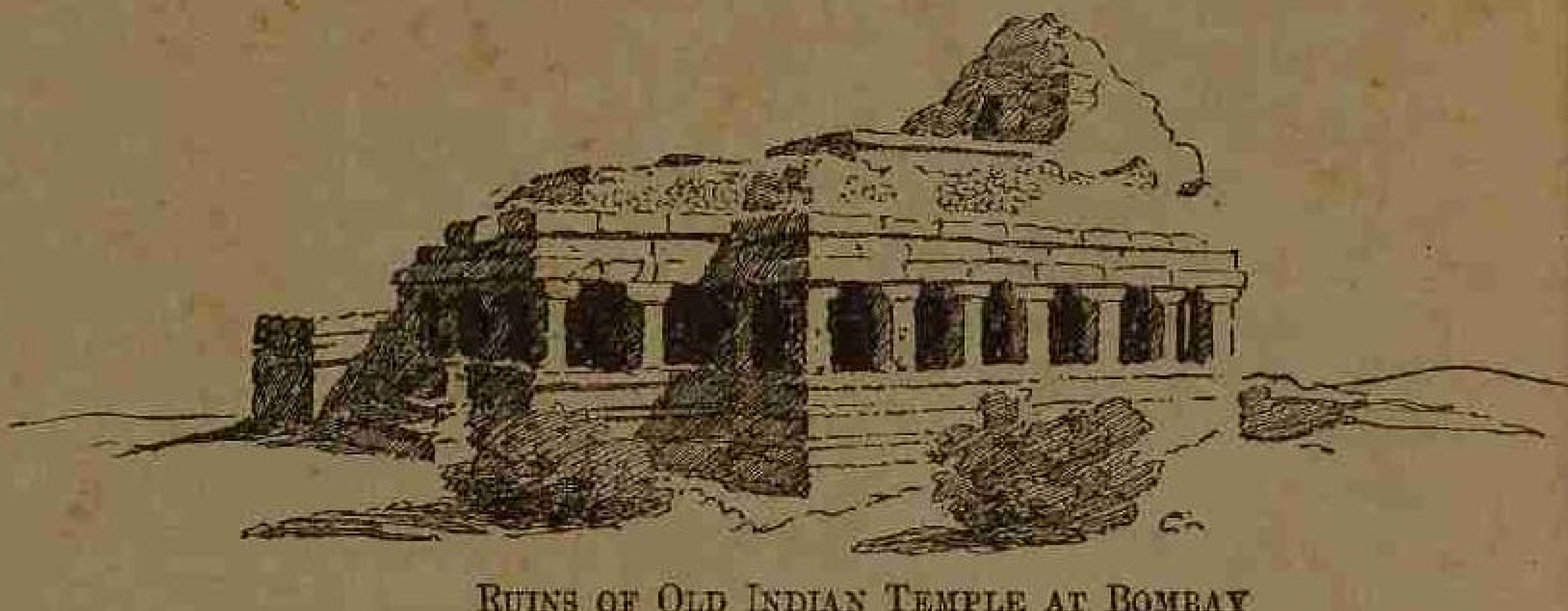
The Vedas cannot have been committed to the Indian writing at a very early period, since we know of none older than the inscriptions of Asoka, which date from the middle of the third century B.C. ; one of the writings which here appear, and which runs from left to right, is the Watteluta alphabet, derived from those Arabic alphabets to be seen in the inscriptions found in Harra or Safa in eastern Hauran and deciphered by Halévy in 1877. This character belongs to the Alexandrian period. In the northwest of India a second alphabet is to be found on the Asoka inscriptions and on coins. It runs from right to left and is considered to be the same which was brought here in the Persian epoch and was derived from the Aramaic used in the Persian empire ; however, it too may have been introduced later, for it strongly resembles the alphabet of the Blacas papyrus (assigned to the age of the Ptolemies, or, with more probability, to that of the later Persians), and other papyruses of the Alexandrian epoch. It is not conceivable that Asoka and those who issued the coins would have made use of these alphabets if an older and more perfect one had existed in India and been used for the Vedas ; but in order to commit the Vedas to writing and to fix their form in all the details of phonetics and accentuation, a character was required

whose perfection is only attained by the cultured Devanagari writing, appears to have been first used in Malwa, the kingdom of Vikramadit is still less conceivable that, for instance, the Pratisakhya sutras of th Vedas should have had before them a work in a more imperfect w since these compendiums of phonology descend to the most extreme ties and in doing so presuppose the precise text which we now posse which must consequently have received a fixed form at least at the e these grammatical works.

If we fix the conquest of the territory of the Ganges in the pe the beginning of the first millennium B.C., we do so on no historical ev but only on the grounds of the probability that that conquest extende hundreds of years and that in the first centuries before Christ it accomplished fact. The *Mahabharata*, that vast epic compared with Homer seems a mere pocket-book, only received its present form so turies after Christ, and the lists we have of the kings of those peop figure in the poem, especially those of the country of Magadha (Beh unreliable and vary in the different copies in which they are found

The spread of the Aryans along the coast of the Deccan and a Ceylon, of which the *Ramayana* gives a fabulous account, is also not logically definable, for this poem in twenty-four thousand distiches a very late product, and that extension lay far behind it, for in the geographers we already find Aryan names affixed to towns in southern

The first piece of information concerning Indian history whose certain is that of Darius' conquest of the territory of the Indus, formed a Persian satrapy. Since then the western countries of Indi been under foreign rulers, first under the Bactrian and Indo-Scythian later on under the Sassanids, as is shown both by Indian coins of con rary kings with a Sassanian stamp and legends in Pahlavi and S and by historical notices concerning the relations of the kings of to Peroz and Anoscharwan, so that the conquest of Mahmoud of Gha later rulers only renewed the ancient claims of Iran upon Indian posse



RUINS OF OLD INDIAN TEMPLE AT BOMBAY

Y OF INDIA

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EMPLE AT BOMBAY

VICEROYS OF INDIA.

From 1738 to 1916.

1738	Mr. Cruttenden	1828	Mr. Butterworth Bayley
1739	Mr. Bradyll	1828	Lord W. Cavendish Bentinck
1746	Mr. Forester	1836	Earl Auckland
1749	Mr. Alex. Dawson	1842	Earl of Ellenborough
1750	Mr. Brawell	1844	Viscount Hardinge
1752	Mr. William Fytche	1848	Marquis Dalhousie
1752	Mr. Roger Drake	1856	Lord Canning
1758	Col. Robert Clive	1862	Earl of Elgin
1760	Mr. J. Z. Holwell	1863	Sir Robert Napier
1760	Mr. Hy. Vansittart	1863	Sir Wm. Denison
1764	Mr. John Spencer	1864	Sir John Lawrence
1765	Lord Clive	1869	Earl of Mayo
1767	Mr. Harry Verelst	1872	Lord Northbrook
1769	Mr. John Cartier	1876	Lord Lytton
1772	Mr. W. Hastings	1880	Marquis of Ripon
1785	Sir Jn. Macpherson	1884	Earl of Dufferin
1786	Earl Cornwallis	1888	Lord Lansdowne
1798	Sir John Shore	1894	Lord Elgin
1798	Marquis Wellesley	1899	Lord Curzon
1805	Marquis Cornwallis (Died Oct., 1805)	1905	Lord Minto
1806	Sir George Barlow	1910	Baron Hardinge of Penshurst
1807	Earl of Minto	1916	Lord Chelmsford
1813	Mar. of Hastings		
1823	Earl Amherst		

Some Important dates in Indian History
(see also Interleaved pages, also page 4)

[Taken from R.C. Dutt's A brief History of Ancient and Modern India.]

B.C.

2000–1400 Aryan settlements in the Panjab
1400–1000 Aryan settlement in Northern India – the Kurus the Panchalas, the Kosals, the Videhas and the Kasis, as also the Matsyas, Sursenas, Magadhas and Saurashtra.

B.C.
1000–320 Hindu expansion over India and Ceylone.
Magadha Empire. Jarasandha followed by 28(?) kings. Sisunaga founded a new dynasty – fifth in descent from him was Bimbisara who reigned about the close of the 6th century B.C. It was during his reign that Gautama Budha preached his religion as also Darius, king of Persia occupied a satrapy in India, to the west of Indus. Bimbisara was followed by Ajatsatru who added to the extent of the kingdom by conquering Kosala etc. He built Pataliputra to keep in check the Vajjis a Turanian race which had poured down through the Himalayas. Four princes ruled after Ajatasatru with the last of whom Mahanandin ended the Sisunaga dynasty
360 about 360 B.C.
557 Gautama born
522 Gautama proclaimed his doctrine
477 Gautama died
320 Nanda and his 8 sons ruled in Magadha. During the reign of the last of them Alexander invaded India.

320 Chandragupta founded Maurya dynasty in Magadha
320 B.C. to 500 A.D. Ascendancy of Magadha Kingdom

317-312 Megasthenes was ambassador at Pataliputra at Chandragupta's court

295 (about) Chandragupta succeeded by his son who was followed by Ashoka

270 Asoka ascended the throne of Magadha and was followed by six kings within 40 years

183 Maurya dynasty ended.

183 to 26 Sunga and Kanva dynasties who were succeeded by the Andhras of the Deccan

26 B.C. to 433 A.D. Andhras of Magadha ruled the whole of Northern India practically. The power of this house reached its zenith under Satkarni I and his successors who ruled in the 1st century after Christ. Saurashtara was lost to them in the same century but regained under Gautamiputra II in the third century A.D.

Guptas of Kanauj now became supreme. Maharaj Gupta, Ghatotkacha followed by Chandragupta I, who assumed the title of Vikramaditya. His son and successor Samudragupta who ruled towards the close of the 4th century conquered Kanchi (Conjevaram) and Kerala (Travancore). Assam, Bengal, Nepal, Persia and Ceylone obeyed his orders and paid him tribute. His son Chandragupta II again assumed the title of Vikramaditya. His son and successor was Kumar

A.D. Gupta followed by his son Skandagupta another powerful King, who revived the memoirs of his great grand father by his conquests. He beat back the Huns

466 A.D. Toramana a Hun wrested Eastern Malwa soon after Skanda gupta's death.

515 A.D. Mihirkula, the son of Toramana began his career of conquest and destroyed the Guptas.

155 B.C. Indo-Greeks. Minander issued from Kabul to conquer Western India

140-130 B.C. Bactrian kingdom extinguished by fresh invaders

120 B.C. Indo-Parthians, then became powerful in Western India and their first King ruled Kabul & Punjab about 120 B.C. His successor, Gondophares is said above received St. Thomas.

45 A.D. Kushans became powerful under Kadphises I. His successor Kadphises II succeeded by Kanishka who greatly extended his kingdom and founded the Saka

78 A.D. era in 78 A.D. He ruled in Kashmir.

120 to 388 A.D. Shah kings of Gujrat — called also Kshatrapas, of whom Rudradaman was a power king.

5th Century A.D. Huns came last under Toramana.

Fa-Hian visited India in the beginning of the 5th century A.D.

528 A.D. These foreign invaders the Huns & the Shakas were checked by Vikramaditya the Great of Ujjaini, otherwise the Yasodharman of Malwa, who allied himself with Baladitya king of Magadha and defeated the Hun Mihirkula in 528 A.D. and consolidated the whole of Northern India under his powerful rule. He placed his courtier Matrigupta on the throne of Kashmir after the death of king Hiranya. Matrigupta became independent under Siladitya. The old Malava era commencing with B.C. 56 came to be known after this Vikramaditya.

Kalidasa, Bharvi and Varahmihir, lived in his time

477 A.D. Aryabhat born in Pataliputra

628 A.D. Brahmgupta wrote on astronomy

550 A.D. (about) Vikramaditya was succeeded by Siladitya

who was inclined to Budhism.

580 A.D. (about) Prabhakar Vardhana succeeded the above

605 A.D. (about) Rajya vardhana succeeded Prabhakara

610 A.D. Siladitya II succeeded Rajya vardhana — and in six years defeated all his enemies became king of all Northern India, with capital at Kanauj. He was also known as Sri Harsh, and was a liberal Buddhist

640 A.D. Houen Tsang met this king in 640. The king is also the reputed author of Ratnavali

Dandi, Bana bhat, and Bhartri Hari (author of بھرتری کا وید ...)

650 A.D. Sri Harsha died. Nothing is known of his successors till we come to Jasodharman who reigned 710–730 A.D. in whose time Bhawabhuti flourished. Lalitaditya, king of Kashmir defeated him and carried away Bhawabhuti. Shankra Charya & Kumaril bhata flourished about this time.

Dark Ages continue after this till we find the Rajputs established, the Chauhans in Ajmer, the Parmara in Malwa, the Chawra in Gujrat the Gehlot in Mewar and the Chandela in Bundelkhand.

Kashmir

کشمیر - کلہن پنڈت کی راج ترنگنی میں کنشک سے مسلمانوں کا وقت تک مسلسل حال دیا ہے + کنشک کے پیچھے تیس راجا ہوئے
جب ہری گپت کو چھٹی صدی کے وسط میں بکرم آدتیہ نے تخت پر بٹھایا + اسنے شلادتیہ کو شکست دیکر کشمیر میں خود
مختار حکومت اس سے شروع ہوئی + اسکے عرصہ بعد للت آدتیہ ہوا جو قنوج کے راجہ کو شکست دیکر بھوابھوتی کو لے آیا
اس راجہ نے بنگالہ اور کرناٹک تک فتح کئے اور شمال کو کاشغر تک فتح کئے تھے ... راستہ میں مرگیا +
ایک اور مشہور راجہ اونتی ورما تھا - نویں صدی میں اسنے اونتی پور بسایا ... کشمیر میں ... +

Gujrat

گجرات - سوراشٹر کا راج صرف سیج بھی ایک ہزار برس پہلے قائم ہوا + چندر گپت اور اشوک کا ماتحت ... تک
کے ماتحت تھا + اسکے بعد شاہ نام کا راجہ خود مختار رہے + عرصہ بعد ولبھی راجہ نے ... کی
نام کا تھا - انہوں نے ۴۸۰ء سے ۷۷۰ء تک راج کیا + جو ذات ... آیا یہ ولبھی کے راجہ
اور ... کے پاس ولبھی پور ... کا دارالحکومت تھا + اس کے پیچھے دکن سے چالوکیہ راجپوتوں ... یہ ملک
دبا لیا ... انہلواڑہ پٹن لے لیا + ۹۸۰ء ... اور راجپوتوں کی قوم ... دیا اور جب
محمود غزنوی آیا تو یہ راجہ تھے +

Deccan — **دکن**

سنہ عیسوی سے کئی صدی پہلے اندھروں کی حکومت تھی جو عیسے کے کچھ صدی بعد پیچھے تک رہی + جب چالوکیہ لوگوں نے
اُن کی جگہ لی اور پانچویں سے بارھویں صدی کے آخر تک راج کیا + انہیں کی ایک شاخ کونکن میں راج کرتی تھی جسکا
دارالخلافہ کلیان میں تھا + ان کا بانی جے سنگھ ۱۰۷۰ء میں تخت پر بیٹھا + اسکے پیچھے چھٹا جانشین بیلکشی ثانی
بہت نامدست راجہ تھا جسکو شہری ہرش نے فتح کیا + Ellora کا عمدہ مندر و مندر آٹھویں نویں صدی کے
ہیں + دسویں صدی کے شروع میں اس خاندان کی طاقت میں زوال آیا مگر اسی صدی کے اندر یہہ بحال ہو گئی +
اور ۱۱۸۹ء تک قائم رہی + جب دیوگڑھ کے یادو راجہ ہوئے جنکا آخری راجہ رام چندر کو علاؤالدین خلجی نے فتح کیا +
انہیں چالوکیہ کی ایک مشرقی شاخ راجمندری میں حکومت کرتی تھی کرشنا سے لیکر گنگا تک + اس
شاخ کا بانی وشنو وردھن ۶۰۵ء میں پہلا راجہ ہوا + اور یہہ خاندان قائم رہا جبتک کہ یہہ بارھویں صدی میں
یہہ ملک راجندر چولہ کے ماتحت نہ چلا گیا +

Southern India — **دکنی ہند**

دریائے کرشنا سے جنوب میں تین راج تھے مشرقی کنارہ میں چولہ جسکا دارالخلافہ کانچی (کانجی ورم)
تھا اور یہہ دریائے کاویری کے برابر برابر اور اسکے شمال کی طرف تھا + مغربی کنارہ پر چیرا لوگ تھے جو
ملیبار اور ٹراونکور میں راج کرتے تھے + پانڈیا لوگ تنیولی اور مدورا میں راج کرتے تھے +
یہہ پانڈیا راج ان تینوں میں سب سے پرانا تھا اور یہہ لوگ گجرات سے آکر یہاں آباد ہوئے تھے اور انہوں نے
ہی مدورا (متھرا) بسایا تھا + اور اپنے آپ کو پانڈو ونشی کہتے تھے + عیسے سے کچھ عرصہ پہلے
اور پیچھے انکا یورپ اور رومی اقوام سے تعلق تھا + پیچھے چولہ لوگ زبردست ہو گئے اور گیارھویں صدی عیسوی
میں راجندر چولہ دکنی ہند کا مالک تھا +

بعد ازاں ان تینوں کی جگہ کرناٹک کے بلال راجپوتوں کا راج ہوا جنکو ۱۳۱۰ء میں مسلمانوں نے نکالا
گیارھویں صدی کے آخر میں وارنگل میں Kakatia راج قائم ہوا جسکو مسلمانوں نے ۱۳۲۳ء میں تباہ
کیا + وجے نگر کی بادشاہت ۱۳۳۶ء میں قائم ہوئی اور اسکا آخری بادشاہ رام راجہ ۱۵۶۵ء میں
تلی کوٹ کی لڑائی میں اپنی حکومت کے دسویں سال مارا گیا + گو کرشنا ندی کے نیچے کا ملک چھوٹے
چھوٹے نائکوں جنکو نائک - پولیگار اور زمیندار کہتے تھے جاری رہی +

Orissa

اوڑیسہ — اشوک کی فتح کے بعد بہت عرصہ تک بدھوں کا راج رہا — جنکی نشانات کھنڈ گری اور اودے گری کی پہاڑوں میں ہیں
پانچویں صدی عیسوی میں ہندو راج ہوئے + ۴۷۴ء میں یجیاتی کیسری نے کیسری خاندان کی بنیاد رکھی — انکا دارالخلافہ
بھوبنیشور تھا + اور انہوں نے شیو کے مندر بنائے + انکا دوسرا دارالخلافہ جاج پور تھا اور نرپ کیسری نے ۹۵۰ء میں
کٹک بسایا + کیسری خاندان کے پیچھے ۱۱۳۲ء میں گنگا خاندان ہوا اور یہہ ۱۵۳۴ء تک راج رہا
یہہ وشنو تھے + اننگ بھیم نے جگن ناتھ کا مندر ۱۱۹۸ء میں بنایا + پرشوتم نے پندرھویں صدی کے آخر میں کانچی کو فتح کیا
اسکا جانشین پرتاب رودر ہوا جسکے عہد میں چیتنیہ دیو جگن ناتھ میں گیا +
گنگا خاندان کے پیچھے ایک اور خاندان کا راج رہا یہانتک کہ جب ۱۵۶۸ء میں مسلمانوں نے کالا پہاڑ کے
ماتحت اسکو فتح کیا +

Bengal

بنگالہ — قدیم زمانہ میں کلنگ دیس تھا جبکہ میگستھنیز آیا تھا + اشوک نے فتح کیا + ۶۴۰ء میں جب چینی سیاح ہیون تسانگ آیا تھا
پر مگدھ اور بنگ دونوں ساتھ ساتھ تھے + اسکے پانچ راج تھے ۱ - پنڈر یعنی شمالی بنگالہ + ۲ - سمتٹ
یعنی مشرقی بنگالہ + ۳ - کام روپ یا آسام + ۴ - تامرلپتی یا تملوک + ۵ - کرن سورن یعنی جنوبی بنگال +
نویں صدی میں پال خاندان کا راجپوت راجا تھا + گوپال ۸۵۰ء میں گدی پر بیٹھا اور مگدھ و بنگال کا راجہ تھا +
اسکے پیچھے دھرم پال اور اسکے پیچھے دیو پال ۹۰۰ء میں گدی پر بیٹھا اور تمام شمالی ہند کو فتح کیا + دو اور راجہ ہوئے
پیچھے راجیپال ہوا جو تمام شمالی ہند کا مالک تھا اور قنوج بھی اسکے تابع تھا جسکو محمود غزنوی نے جا گھیرا تھا + اسکے پیچھے مہی پال
نے ۱۰۳۰ء میں Bena میں دارالخلافہ بنایا اور ۵۲ سال حکومت کی اور اوڈیسہ بھی فتح کیا +
انکے پیچھے مشرقی بنگال کا سین راجہ تمام بنگال کا مالک ہوئے + بلال سین آدی سور یا دیر سین دسویں صدی میں ہوا
اور یہی قنوج سے پانچ برہمن اور کایستھ بنگال میں لایا + بلال سین نے گیارھویں صدی میں کلین لوگوں کا … باندھا
زمانہ لچھمن سین ۔ مادھو ۔ کیشو ہوئے آخر لکشمنیا ۱۱۱۹ء میں گدی پر بیٹھا اور ۸۰ سال سے اوپر حکومت کی
جب ۱۲۰۳ خلجی نے بنگالہ فتح کیا +
دسویں ۔ گیارھویں اور بارھویں صدی میں ماگھ (مصنف سیسوپال بدھ) راجہ بھوج مالوہ کے وقت +
ہرشن (مصنف نیشادھ) + جیدیو (مصنف گیت گووند) لکشمن کے دربار میں (بارھویں صدی) وغیرہ ہوئے +

P.T.O.

Mohammadan Period

A.D.

622 Mohammad escaped from Mecca to Medina. Hejiri dates from this

711 Md Kasim conquered Sindh Multan etc.

961 Alaptagin, a Turki slave founded a kingdom at غزنی

977 Sabaktagin succeeded him

997 do. died

1001 Mohmud beat Jaipal near Peshawar

1004 " defeated the [والی] Raja of Bhatia near Multan.

1005 " defeated Mohammadan governor of Multan ([illegible])

1008 " punished Anangpal of Lahore for helping [illegible]

plundered Kot Kangra. Hindu women and ornaments

1017 " conquered Kanauj under Rajyapal & [illegible]

took Kalinjar and appointed Mohamdan governor at Lahore

1018 " plundered Somnath.

1030 " died.

1152 Ghoris destroyed the Ghaznavites

1157 Ghiasuddin succeeded to the throne

1184 Shahabuddin took Lahore and sent the last غزنوی king a prisoner & his brother [illegible]

1191? Shahabuddin defeated by Rai Pithora

1193 Hindus defeated by Shahabuddin at Tiraori — Delhi taken, as well as Ajmer.

1194 Kanauj and Benares taken by Mohamdans. Shahab's lieutenants Kutbdin & Mohamad Bakhtiar took Gujrat, Oudh, Behar, and Bengal

1206 Shahabuddin assassinated by Gakkhars

Pathan Kings (1206-to 1525)

1206-1210 Kutbdin king of Delhi — able, vigorous, just ruler. built [illegible]

1210 Aram his son, became king

1211-1236 Altamash his slave & son in law after Aram

Chengiz's hordes passed by India — conquered Sindh from
Behar from غیاث الدین خلجی as also Bengal and Malwa, where [margin: غیر الدین]
broke the image of Vikramaditya and demolished temples.
[illegible]
1239 Rezia ~~a~~ sovereign is killed [illegible] +
معز الدین بہرام ولد التمش — علاء الدین مسعود ولد رکن الدین — ناصر الدین محمود ولد التمش باری باری بادشاہ ہوئے +
1246 to 1266 Nasiruddin king but Balban the real governor [illegible]
[illegible]
[illegible]
طبقات ناصری کتاب بنی جس میں فارسی اور ہندی کی تاریخ ہے +
1266 to 1286 Balban king — Inyatulkhan of Bengala was subdued
and country taken upto Sonargáon [illegible]
زاں بعد کیقباد [illegible] حکومت کی [illegible] +

1288 Jelaluddin Khilji quelled Rajputs [illegible] + علاء الدین [illegible]
[illegible] +
1295 Alauddin became king [illegible] ۱۳۰۳ [illegible]
[illegible] +
1297 took Gujrat and appointed Mohamdan governor at احمد آباد
1300 took Rinthambor
1303 took Chitor and placed it in charge of Malldeva
1310 Karnatak taken upto Rameshawaram and a مسجد built there
Warangal taken — took Devgarh but reinstated Ramdev
took Devgarh a second time & killed ~~Harpal~~ [above: Mubarak] deo the
then king —
[illegible]
[illegible]
[illegible]
1316 Alauddin died perhaps poisoned by Kafur
[illegible] +
[illegible] غیاث الدین تغلق بادشاہ ہوا +

1321 Ghiasuddin Tughlaq became king [illegible]
1323 Warangal subverted [illegible]
نظام الدین اولیا [illegible] ہنوز دلی دور است

1325 Mohammad Tughlaq king مغرور تھا بادشاہ نے روپیہ وغیرہ واپس کر دئے
دیوگیری کو دارالخلافہ بنانا چاہا دو دفعہ + [illegible] زوال شروع ہوا - [illegible]
بادشاہت ۱۳۴۷ء میں قائم ہوئی + بہمنی سلطنت ۱۳۴۷ء میں قائم ہوئی +

1351 Mohammad died and Firoz became king

1388 Firoz died فیروز تغلق [illegible] اور [illegible] + بنگالہ خود مختار ہو گیا

1394 غیاث الدین، ابوبکر، نصیر الدین اور ہمایوں باری باری بادشاہ ہوئے اور ۱۳۹۴ء میں محمود تغلق بادشاہ ہوا + مالوہ
گجرات اور جونپور [illegible] خود مختار ہو گئے + جونپور کی ریاست [illegible]

1398 Timur invaded India

1412 Mohammad died + [illegible] بادشاہ (یہ [illegible]) [illegible]

1414-1450 [illegible] سید خضر [illegible] بادشاہ ہوا + [illegible]
[illegible] بہلول لودی بادشاہ ہوا [illegible]
[illegible] بادشاہت [illegible]

1488 Behlul Lodi died and Sikandra became king
He was a bigot like Aurangzeb

1526 Babar took Delhi at Panipat Battle

Moghal Kings

1482 Babar born

1494 Babar became king

1504 Babar took Kabul

1524 Babar sacked Saidpur

1526 Babar defeated Ibrahim at Panipat

1527 Babar defeated Rana Sanga on [illegible] of Chetor

1530 Babar died and Humayoon became king.

1540 Humayoon turned out by Sherkhan [illegible] پنجاب میں گیا - [illegible]

1542, Oct 14th Akbar born

1545 Sher Shah died of burns at Kalinjar

1545-53 Salimshah king

1553-55 - Ibrahim in Delhi + Agra, Sikandar Sur in the Punjab and
Md Shah Adil whose prime minister Hemu

1555 Humayon retook India + [illegible] پنجاب [illegible]

1556 Humayoon died

1556-1605 Akbar king - Corresponding to Queen Elizabeth

اسنے بہت سے صوبے باری باری سے لیئے تمام شمالی ہند - بنگال - کشمیر - گجرات - مالوہ - راجپوتانہ - سندھ

خاندیس - برار - احمد نگر - اڑیسہ وغیرہ اور دکن میں وہ بڑی بادشاہت تھی ۱۰۴۰ +

[illegible] +

1604 Danyal married to Bijapur princess - Ferishta accompanied by

1605 Akbar died

1605-1626 Jehangir ruled

1615 Sir Thomas Roe came as ambassador to Jehangir [illegible]

1627-1657 Shah Jehan ruled

1657-1707 Aurangzeb king

1606 Guru Arjan put to death

1712 Bahadurshah died

1713 Jehandarshah died

1719 Mohammadshah put on throne

1737 Bajirao appeared before Delhi

1739 Nadir invaded India

1748 Md Shah died and Ahmadshah became king

1754 Alamgir II king

1761 Sadashivrao took Delhi and proposed to proclaim Viswasrao Emperor of Delhi but the proposal was postponed till the Durranis were driven out [illegible]

1759 Alamgir II murdered and Shah Alam was an exile in Bengal and was never virtually the emperor. The history of the Moghal Empire terminates therefore at this date. [illegible] +

1627 - May, Sivaji born

1646 Surprised the hill fort of Torna in Bijapur

1647 took possession of Singhgarh and Purandar

1649-1659 Continued his career of conquest in Bijapur territory at the instigation and connivance of Shah Jehan

1659 Killed Afzal Khan

1662 Concluded peace with king of Bijapur

1663 Plundered Moghal country upto Deogarh or Aurangabad and surprised and defeated Shaista Khan by a clever stratagem, in his own bavdi at Puna

1664 Plundered Surat and coined money in his own name, as Shahji his father died

1665 Subdued by Jai Singh & proceeded to Delhi

1666 Contrived to escape to his country - Raja Ram Singh suspended for this -

اسی سال گورو تیغ بہادر بنگال گئے +

1667 Recovered considerable part of his territory and many of the forts with the help of Bijapur army, and was recognized as Raja by the Delhi Emperor.

1670 Plundered Surat and Khandesh and levied Chauth.

1672 Defeated the largest army of the Moghal emperor sent against him and in open field.

1673 Conquered the whole Southern Konkon from Bijapur

1674 Formally installed as an independent king was weighed against gold and gave large sums in charity -

[illegible] +

1675 His troops made an incursion into Khandesh, Berar and Gujrat.

اسی سال میں گورو تیغ بہادر قتل ہوئے +

اسکے پیچھے سیواجی برابر فتوحات کرتا رہا +

1680 April 5th. Sivaji died.

1681 Peace signed with Rajputs after several years' fighting of the ji...

1686 Sambhaji killed

1700 Rajaram died

Disappointed in his endeavour to conquer the south enfeebled in health distrustful of his sons and of all the world, Aurangzeb passed some of the most unhappy days of his life immediately before death. "I have committed numerous crimes" said he "and I know not with what punishments I may be seized." هر چه بادا باد کشتی در آب انداختیم

مرہٹوں کی طاقت دکن میں بیجاپور اور گولکنڈہ کو تباہ کر کے بڑھ گئی — راجپوت اور دیگر ہندو جو ایک صدی سے تخت کے خیر خواہ تھے دشمن بنا لئے + امرا و وزرا کو حد سے زیادہ شکی ہو کر ناراض کر لیا +

1707 Aurangzeb died at Ahmednagar

1497 Vasco-de-Gama landed at Calicut on Malabar coast and the Portuguese rose as a naval power in the 16th century.

1514 By this time Alfonso-de-Albuquerque had established the supremacy of the Portuguese through all the Indian seas and conquered Goa and made it the capital of the Portuguese possessions in the East. From the Cape of Good Hope to the frontier of China an extent of 12000 miles all the principal trade marts were in the possession of the Portuguese [illegible]

[illegible] +

But as the Dutch rose, the Portuguese fell.

1602 Dutch East [illegible] India Company formed

1619 Dutch founded Batavia in Java

1623 Dutch compelled the English to retire from the Eastern Archipelago

17th century Though the Dutch were supreme in the Archipelago and they gradually wrested from the Portuguese many of their possessions, both in the Archipelago and in India

18th Century In the following century as the British power rose in India Dutch influence and trade declined and in 1824 the British bought from the Dutch their last possession in India i.e. Chinsura [illegible]

<u>Danes</u> made also an effort [illegible]

The French and the English contended for supremacy in India in the 18th century.

1604 French East India Company formed [illegible] +

1600 English East India Coy formed 125 shareholders £ 70000 Capital

1623 English turned their attention to India

1639 Bought land and founded Fort St. George

1661 Bombay ceded by Portugal as part of dowery & sold to the Coy for £ 10 by Charles II

1687 ~~Factory~~ removed from Surat to Bombay [illegible]

But had no territorial possessions till the close of the century. [illegible]

1686 All English Factories in Bengal confiscated
1700 Site of modern Calcutta purchased [illegible]
1744 War broke out between the French and the English in Europe
Madras was lost to the English and they were sent as prisoners to Pondicherry. The Nawab (Karnatic) was annoyed at these proceedings of the French and sent an army of 10000 men to capture Madras. To his surprise, the great army was defeated by a French force of a few hundred men. It was a surprise to all and for the first time proved how the humble tradesmen from Europe were immensely superior in disciplined valour to the vast armies led by the Indian Chiefs. The two important discoveries remarks Mr. Mill for conquering India viz the weakness of Indian armies against European discipline and the facility of imparting that discipline to Indian Sepoys in European Service were both made by the French.
1748 The English under Major Lawrence led a combined attack by land and sea on Pondicherry but were compelled to retire. The treaty at Aix-la-Chapelle was concluded in the same year and Madras restored to the English.
1748 Dupleix now indulged in ambitious schemes to establish French supremacy in India. Asaf Jah the Nizam died in 1748 and there was a dispute for the throne and the French sided with one party. Similarly there was a dispute for the throne of Karnatic and Dupleix favoured one of the claimants. His attempts were crowned with success in both the Kingdoms.

For a time the English were bewildered at the ambition of Dupleix and the success of his schemes. But the daring genius of Clive retrieved their

fortunes in the Carnatic

[illegible] Mir Kasim ceded the districts of Burdwan, Mednapur and Chittagong to the English Coy in 1761 for their services.

1757 The Coy received the Zemindari rights over the district of 24-pergunnahs from Mir Jafar in 1757.

[illegible] عالم کو میر قاسم نے بنگالہ میں تخت نشین بنایا اور اسنے قاسم کو [illegible]

1803 + [illegible] لارڈ لیک نے ۱۸۰۳ میں دہلی میں داخل ہوئے اور آگرہ اور دوآبہ بھی لے لیا - تب سے انگریز [illegible]

— Some notes from Gurbilas 6th Guru —

1651 Sam. 21st Asuj conception of Hargobind's mother

1652 S. 21st Asarh birth of Hargobind [illegible]

1631 S. Bhadon — Guru Amardas died & Ramdas became Guru
1638 S. Guru Ramdas died
1609 S. 4th — Guru Angad died

1662 S. Guru Arjundev came back to Amritsar

1607 S. Guru Arjun born

1605 S. Brittia born

1663 S. Brittia died, also Guru Arjun

1669 S. Kidnapped Kaulan 1612 A.D.

1670 S. Second marriage of Guru with Marwahi

1670 S. Baba Gurditta born

1672 S. Third marriage of Guru with Marwahi (11 years old)

1673 S. Viro born

1674 Atalrai born

1675 S. Surajmal born

1676 S. Anirai born

1677 S. Gurditta engaged, as also Viro

1678 S. Baisakh Gurditta married [illegible]

1746 — Bhangani battle

1679 S. Tegh Bahadur born

1679 S. Viro married and first battle with Turks at Amritsar — about Hawk

1680 S. Second battle with Turks at Sri Hargobindpur — about finding it on [illegible]

1683 S. A son Dhirmal born to Gurditta

1685 S. Atalrai died

1686 S. Surajmal engaged girl 12 years old & married
Bhai Gurdas' test
Second son Harirai born to Gurditta

1688 S. Gurditta died

1688 S. Third battle with Turks (two horses)

1689 S. Tegh Bahadur married

1691 S. Fourth battle with Turks. Painde Khan the cause
1692 S. Baba Gurditta dies
1693 S. Marwahi dies
Harirai betrothed }
1694 S. Harirai married }
1695 S. Guru Hargobind dies ?
1775 - This book completed
1891 - Mela at Jhabal mentioned which started in 1891

[illegible] ਨਾਦਰ ਪੁਰਬ ਅਭੀਰ ਗੁਰ ਸਤਿਗੁਰ ਦਰਸ ਭਇਆ।" ਅਰਥਾਤ ਗੁਰੂ [illegible] ਗੁਰੂ
ਅਰਜਨ ਨੂੰ ਗੁਰੂ [illegible] ਅਬਕੇ ਓਦੋਂ ਜਿਤੇ ਜਨ ਜਦਕਿ ਗੁਰੂ ਅਰਜਨ [illegible] ਅਭੀਰ ਪੁਰਬ ਪਰ
ਗਏ ਸਨ। ਓਹ ਸਨ ਸਾਂਤ ੧੬੬੨ ਵਿਚ ਹੋਈ। ਇਸ ਤੋਂ ਮਗਰੋਂ [illegible] ਗੁਰੂ ਹਰਗੋਬਿੰਦ ਜੀ [illegible]
ਗਿਆ ਸੀ। ਇਸ ਤੋਂ ੧੧੮ ਦਿਨ ਪਿੱਛੋਂ ਜੇ [illegible] (See ਗੁਰਪੁਰਬ ਨਿਰਣਯ page 92)॥

1620 S, Vaisakh - Guru Arjan born
1638 S, 2nd Assu - Guru Arjan became Guru
1663 S, 2nd Asarh - Guru Arjan died
1652 S, 21st Asarh - Guru Hargobind born
1663 S, 29th Jyeshtha - Guru Hargobind installed
1691 S. Chet Shudi 9, (7th Shawal 1043 A.H. according to Badshahnama) Shahjahan came to Lahore for the first time. This year therefore is the year of fourth war at also Kiro's marriage
the next day to Vaisakhi
1701 S., Chet 7th Guru Hargobind died (3rd Muharram 1054 A.H.). Harirai became Guru on 12th Chet
1702 S., = 2nd Safar 1055 A.H. ends the Faujdarship of Najabat Khan son of شاہرخ in the hilly tract, when he advanced in the hills of Kahloor, Guru Harirai had been on the Gaddi about a year & he retreated to Sirmoor.
1693 S., 2nd Phagan - date of birth of Guru Har Rai fixed by S. Karam Singh on consideration that he was born at Kiratpur a little over ~~about~~ 2 years after the first battle of Guru Hargobind & was about 7 years old when he became Guru.
1718 S. Kartik 7th Guru Harirai died - Harikrishan became Guru next day on 8th Kartik
1713 S. Sawan 5th Harikrishan born
1721 S. Vaisakh 3rd Guru Hari Krishna died - Tegh Bahadur became Guru 24th Chet
1678 S, Vaisakh 5th Guru Tegh Bahadur born
1732 S, Maghar 12th Guru Tegh Bahadur died
1723 S. Poh Shudi 7th, Guru Gobind Singh born

The above dates have been accepted as correct by S. Karam Singh in his ਗੁਰਪੁਰਬ ਨਿਰਣਯ॥

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1716 S. — Date of Granth Sahib stated to have been with Ramrai at Aurangzeb's court now present in Dehra Ramrai — who went to Delhi either as hostage or claimant for gaddi. In either case must have been of major age [illegible]

1744 S. — Ramrai died — had married three wives & was engaged to a fourth girl

1641 A.D. Jagat Singh rebelled in Nurpur — Shahzada Murad Baksh sent to subdue
Several times rebelled before

Jehangir came to Panjab in A.H. 1014–15; In 1028 A.H. (Shahjehan met him at [illegible]) 1031 A.H. Khusro died; 1032 A.H. Shahjehan was in Rajputana; 1033, 1034 & 1037 when he died near Lahore on return from Kashmir. Shahjehan was thirty seven years of age at the time

Shahjehan went to the Panjab in 1043 (LH), 1048 (LH), 1049 (LH), 1050 (Kashmir, LH), 1051 (Kashmir) Kabul & in 1067 came from Kabul to Lahore

1713 / 1693 — Guru Har Rai [illegible] Guru Har Krishan [illegible]

1711 / 1693 — [illegible] Har Rai [illegible] Ramrai [illegible]

I

[illegible] 1411 [illegible] 1414 [illegible]

all absurd + [illegible]

[illegible] 1410 [illegible] + 1713 [illegible] 1656 + 57 [illegible]

Still more absurd + [illegible]

II

1692 / 1678 [illegible] 1493 [illegible]

[illegible] 1490 [illegible]

Quite reasonable [illegible] 1412 [illegible]

[illegible] 1491 [illegible]

[illegible]

[illegible] 1491 [illegible]

[illegible] 1418 [illegible]

[illegible] 1495 [illegible]

[illegible]

+ [illegible]

[illegible] 1412 [illegible]

Vide Gurbilas — Ramrai sent as hostage to Delhi about 1717 Samvat [illegible]

1716

ਗੁਰਬਿਲਾਸ ਛਟੀ ਪਾਤਸਾਹੀ

~~ਇਸਦਾ ਰਚਨਾ ਸਾਲ ਸੰਮਤ ੧੭੭੫ ਹੈ। ਪੰਜਾਬ [illegible] ਦੀ ਬਦਿਤਾ ਸਿੱਖ ੨੧ ਦਸਾਖ ਨੂੰ ਮੁਕੀ। ਭਗਤ ਸਿੰਘ ਨੇ ਜੋ ਕੁਝ ਭਾਈ ਮਨੀ ਸਿੰਘ ਤੋਂ ਸੁਣਿਆ ਸੀ ਓਹ ਲਿਖਿਆ। ਅਸਲ ਵਿਚ ਸਿੱਖ ਦੀ ਹੈ। II ਵਖਿਆਨ ਵਿਚ ੨੮ ਜੇਠ ਦੇ ਸੋਨੇ ਦਾ ਜ਼ਿਕਰ ਹੈ ਜੋ ਸੋਧੀ ਦੀਨੇ ਦੇ [illegible] ਸਾਲ ਹੈ। ਪਰੰਤੂ ਉਥੇ ਬਿਨਾ ਗੁੰਗਾ ਜੀ [illegible] ਜੇਠ ਦੀ ਪੇਸ਼ੀਨਗੋਈ ਕੀਤੀ ਹੈ। ਇਸ ਵਾਸਤੇ ੧੮੬੧ ਸਾਲ ਦੇ ਨਾਲ ਦੇ [illegible]। IV (੨) ਨੁਕਤੇ ਦੀ ਸਮਾਪਤਿ ਕੀਤਾ ਇਹਨਾਂ ਜੋ ਸਮਾਸ ਵਿਚ ਗੁਰੂ ਸਾਹਿਬ ਤੋਂ ਪੇਸ਼ੀਨਾਂ ਕਰੀਆਂ ਗਏ। [illegible] ਪਰਦੇ ਤਰਨਤਾਰਨ [illegible]॥ ਇਸਦਾ ਜ਼ਿਕਰ ਦਸਦਾ ਹੈ ਕਿ [illegible] ਕਰ ਗਈ। (੩) III [illegible] ਵਿਚ [illegible] ਦੀ ਪੇਸ਼ੀਨਗੋਈ ਹੈ ਜੋ ਸਿੱਖ ਤੋੜਦੀ॥~~ (4) I follows the style of [illegible] written in the same way – author well versed in Khatri rites (cf Sarin Panchayat) apparently the author or authors of both ~~books the same~~. (5) I Imitates Guru Gobind's language & metres in Dasam Granth – which compiled in Nawab Kapur Singh's time (6) mentions Kings revived by drinking – no specific mention of Sher Singh – but reference evidently towards him – (7) Bhai Kahn Singh's idea that book written by [illegible]

1691 / 57 / 1634 AD

1677 / 57 / 1620

Provisional Division of Guru Hargobind's life

I- Imprisonment soon after installation. II- Let off in S. 1677 – married & got children
III- First battle with Shahjehan 1691 – shifted to Kartarpur in 1692 ‖ IV- Residence in Kiratpur till 1701

See a fairly clear account given by Mohsin – In any case that shall have to be the basis of any history of Guru Hargobind supplemented by facts that can be culled from Bhai Gurdas's Vars & Shlokas (at least about the various claimants about Guru Gaddi like Meharban etc). According to this Acct G. Hargobind was for sometimes with Jehangir & then sent for 12 years to Gwaliar, which will take us to S. 1676 about. Sh. Ahmad Sarhindi was released when Jehangir was in Kashmir for the first time in 1030 A.H. = 1677 Bikrami. It is also known Guru Hargobind accompanied Jehangir to Kashmir & on his way back passed Hafizabad & married at Mandiali. We can consider this as the year of his release also ~~He~~ Possibly he was married already to Damodri & Nanaki at an early age. At any rate the births of all children have to be placed after this year 1677. Viro was married in 1691 say at the age of 12 (though Gurbilas shows her married at age of 1697). Her birth therefore ~~born~~ in year 1681. Gurditta was therefore born soon after release say 1678, Births of Atalrai, Surajmal, Anirai & Tegh Bahadur therefore followed about the years 1682, 1683, 1686 & 1686. We can change them slightly to suit other data. Hari rai therefore born at 15 years' age of Gurditta & elder Dhirmal at 13 say. One mystery is whether Ram rai was Harirai's son or brother. He went to Aurangzeb as a claimant for the gaddi in Hari rai's life time. The grant he is supposed to have taken with him is dated S. 1716. He returned from Delhi soon, established his gaddi & built temple at Mianni in imitation of Darbar Sahib, did not succeed & went to Dehra Dun, married four wives & died in 17?? How could all this happen when he was brother & elder brother

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ਦਸਮੇਸ ਹਿਰਦਾ

[ਨੋਟ–ਲੇਖਕ, ਜੀ ਨੇ ਇਹ ਲੇਖ ਆਪਣੀ ਇਤਿਹਾਸਕ ਖੋਜਦਾਪਬਲਕ ਦੇ ਪੇਸ਼ ਕੀਤਾ ਹੈ,ਇਸ ਵਿਚ ਦੇ ਸਾਰੇ ਵਾਕਜਾਤ ਅਰ ਖਿਆਲਾਤ ਦੇ ਓਹ ਆਪ ਜ਼ਿੰਮੇਵਾਰ ਹਨਜੋ ਸਜਨ ਕਿਸੇ ਵਾਕਿਆ ਯਾ ਖਿਆਲਨਾਲ ਆਪਤੋਂ ਵਿਲੱਖਣ ਰਾਇ ਰੱਖਦੇ ਹੋਣ, ਆਪ ਨਾਲ ਲਿਖਤ ਪੜ੍ਹਤ ਦੁਆਰਾ ਉਸਤੇ ਵੀਚਾਰ ਕਰ ਸਕਦੇ ਹਨਹੋ ਸਕਦਾਹੈ ਕਿ ਕਈਸਜਨਾਂਪਾਸ ਹੋਰ ਇਤਿਹਾਸਕ ਮਸਾਲੇ ਹੋਣ ਜਿਨ੍ਹਾਂਦੀ ਰੌਸ਼ਨੀ ਵਿਚ ਇਸ ਲੇਖ ਦੇ ਕਈ ਵਾਕਿਆਤ ਤੇ ਲੇਖਕ ਜੀ ਦੇ ਕਈ ਖਿਆਲਾਤ ਪਰ ਵਧੀਕ ਚਾਨਣਾ ਪੈਸਕੇ। ਐਡੀਟਰ]*

ਸ੍ਰੀ ਦਸਮੇਸ ਨੇ "ਸੰਤ ਉਬਾਰਨ ਦੁਸਟ ਸਭਨ ਕੋ ਮੂਲ ਉਖਾੜਨ" ਲਈ ਖਾਲਸਾ ਸਾਜਿਆ। ਇਸਦਾ ਪ੍ਰਤੱਖ ਫਲ ਅਜਿਹਾ ਲੋਕਾਂ ਦੀਆਂ ਅੱਖਾਂ ਸਾਹਮਣੇ ਰਹਨ ਵਾਲਾ ਸੀ ਕਿ ਮਹਾਰਾਜ ਦੇ ਜੀਵਨ ਦਾ ਇਹੋ ਇਕ ਮਿਸ਼ਨ ਆਮ ਲੋਕੀ ਸਮਝਦੇ ਹਨ ਅਰ ਓਹਨਾਂ ਦੇ ਜੀਵਨ ਦੇ ਹੋਰ ਪਾਸਿਆਂ ਨੂੰ ਭੁਲ ਭੀ ਜਾਂਦੇ ਹਨ। ਕੁਰਖੇਤ੍ਰ ਦੇ ਮੇਲੇ ਪਰ ਗਏ ਹੋਏ ਸਨ ਕਿ ਜੋਗੀਆਂ ਦਾ ਵੱਡਾ ਮਦਨ ਨਾਥ ਮਿਲਨ ਆਇਆ, ਮਹਾਰਾਜ ਨੂੰ ਵੇਖਕੇ ਆਖਨ ਲੱਗਾ ਕਿ ਬਾਹਰੋਂ ਸ਼ੇਰ ਦੀ ਸੂਰਤ ਹੋ ਅਰ ਅੰਦਰੋਂ ਸੰਤ। ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਉੱਤਰ ਦਿਤਾ ਕਿ ਤੁਰਕਾਂ ਨੇ ਦੇਸ ਪਰ ਬਹੁਤ ਅਨਯਾਂ ਅਰ ਅੱਤਯਾਚਾਰ ਕਰ ਰੱਖਿਆ,ਸੋ ਓਹਨਾਂ ਦੇ ਡਰਾਨ ਨੂੰ ਸ਼ੇਰ ਦੀ ਸੂਰਤ ਬਨਾਈ ਹੈ। ਗੁਰੂ ਮਹਾਰਾਜ ਦੇ ਇਸੇ ਸ਼ੇਰ ਵਾਲੇ ਮਨਤਵ ਪਰ ਅਸੀ ਅਜ ਕੁਝ ਕਹਿੰਦੇ ਹਾਂ। ਇਸ ਵਿਚ ਸਦੇਹ ਨਹੀਂ ਕਿ ਇਸੇ ਇਕ ਮਨੋ-ਰਥ ਦੀ ਸਿੱਧੀ ਲਈ ਮਹਾਰਾਜ ਦੇ ਜੀਵਨ ਦਾ ਭਾਗ ਹਿੱਸਾ ਵਤੀਤ ਹੋਇਆ, ਜਨਮ ਤੋਂ ਲੈਕੇ ਜੋਤੀ ਜੋਤ ਸਮਾਨ ਦੇ ਦਿਨ ਤਕ ਇਹ ਇਕ ਭਾਰਾ ਕਾਰਜ ਓਹਨਾਂ ਲਈ ਬਨਿਆਂ ਰਿਹਾ।

ਅਜਾਨ ਪੁਨੇਂ ਦੀਆਂ ਖੇਡਾਂ ਨੂੰ ਜਾਨ ਦਿਓ, ਹੁਨ ਨੌਂ ਕੁ ਵਰ੍ਹੇ ਦੀ ਅਵਸਥਾ ਵਿਚ ਹਨ, ਗੁਰ ਪਿਤਾ ਦਾ ਦਰਬਾਰ ਲੱਗਾ ਹੈ, ਸੰਗਤਾਂ ਦੂਰੋਂ ਦੂਰੋਂ ਕਸ਼ਮੀਰ ਤਕ ਤੋਂ ਆਈਆਂ ਬੈਠੀਆਂ ਹਨ ਅਰ ਰਾਜਸੀ ਅੱਤਯਾਚਾਰ ਤੋਂ ਦੁਖੀ ਆਪਣੇ ਆਤ ਦੁਖਾ ਦਾ ਰੋਣਾ ਰੋ ਰਹੀਆਂ ਹਨ ਅਰ ਪ੍ਰੇਰਨਾਂ ਕਰ ਰਹੀਆਂ ਹਨ ਕਿ ਤਿਲਕ ਜੰਞੂ ਦੀ ਲਾਜ ਰੱਖੋ। ਇਸ ਵੇਲੇ ਹਿੰਦੂਆਂ ਦੇ ਭਾਇ ਦੀ ਦੁਖਾਂ ਦੀ ਡਾਢੀ ਕਾਲੀ ਘਟਾ ਉੱਠੀ ਹਈ ਸੀ ਅਰ ਨਿਤ ਨਵੇਂ ਜਾਰੀ ਹੋਏ ਸ਼ਰਹ ਦੇ ਹੁਕਮਾਂ ਨੇ ਓਹਨਾਂ ਵਿਚ ਕੁਲਾਹਲ ਮਚਾ ਰੱਖੀ ਸੀ, ਅਮੀਰ ਗ੍ਰੀਬ ਬੱਚਾ ਬੁੱਢਾ ਸਭ ਰਾਤ ਦਿਨ ਇਨ੍ਹਾਂ ਨਵੇਂ ਹੁਕਮਾਂ ਦੀ ਚਰਚਾ ਕਰਦੇ, ਪਰ ਬੇਬਸੀ ਕਰਕੇ ਹੂੰ ਨਹੀ ਕਰ ਸਕਦੇ ਸਨ। ਖਫੀ ਖਾਂ ਕਹਿੰਦਾ ਹੈ ਕਿ ਸਕੰਦਰ ਲੋਦੀ (ਜਿਸਦੇ ਸਮੇਂ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਹੋਏ) ਦੇ ਪਿੱਛੋਂ ਦੀਨਦਾਰ ਪਾਤਸ਼ਾਹ ਇਕ ਔਰੰਗਜ਼ੇਬ ਹੀ ਹੋਇਆ ਹੈ। ਇਸ ਬਾਤਸ਼ਾਹ ਨੂੰ ਤਖਤ ਪਰ ਬੈਠੇ ਦਸ ਵਰ੍ਹੇ ਬੀਤੇ, ਭਰਾ ਤਾਂ ਅੱਗੇ ਹੀ ਮਾਰ ਮੁਕਾਏ ਸਨ, ਪਿਓ ਵੀ ਅੱਠ ਵਰ੍ਹੇ ਕੈਦ ਭੋਗ ਮਰ ਚੁਕਾ ਹੈ, ਬੀਜਾਪੁਰ ਦੀ ਬਾਤਸ਼ਾਹੀ ਤਬਾਹ ਕੀਤੀ ਜਾ ਚੁਕੀ ਹੈ, ਹੁਨ ਕਿਸੇ ਪਾਸਿਓਂ ਕੋਈ ਖਟਕਾ ਨਹੀਂ ਰਿਹਾਰਾਜਾ ਜੈ ਸਿੰਘ ਨੇ ਸ਼ਿਵਾ ਜੀ ਨੂੰ ਭੀ ਉਤਾਰ ਚੜ੍ਹਾਓ ਦੇਕੇ ਔਰੰਗਜ਼ੇਬ ਦਾ ਕੈਦੀ ਬਨਾ ਦਿਤਾ ਸੀ, ਓਹ ਆਪਣੀ ਚਤੁਰਾਈ ਨਾਲ ਖੰਭ ਛੁਡਾ ਗਿਆ ਹੈ, ਪਰ ਫੇਰ ਭੀ ਹਾਲੀ ਬਾਤਸ਼ਾਹ ਨੂੰ ਓਧਰੋਂ ਕੁਝ ਵੇਹਲ ਮਿਲੀ ਸੀ, ਸੋ ਬਾਤਸ਼ਾਹ ਦਾ ਧਿਆਨ ਹੁਨ ਦੇਸ ਦੇ ਬੰਦੋਬਸਤ ਅਰ ਮੁਸਲਮਾਨੀ ਦੇ ਪ੍ਰਚਾਰ ਵਲ ਪਿਆ ਹੈ, ਸ਼ਰਹ ਦੇ ਫਤਵਿਆਂ ਪਰ ਇਕ ਪੂਰਨ ਪੁਸਤਕ ਤਿਆਰ ਕਰਨ ਲਈ ਪਹਲੋਂ ਹੀ ਕੁਝ ਚਿਰ ਤੋਂ ਆਲਮਾਂ ਫਾਜ਼ਲਾਂ ਦੀ ਇਕ ਪੰਚਾਇਤ ਲਾਹੌਰ ਵਿਚ ਬੈਠੀ ਹੋਈ ਸੀ, ਇਨ੍ਹਾਂ ਦਿਨਾਂ ਵਿਚ ਹੀ ਓਹ ਪੁਸਤਕ ਵੀ ਤਿਆਰ ਹੋ ਗਈ। ਹੁਨ ਹੁਕਮ ਹੋਇਆ ਕਿ ਹਿੰਦੂਆਂ ਨੂੰ ਸਭ ਸਰਕਾਰੀ ਔਹਦਿਆਂ ਤੋਂ ਹਟਾਕੇ ਓਹਨਾਂ ਦੀ ਥਾਂ ਮੁਸਲਮਾਨ ਮੁਕੱਰਰ ਕੀਤੇ ਜਾਨ, ਮੁਸਲਮਾਨਾਂ ਤੋਂ ਤਜਾਰਤੀ ਮਾਲ ਪਰ ਭੀ ਮਸੂਲ ਮੁਆਫ ਤੇ ਹਿੰਦੂਆਂ ਤੋਂ ਦੂਨੇ ਮਸੂਲ ਲਓ। ਸਭ ਹਿੰਦੂ ਜੀ ਪ੍ਰਤੀ ਜੇਜ਼ੀਆ ਭਰਨ, ਹਿੰਦੂ ਬਿਨਾਂ ਹੁਕਮ ਘੋੜਿਆਂ ਪਰ ਨਾਂ ਚੜ੍ਹਨ ਅਰ ਨਾਂ ਪਾਲਕੀ ਵਿਚ ਸਵਾਰ ਹੋਨ, ਤੀਰਥ ਯਾਤ੍ਰਾ ਅਰ ਹਿੰਦੂਆਂ ਦੇ ਮੇਲੇ ਬੰਦ ਕੀਤੇ ਜਾਨ, ਬੁਤ ਪ੍ਰਸਤੀ ਨੂੰ ਜਬਰਨ ਬੰਦ ਕਰ ਮੰਦਰ ਢਾਹ ਕੇ ਮਸੀਤਾਂ ਬਨਵਾ ਦਿਤੀਆਂ ਜਾਨ। ਬਾਤਸ਼ਾਹ ਦਾ ਜਦ ਇਹ ਰੁਖ ਸੀ ਤਦ ਮੁਕਾਮੀ ਹਾਕਮ ਤੇ ਕਾਜ਼ੀ ਮੁੱਲਾਂ ਤਾਂ ਦਸ ਕਦਮ ਇਸਤੋਂ ਵਧਕੇ ਹੀ ਕਰਦੇ

ਸਨ। ਬਾਤਸ਼ਾਹ ਨੇ ਆਪਣੇ ਰਾਜ ਦੇ ਦਸਵੇਂ ਵਰ੍ਹੇ ਹੁਕਮ ਕਰ ਦਿਤਾ ਸੀ ਕਿ ਉਸਦੇ ਰਾਜ ਦੀ ਤਾਰੀਖ ਕੋਈ ਨਾਂ ਲਿਖੇ, ਸੋ ਭਾਵੇਂ ਉਸਦੇ ਰਾਜ ਦੇ ਪਿਛਲੇ ਚਾਲੀ ਵਰ੍ਹਿਆਂ ਦੀ ਕੋਈ ਵੇਰਵੇ ਵਾਲੀ ਤਾਰੀਖ ਨਹਾਂ ਲਿਖੀ ਗਈ, ਖਾਸ ਕਰਕੇ ਦਸਵੇਂ ਤੋਂ ਇਕੀਹਵੇਂ ਵਰ੍ਹੇ ਦੀ ਕਿ ਜਦੋਂ ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਸ਼ਹਾਦਤ ਹੋਈ। ਜੇ ਕਿਸੇ ਨੇ ਲੁਕਕੇ ਕੁਝ ਨੋਟ ਯਾਦ ਦਾਸ਼ਤ ਵਾਸਤੇ ਮੋਟੇ ਮੋਟੇ ਵਾਕਿਆਤ ਦੇ ਲਿਖ ਭੀ ਛਡੇ ਤਦ ਓਹਨਾਂ ਵਿਚ ਜੋ ਕੁਝ ਬਾਤਸ਼ਾਹ ਪਰ ਧੱਬਾ ਦੇਨ ਵਾਲੀ ਗੱਲ ਸੀ ਓਹ ਨਾਂ ਲਿਖੀ, ਉਸਨੇ ਆਪਣੇ ਪਹਲੇ ਦਸ ਵਰ੍ਹਿਆਂ ਦੇ ਹਾਲ ਭੀ ਆਪਣੀ ਮਰਜ਼ੀ ਮੁਤਾਬਕ ਲਿਖਵਾ ਛੱਡੇ ਸਨ, ਪਰ ਤਾਂ ਭੀ ਕੁਝ ਲੋਕਾਂ ਨੇ ਪਿੱਛੋਂ ਜੋ ਕੁਝ ਆਪਨੂੰ ਯਾਦ ਸੀ ਜਾਂ ਪੁਛ ਗਿਛ ਕਰਕੇ ਅਰ ਸਰਕਾਰੀ ਕਾਗਜ਼ਾਂ ਪੱਤ੍ਰਾਂ ਤੋਂ ਜੋ ਕੁਝ ਮਿਲਿਆ ਇਕੱਠਾ ਕਰਕੇ ਲਿਖਿਆ ਭੀ ਹੈ ਓਹ ਭੀ ਦਸ ਰਿਹਾ ਹੈ ਕਿ ਇਸ ਵੇਲੇ ਕੀ ਹੋ ਰਿਹਾ ਸੀ। ਅਸੀ ਖਾਫੀ ਖਾਂ ਦੀ ਕਿਤਾਬ ਮੁਨਤਖਿਬੁਲੱਬਾਬ ਵਿਚੋਂ ਉਨ੍ਹਾਂ ਪੰਜ ਸੱਤ ਵਰ੍ਹਿਆਂ ਦਾ ਹਾਲ ਦੇਂਦੇ ਹਾਂ ਜੋ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਦੇ ਸਾਕੇ ਤੋਂ ਪਹਲੇ ਲੰਘੇ ਸਨ।

ਦਸਮੇਸ਼ ਹਿਰਦਾ
(ਪਿਛੇ ਤੋਂ ਅੱਗੇ)

ਖਾਫੀ ਖਾਂ ਲਿਖਦਾ ਹੈ :-

چوں بعد انقضائے دہ سال موٴرخان ممنوع از تسطیر احوال آں پادشاہ گشتند مگر بعضے مستعدان خصوص مستعد خان برخے از احوال چہل و کسر را بجملہ ملائمہ نگار رکرو رلت کہ ہماں ذکر فتوحات بلاد و قلاع را بزبان قلم دادہ و بعد ازاں احوال چند سال عشر ثانی و ثالث باجمال نوشتہ بتاریخ کہ احوال چہل سال باقی بطول و تفصیل دراں درج باشد دیدہ و یافتہ نشد۔ لہٰذا از سنہ یازدہ تا غایت سنہ بیست و یک جلوس کہ بضبط تاریخ سال و ماہ بتذکار سوانح حکمرانی عشر ثانی خلد مکان تواند پرداخت۔ سررشتہ بدست نتواں آورد۔

روز بروز در اجرائے امور شرعی و پاس امر و مناہی آلہی بمرتبہ مقید مے نمودند و احکام برائے برانداختن رواج اجمل جاترہ کہ ہر سال در روز و تاریخ معین در معبد خانہائے ہنود زن و مرد زیادہ از اندازہ شمار ہر قوم فراہم مے آمدند و لکہا مال بخرید و فروخت میرسید۔ صادر میفرمودند۔ و کلاونتاں و قوالاں با نام و نشان کہ در سرکار نوکر بودند آنہا را از سرود و نوائی توبہ دادہ۔ و حکم منادی منع سرود و رقاصی نمودند ۔۔۔۔۔ آں خسرو دین پرور چوں کہ درشن را نیز از جملہ ممنوعات شمار نموده شروع داشتہ در پائے جھروکہ نشستن موقوف نمودہ حکم منع فراہم آمدن آں ازدہام (خصوص ہندواں) فرمودند ۔۔۔۔۔ حکم معافی محصول مال تجارت مسلماناں یکقلم از ملک ہند فرمودند ۔۔۔۔۔ حکم فرمودند کہ موافق شریعت غرّا فی صد دو و نیم روپیہ از مسلماناں و پنج روپیہ از ہنود میگرفتہ باشند ۔۔۔۔ دیگر درہماں ایام حکم صادر گردید کہ مسلماناں کہ باہم ملاقات نمایند بلفظ شرعی سلام علیک اکتفا نمودہ بدستور کفرہ دست بر سر نگذارند ۔۔۔۔ و نیز فرمان بنام صوبہ داران و حکام صوبجات صادر فرمودند کہ صوبہ داران و تعلقہ داران۔ پیشکاران و دیوانیان ہنود را برطرف نمودہ مسلماناں مقرر نمایند و بدیوانیان امر فرمودند کہ کروری محالات خالصہ مسلماں مے نمودہ باشند ۔۔۔۔ فتاوائے عالمگیری درہماں ایام بموجب حکم از مدت ہفت ہشت سال فضلائے و علمائے لاہور و دار الخلافت در تالیف آں جہد فراواں بکار بردہ بنام نامی باتمام رسانیدہ مسمی بفتاوائے عالمگیری ساختہ بودند ۔ و حکم شرف نفاذ یافت کہ برائے منکوب ساختن کفار و تفریق مشرع الاسلام از دار الحرب جزیہ از ہنود بگیرند ۔ و اخذ آں بکل صوبجات صادر گردید ۔ بعد انتشار ایں خبر تمام ہنود دار الخلافت و اطراف زیادہ از شمار لکہا فراہم گردیدہ زیر جھروکہ در کنار دریا آمدہ بہ اظہار ضعف نالی التماس معافی آں مے نمودند ۔ و خلد مکان متوجہ آں نالہ نہ شدند ۔ تا آنکہ روزے پادشاہ بنماز جمعہ تشریف مے آوردند ۔ از در قلعہ مبارک تا مسجد جامع آنقدر ہنود فراہم آمدہ بقصد استغاثہ سر راہ خلد مکان گرفتند و ازدہام نمودند ۔ و راہ تردد مردم مسدود گردید ۔ و صرافان و بزازان و کل کاسبان اردو بازار و جمیع اہل فرقہ شہر ترک کسب و پیشہ نمودہ بمرتبہ بایں راہ جمع آمدند کہ بعد سوار شدن پادشاہ باوجود فرمودن اہتمام از روئے زجر کہ سر و دست و پائے جمعے شکستہ میرسید سواری خاص تا مسجد متعذر گردید ۔ و ہر لحظہ بر کثرت و ازدہام آں گروہ بد فرجام مے افزود ۔ سلسلہ سواری استادہ نمودہ آخر فرمودند کہ فیلاں پر شکوہ و شان سواری در مقابل آں گروہ روانہ سازند ۔ و چندے کشتہ و پامال فیلان و اسپان گشتند بدیں دستور چند روز ہنگامہ اجتماع عام و استغاثہ ہنود بود ۔ آخر تن بادائے جزیہ دادند ۔۔۔۔۔ و دریں ولا حکم شد کہ ہنود بر پالکی و اسپ عربی و عراقی بے حکم سوار نشوند ۔۔۔۔ در آں ایام بموجب رعایت و اعانت خلد مکان در امور شرعی محتسبات استقلال زیادہ داشتند ۔

ਇਹ ਹੁਕਮ ਤਾਂ ਗਦੀ ਬੈਠਣ ਤੇ ਦਹਕੇ ਦੇ ਅੰਦਰ ਹੀ ਦੇ ਦਿਤਾ ਸੀ ਕਿ ਬੁਤ ਪ੍ਰਸਤੀ ਜੜਮੂਲ ਉਖਾੜ ਦਿਤੀ ਜਾਵੇ। ਉਸਨੂੰ ਕੁਝ ਅਰ ਸ੍ਰਾਕ ਅਹਿਮਦ ਦੇ ਜ਼ੋਰ ਨਾਲ ਲਿਖਿਆ ਹੈ। ਕੁਨਾਂਹਿ ਜਨਤਾ ਦੀ ਬਨਾਰਸ ਵਿਚ ਵਿਸ਼ਵਨਾਥ ਦੇ ਮੰਦਰ ਉਪਰ ਅਰ ਵਿਸ਼ ਤਾ ਰੋਂਕ ਥਾਵਾਂ ਵਿਚ ਮਸਜਦਾਂ ਬਣਵਾ ਦਿਤੀਆਂ ਗਈਆਂ। ਜਦ ਬੀਜਾਪੁਰ ਜਿਤਿਆ ਤਾਂ ਭੀ ਹੁਕਮ ਦਿਤਾ ਕਿ ਕਾਫਰਾਂ ਦੀਆਂ ਸਭ ਰਸਮਾਂ ਦੂਰ ਕਰਕੇ ਮੰਦਰ ਗਿਰਾ ਦਿਤੇ ਜਾਣ॥ ਜਜ਼ੀਏ ਦੇ ਭੁਗਣ ਦੀ ਸਖਤ ਤਕਲੀਫ ਸੀ ਅਰ ਉਸਦੀ ਵਸੂਲੀ ਕਿਸੇ ਤਰ੍ਹਾਂ ਭੀ ਦੇਣ ਤੋਂ ਛੋਟੇ ਨੂੰ ਨਹੀਂ ਛਡਦੀ ਸੀ। ਆਦੀਆਂ ਦਰਜਾਂ ਔਰੰਗਜ਼ੇਬ ਦੀ ਦੀਨਦਾਰੀ ਦੀਆਂ ਤਾਰੀਫਾਂ ਕਰਦਾ ਹੈ। ਸਚ ਤਾਂ ਇਹ ਕਿ ਬਾਦਸ਼ਾਹ ਔਰੰਗਜ਼ੇਬ ਸ਼ਿਰਾਜੀਓ ਸਬ ਦਾ ਰਾਹ ਅਰ ਮਹਿਮਾ ਜਾਂਦਾ ਸੀ ਅਰ ਸ਼ਾਹੀ ਅੰਦਰ ਦੇ ਤੋਂ ਫਕੀਰੀ ਪ੍ਰਕਾਰ ਚੱਲਦਾ ਸੀ। ਖਾਫੀ ਖਾਂ ਲਿਖਦਾ ਹੈ।

دارد خود کہ رواج خرافات ها و کارہای بت پرستی علانیہ بر طرف سازند ۔۔۔۔ و فرمودند کہ بعض
رسوم کفار و بد شعارہائے دیگر از شہر بر طرف سازند و بتخانہائے را مسمار نمودہ مسجد بنا نمایند بار دیگر فرمودند
کہ در معقدات دیگر ہا و ملکی آنچہ سند ہمانی بحروم سے دہند مختار دید ۔ اما جزیہ کہ بہزار دشواری بر کفار جاری گشتہ
بود معاف نمودن آں بر ملت و باعث بر ہمی خوردن بندہ بحسب جزیہ سے گردد + از آنجا روز وانت ست از جاست نمودن
جزیہ باز کشیدہ ۔ در اجرائے احکام اسلام و تقویت دین متین محمدی و تعمیر سنت و مناہی آن چنان تقید بکار میبرد کہ
سیطانیکہ دین پروری او (اورنگزیب) گوش بندہ نمود سلاطین ہفت اقلیم را مالید +

ਇਹ ਬਿਪਤਾ ਹਿੰਦੂਆਂ ਪਰ ਇਸ ਹੱਦ ਨੂੰ ਅੱਪੜੀ ਕਿ ਓਹ ਰਾਜਪੂਤ ਭੀ ਜ ਕੁੜੀਆਂ ਤਕ ਇਹਨਾਂ ਮੁਗਲਾਂ ਨੂੰ ਦੇਕੇ ਸਾਕੇਦਾਰੀਆਂ ਬਨਾਈ ਬੈਠੇ ਸਨ ਅਰ ਮੁਗਲਾਂ ਨਾਲ ਇਕ ਮਿਕ ਹੋ ਚੁਕੇ ਸਨ, ਜੋ ਫੌਜਾਂ ਦੇ ਵੱਡੇ ਜਰਨੈਲ ਅਰ ਦੇਸਾਂ ਦੇ ਵੱਡੇ ਹਾਕਮ ਬਨ ਆਪਣੇ ਹੀ ਗ਼ੈਰਤ ਵਾਲੇ ਭਰਾਵਾਂ ਦੇ ਲਹੂ ਲਾਹਨ ਵਿਚ ਸਦਾ ਤੱਤ ਪਰ ਰਹਿੰਦੇ ਸਨ ਓਹ ਭੀ ਅਕਸਰ ਬਾਗ਼ੀ ਹੋ ਗਏ। ਇਹ ਤਾਂ ਰਾਜੇ ਮਹਾਰਾਜੇ ਅਤੇ ਫੌਜਾਂ ਦੇ ਸੈਨਾਂਪਤੀ ਸਨ, ਪਰ ਸ਼ਿਵਾ ਜੀ ਨੇ ਇਕ ਮਾਮੂਲੀ ਜੇਹੀ ਹੈਸੀਅਤ ਤੋਂ ਉੱਠ ਕੇ ਮੁਗਲਾਂ ਦਾ ਦਮ ਨੱਕ ਵਿਚ ਲਿਆਂਦਾ ਹੋਇਆ ਸੀ। ਇਕ ਕਿਸਮਤ ਮਾਰਿਆ ਪੰਜਾਬ ਸੀ ਜਿੱਥੇ ਲੋਕ ਨਹੀਂ ਸਨ ਜਾਣਦੇ ਕਿ ਕੀਹ ਕਰਨ ਤੇ ਕਿੱਥੇ ਜਾਣ, ਕੁਝ ਥੋਹੜੀ ਆਸ ਜੇ ਹੋ ਸਕਦੀ ਸੀ ਤਾਂ ਗੁਰੂ ਘਰ ਤੇ ਸੀ, ਕਿਉਂਕਿ ਗੁਰੂ ਹਰ ਗੋਬਿੰਦ ਸਾਹਿਬ ਦੀਆਂ ਮੁਗਲ ਰਾਜ ਦੇ ਠੀਕ ਜੋਬਨ ਵੇਲੇ ਚਾਰ ਵੱਡੀਆਂ ਤੇ ਕਾਮਯਾਬ ਲੜਾਈਆਂ ਅੱਖਾਂ ਅੱਗੇ ਸਨ। ਭਾਵੇਂ ਸਿੱਖਾਂ ਦੀ ਤਾਕਤ ਓਹਨਾਂ ਲੜਾਈਆਂ ਵਿਚ ਟੁਟ ਚੁਕੀ ਸੀ, ਪਰ ਫੇਰ ਭੀ ਗੁਰੂ ਗੱਦੀ ਦੇ ਨਾਲ ਉਸਦੀ ਰਾਖੀ ਲਈ ਡੇਢ ਦੋ ਹਜ਼ਾਰ ਹਥਿਆਰ ਬੰਧ ਆਦਮੀ ਰਹਿੰਦਾ ਸੀ। ਜੇ ਨਿਰਾਸਤਾ ਦੀ ਪੀੜੇ ਹਿੰਦੂ ਗੁਰੂ ਦੀ ਸ਼ਰਨ ਨਾਂ ਲੈਂਦੇ ਤਾਂ ਹੋਰ ਓਟ ਭੀ ਕੇਹੜੀ ਸਾ ਨੇ। ਸਤਗੁਰੂ ਭੀ ਓਹਨਾਂ ਦੀ ਬੇਨਤੀ ਸੁਣ ਵਿਚਾਰਾਂ ਵਿਚ ਚਿੰਤਾਤੁਰ ਹੋਏ ਬੈਠੇ ਸਨ ਕਿ ਇੰਨੇ ਵਿਚ ਸਾਹਿਬ ਜ਼ਾਦਾ ਬਾਹਰੋਂ ਖੇਡਦਾ ਅੰਦਰ ਆ ਗਿਆ, ਪਿਤਾ ਨੂੰ ਨਿੰਮੋ ਝੂਨਾ ਦੇਖ ਪੁਛਿਆ, ਪਿਤਾ ਨੇ ਇਹ ਕਹਕੇ ਕਿ ਹਾਲੀ ਬੱਚੇ ਹੋ ਇਨ੍ਹਾਂ ਬਾਤਾਂ ਨੂੰ ਨਹੀਂ ਸਮਝੋਗੇ ਟਾਲਨਾ ਚਾਹਿਆ, ਪਰ ਬੱਚਾ ਅੰਦਰੋਂ ਪੱਕਾ ਸੀ ਅਰ ਸਭ ਸਮਝਦਾ ਸੀ ਜ਼ਿੱਦ ਕੀਤੀ, ਤਦ ਪਿਤਾ ਨੇ ਹਾਲ ਕਹ ਸੁਨਾਇਆ। ਪੁਛਿਆ ਕਿ ਫੇਰ ਆਪ ਕੀਹ ਤਦਬੀਰ ਇਸ ਕਸ਼ਟ ਦੇ ਹਟਾਨ ਦੀ ਸੋਚਦੇ ਹੋ ? ਜਵਾਬ ਮਿਲਿਆ ਕਿ ਕਿਸੇ ਮਹਾਂ ਪੁਰਖ ਦੀ ਬਲੀ ਦੀ ਲੋੜ ਹੈ। ਝਟ ਬੋਲ ਉੱਠੇ ਅਰ ਸੱਚੇ ਬੋਲੇ ਕਿ ਇਸ ਕੰਮ ਲਈ ਆਪ ਨਾਲੋਂ ਵਡਾ ਮਹਾਂ ਪੁਰਖ ਕਿਹੜਾ ਹੋਣਾ ਹੈ ?" ਕੀ ਇਹ ਬਚਪਨ ਦੀ ਚੰਚਲਤਾ ਕਰਕੇ ਸਹ ਸੁਭਾ ਮੂੰਹੋਂ ਨਿਕਲੇ ਵਾਕ ਸਨ। ਪਾਠਕ ! ਤੁਹਾਨੂੰ ਸ਼ੱਕ ਦੀ ਗੁੰਜਾਇਸ਼ ਹੈ ਕਿ ਉਮਰ ਸਭੋ ਨੌਂ ਵਰ੍ਹੇ ਦੀ ਸੀ, ਪਿਤਾ ਨੇ ਭੀ ਤਾਂ ਬੱਚਾ ਸਮਝਕੇ ਗੱਲ ਟਾਲਨੀ ਚਾਹੀ ਸੀ, ਪਰ ਨਹੀਂ। ਸਾਹਿਬ ਜ਼ਾਦੇ ਨੇ ਭਾਵੇਂ ਇਸ ਭਾਰੇ ਕੰਮ ਦੇ ਨਿਬਾਹੁਣ ਦੀ ਕਠਿਨਤਾ ਅਰ ਆਪਣੀ ਬੇਸਰੋ ਸਾਮਾਨੀ ਦਾ ਠੀਕ ਅੰਦਾਜ਼ਾ ਨਾਂ ਕੀਤਾ ਹੋਵੇ, ਪ੍ਰੰਤੂ

ਇਸ ਵਿਚ ਸੰਦੇਹ ਨਹੀਂ ਕਿ ਕੌਮੀ ਦੁਖਾਂ ਦੇ ਨਿਤ ਦੇ ਰੋਣੇਂ ਸੁਣ ਅਰ ਜ਼ੁਲਮ ਜ਼ੋਰ ਦੇ ਸਾਕੇ ਅੱਖੀ ਵੇਖਕੇ ਪੰਘਰੇ ਹੋਏ ਅਰ ਜੋਸ਼ ਨਾਲ ਉਛਲਦੇ ਦਿਲ ਤੋਂ ਨਿਕਲੇ ਵਾਕ ਸਨ ਅਰ ਪੂਰੇ ਭਰੋਸੇ ਨਾਲ ਪਿਤਾ ਨੂੰ ਕਹੇ ਗਏ ਸਨ, ਜਿਸਤੇ ਪਿਤਾ ਦੇ ਮਨ ਪਰ ਭੀ ਘਾਉ ਕਰ ਗਏ, ਡੱਕੋਡੋਲੇ ਵਿਚ ਪਈ ਖ੍ਰਿਤੀ ਇਕ ਪਾਸੇ ਲੱਗੀ ਅਰ ਉਸ ਵੈਰਾਗਜ ਮੂਰਤ ਪਿਤਾ ਨੇ ਸੰਗਤਾਂ ਦੀ ਬਾਂਹ ਫੜ ਲਈ ਅਰ ਧਰਮ ਦੇ ਦਿਤਾ। ਹਾਂ ਪਾਠਕ! ਓਹਨਾਂ ਸੰਗਤਾਂ ਨੂੰ ਜਿਨ੍ਹਾਂ ਸਾਥ ਨਹੀਂ ਦੇਨਾ ਅਰ ਬਿਪਤਾ ਦਾ ਪਰਛਾਵਾਂ ਅੱਧਵਣ ਪਰ ਛੱਡ ਜਾਨਾ ਹੈ।

ਇਸ ਗਲ ਤੋਂ ਥੋੜੀ ਡੇਢ ਵਰ੍ਹਾ ਪਹਲੇ ਦਾ ਜ਼ਿਕਰ ਹੈ ਕਿ ਬਾਤਸ਼ਾਹ ਤਿੰਨ ਵਰ੍ਹੇ ਹਸਨ ਅਬਦਾਲ ਵਿਚ ਰਹਕੇ ਕਾਬਲ ਦੀ ਮਹਿੰਮ ਦ ਸਰੰਜਾਮ ਕਰ ਦਿਲੀ ਨੂੰ ਮੁੜਿਆ ਜਾ ਰਿਹਾ ਸੀ, ਤਾਂ ਇਕ ਅਜੀਬ ਮਾਰਕਾ ਹੋ ਗਿਆ। ਇਕ ਪਿਆਦੇ ਅਰ ਸਤਨਾਮੀ ਫਿਰਕੇ ਦੇ ਇਕ ਆਦਮੀ ਵਿਚ ਝਗੜਾ ਹੋ ਪਿਆ, ਗਲ ਵਧਦੀ ਵਧਦੀ ਸਤਨਾਮੀ ਸਾਧੂਆਂ ਦਾ ਇਕ ਭਾਰੀ ਗਦਰ ਮਚ ਗਿਆ। ਹਥਯਾਰ

ਇਹਨਾਂ ਕੋਲ ਸਨ ਹੀ, ਕਿਉਂਕਿ ਮਮੂਲੀ ਬੇਜ਼ਰਰ ਸਾਧੂਆਂ ਨੂੰ ਭੀ ਅਪਨੀ ਕਿਰਤ ਰੁਜਗਾਰ ਕਰਦੇ ਹੋਏ ਵੀ ਆਪਨੀ ਰਾਖੀ ਲਈ ਸਧ ਬਨੱਧ ਰਹਨਾ ਪੈਂਦਾ ਸੀ। ਇਹਨਾਂ ਸਾਧੂਆਂ ਦੇ ਨਾਲ ਨੇੜੇ ਤੇੜੇ ਦੇ ਜ਼ਿਮੀਂਦਾਰ ਵਗੈਰਾ ਭੀ ਉੱਠ ਖੜੋਤੇ ਕਿਉਂ ਜੋ ਅਕੇ ਤਾਂ ਸਭ ਅਗੇ ਹੀ ਬੈਠੇ ਸਨ। ਬਾਰੂਦ ਦੇ ਢੇਰ ਵਿਚ ਚਿਨਗਾਰੀ ਪੈਨ ਦੀ ਦਿਲ ਸੀ। ਬਾਗੀ ਲੋਕਾਂ ਨੇ ਤੋੜ ਦਿਲੀ ਤਕ ਦਾ ਦੇਸ ਸਾਂਭ ਲਿਆਂ ਅਰ ਇਹ ਫਸਾਦ ਬੜੀ ਭਾਰੀ ਖੇਚਲ ਅਰ ਜਤਨ ਨਾਲ ਬੰਦ ਹੋਇਆ। ਮੈਨੂੰ ਇਹ ਨਿਸਚਾ ਹੈ ਕਿ ਇਸ ਵਾਕਿਆ ਨੂੰ ਨਾਵੀਂ ਪਾਤਸ਼ਾਹੀ ਦੇ ਸਾਕੇ ਨਾਲ ਕੁਝ ਗੇਹਰਾ ਲਗਾਓ ਹੈ, ਸੋ ਇਥੇ ਇਸ ਵਾਕਿਆ ਦਾ ਜ਼ਿਕਰ ਜਿਸਤਰਾਂ ਖਾਫ਼ੀ ਖਾਂ ਨੇ ਦਿਤਾ ਹੈ ਨਕਲ ਕਰਦਾ ਹਾਂ :—

دیگر از سوانح کہ در آں سال (۱۰۸۲ و ۱۰۸۳ ہجری) رو داد۔ بغی و رزیدن و فساد فرقہ فقیران ستنامی است
تفصیل ایں اجمال آنکہ گروہے از فقیران ہنود مشہور بہ ستنامی کہ منڈیہ نیز زبان زد بودند۔ و قریب چہار پنج ہزار خانہ دار در اطراف
پرگنہ نارنول و میوات میباشند۔ و آں منڈیہا اگرچہ بلباس فقیران زلیست مینمایند۔ اما بیشتر کسب و پیشہ آنہا زراعت و تجارت
بدستور تجارت پیشگان کم مایہ است۔ و در طریقہ ملت خود میخواہند۔ بمرتبہ نیک نام کہ ترجمہ لفظ ستنام باشد۔ زلیست نمایند کہ در
اخذ مال حرام سوائے کسب حلال اقدام نمے نمایند۔ اما اگر کسے خواہد کہ بر آنہا تعدی و ظلم بدوش شجاعت و حکومت نماید تحمل آں
نیستند۔ و اکثر با یراق و اسلحہ میباشند۔ در ایامیکہ پادشاہ از حسن ابدال مراجعت نمودہ بودند۔ روزے یکے از آنہا را
کہ نزدیک قصبہ نارنول زراعت مینمود۔ با پیادہ کہ نگہبانی خرمن مے نمایند گفت و گوئے سخت بمیان آمد۔ و از ضرب چوب
دست آں پیادہ سر آں ستنامی شکست۔ جمعے از آں گروہ بر آں پیادہ انبوہ نمودہ چناں زدند کہ بصورت میت ساختند۔
ایں خبر کہ بشقدار رسید جمعے از پیادہ ہا برائے گرفتن و آوردن آں جماعت تعین نمود۔ ستنامی بسیار فراہم آمدہ بکساں شقدار
بجنگ پیش آمدند۔ و چند نفر را زخمی ساختہ و غالب آمدہ یراق ہمہ را کشیدہ گرفتند۔ و ہر ساعت بر جمعیت و غلبہ آں گروہ
مے افزود۔ . . . . . و بگرد آوری محصول دیہات نواح و نشاندن تھانہ خود پرداختند۔ فوجہا از حضور تعین گردید۔ ہر فوجے
کہ مقابل میرسید۔ بغارت و تاراج میرفت۔ . . . . . غلبہ آنہا را بہ سحر و جادو منسوب مینمودند۔ و افواج پادشاہی جرأت پیش
رفتن و اقدام بر مقابلہ و مقاتلہ آنہا نمے نمودند۔ و زمینداران اطراف و بعضے راجپوتان کم حوصلہ فرصت وقت را غنیمت دانستہ
سر از اطاعت پیچیدہ و دست از مال گذاری کشیدہ قدم جرأت بشوخی پیش گذاشتند۔ . . . . . آخر بہ سعی تمام و تردد
رستمانہ چندیں ہزار آنہا کشتہ شدند۔ و بقیۃ السیف رو بفرار آوردند۔ و گرد فتنہ فرو نشست۔ چوں از شورش کفار
فجار کہ از ہیچی آں گروہ بدکار زمینداران عمدہ اطراف سر از اطاعت پیچیدہ بودند۔ باعث برہم خوردگی صوبہ اجمیر و نواح
اکبرآباد (آگرہ) گشتہ بود۔ حکم خیمہ بیروں زدن فرمودند۔ وغیرہ۔

ਇਸ ਵਾਕਿਆ ਨੇ ਪਾਤਸ਼ਾਹ ਉਸਦੇ ਹਾਕਮਾਂ ਅਰ ਵਾਕਿਆ ਨਵੀਸਾਂ ਦੀਆਂ ਅਖਾਂ ਖੋਲ ਦਿਤੀਆਂ ਅਬ ਇਸਤਰਾਂ ਦੇ ਫਕੀਰਾਂ ਦੇ ਫਿਰਕਿਆਂ ਨੂੰ ਖਤ੍ਰੇ ਦੀ ਥਾਂ ਜਾਨਨ ਲਗੇ। ਸਿਖਾਂ ਦੇ ਫਿਰਕੇ ਨੇ ਸਭ ਤੋਂ ਪਹਲੇ ਨਜ਼ਰੀਂ ਪੈਣਾ ਸੀ, ਕਿਉਂਕਿ ਪਹਲੇਂ ਭੀ ਸਟ ਵਜ ਚੁਕੀ ਸੀ। ਜਿਸਦੇ ਪਿਛੋਂ ਪਾਤਸ਼ਾਹਾਂ ਨੇ ਇਸ ਗਲ ਨੂੰ ਕਦੇ ਭੁਲਾਇਆ ਨਹੀਂ ਸੀ। ਖੁਦ ਗੁਰ ਹਰ ਗੋਬਿੰਦ ਸਾਹਿਬ ਬਹੁਤ ਵਰ੍ਹੇ ਗਵਾਲੀਅਰ ਵਿਚ ਨਜ਼ਰਬੰਦ ਰਹੇ। ਸ੍ਰੀ ਗੁਰੂ ਹਰਰਾਇ ਸਾਹਿਬ ਨੂੰ ਅਪਨਾ ਪੁਤ੍ਰ ਰਾਮ ਰਾਇ ਦਿਲੀ ਔਲ ਵਿਚ ਭੇਜਨਾ ਪਿਆ ਅਰ ਗੁਰੂ ਹਰਕ੍ਰਿਸ਼ਨ ਸਾਹਿਬ ਨੂੰ ਭੀ ਦਿਲੀ ਜਾਣਾ ਪਿਆ। ਹੁਨ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਗਦੀ ਪਰ ਸਨ, ਪਰ ਮੁਗਲੀਆ ਰਾਜ ਤੋਂ ਨਿਕਲ ਪਹਾੜਾਂ ਵਿਚ ਜ਼ਮੀਨ ਖ੍ਰੀਦਕੇ ਅਨੰਦਪੁਰ ਵਸਾਕੇ ਰਹਨਾ ਪਿਆ, ਸੋਢੀਆਂ ਦਾ ਵਿਰੋਧ ਇਸਤਰਾਂ ਦੇਸ ਛੋਡ ਜਾਣ ਦਾ ਖ਼ਾਲੀ ਇਕ ਸਬਬ ਸੀ। ਸਿਖਾਂ ਦੀ ਵਧਦੀ ਜਮੀਅਤ ਬਾਬਤ ਪਾਤਸ਼ਾਹ ਨੂੰ ਵਾਕਿਆ ਨਵੀਸਾਂ ਤੋਂ

ਖਬਰਾਂ ਪਹੁੰਚ ਰਹੀਆਂ ਸਨ। ਪਾਤਸ਼ਾਹ ਨੇ ਅਪਨੇ ਮੁਸਲਮਾਨੀ ਜੋਸ਼ ਅਰ ਅਪਨੇ ਨਵੇਂ ਤਜਰਬੇ ਨੂੰ ਧਿਆਨ ਕਰਕੇ ਸਿਖਾਂ ਦੇ ਗੁਰ ਦਵਾਰਿਆਂ ਨੂੰ ਢਾਹੁਨ ਅਰ ਮਸੰਦਾਂ ਵਗੈਰਾ ਨੂੰ ਹਰ ਥਾਂ ਤੋਂ ਕਢ ਦੇਨ ਦੇ ਹੁਕਮ ਸਭ ਸੂਬਿਆਂ ਦੇ ਨਾਮ ਜਾਰੀ ਕਰ ਦਿਤੇ। ਖਾਫੀ ਖਾਂ ਇਸਤਰਾਂ ਪਰ ਲਿਖਦਾ ਹੈ:-

پیشوائے آنہا (سکھاں) بلباس فقیری نزدیک لاہور سکونت و مقام مقرری خود اختیار نمودہ از ایام قدیم در ہمہ بلاد و معبودہائے مشہور معبد خانہا ساختہ یکے از فقیراں از طرف خود نائب در آنجا گذاشتہ مقرر نمودہ بود۔ کہ ہر کہ از جملہ معتقدان گروہے آں طائفہ ضال کہ بیشتر از قوم جاٹ و کھتری ہائے پنجاب و دیگر اراذل قوم کفار بودند۔ نذر و نیاز بہ آنہم اوور آں معبد خانہائے بسیار دگرفتہ جمع ساختہ بقدر قوت و خرچ ضروری خود برداشتہ باقی بلا خیانت برائے او رسانند۔ خلد مکان (اورنگزیب) بریں اطلاع یافتہ حکم اخراج نائبان آں گروہ بد مآل و خراب ساختن معبد ہائے آں کفار فرمودہ بودند۔

ਇਹ ਖਾਫੀ ਖਾਂ ਔਰੰਗਜ਼ੇਬ ਅਰ ਬਹਾਦਰ ਸ਼ਾਹ ਦਾ ਸਮਕਾਲੀ ਸੀ ਸੈਰੁਲਮੁਤਾਖ੍ਰੀਨ ਦਾ ਕਰਤਾ ਜੋ ਪਿਛੋਂ ਸ਼ਾਹ ਆਲਮ ਦੇ ਵੇਲੇ ਹੋਇਆ ਹੈ। ਇਸੇ ਗਲ ਨੂੰ ਇਸ ਤਰਾਂ ਪਰ ਲਿਖਦਾ ਹੈ:-

بیشتر او وضع فقرائے او مشابہ اوضاع فقرائے مسلمانان ہند بود۔ و الحال فقرائش بہ ہمیں صورت اند۔ و اکثر جا بلکہ ہمہ شہرہا و دیہات تکیا کہ بہ اصطلاح آنہا سنگت گویند۔ و در آں سنگتہائے یکے سرگروہ و دیگر مریدانش مے باشند۔ بعد او تیغ بہادر پسر خورد گورو ہر گوبند یازدہ سال سجادہ نشینی نمودہ در قید امرائے عالمگیر افتاد۔ و در شہر عالمگیری حسب الحکم پادشاہ کشتہ شد۔ سجادہ نشین ہشتم نانک کہ تیغ بہادر نام داشت پیروان بسیار بہم رسانیدہ صاحب اقتدار گشت و چندیں ہزار کس ہمراہ او میگردیدند۔ و معاصر او حافظ آدم نام فقیرے از فرقہ مریدان شیخ احمد سرہندی جماعہ کثیر بمریدی و پیروی خود بہم رسانیدہ ہر دو کس اخذ و جبر بہ جبیر و تعدی اختیار نمودہ در ملک پنجاب میگردیدند۔ تیغ بہادر از ہندو و آں زرہا میگرفت و حافظ از مسلماناں۔ وقائع نگاران پادشاہی بعالمگیر نگاشتند۔ کہ دو فقیر یکے ہندو و یکے مسلمان فلاں و فلاں جمعیت بہم رسیدہ ایں شیوہ را برگزیدہ اند۔ و چہ عجب کہ اگر اقتدار شاں بیفزاید۔ خروج ہم نمایند۔ عالمگیر بعد استماع ایں خبر بحاکم لاہور نوشت۔ کہ ہر دو را گرفتہ حافظ آدم را از ممالک محروسہ بدر کردہ در مواطن افاغنہ آں طرف اٹک و پشاور سر دہند و نگارند کہ باز ایں طرف عود نتوانند نمود۔ و تیغ بہادر را گرفتہ مقید و محبوس دارند۔ چنانچہ حسب الحکم بہ عمل آمد۔ و بعد چند روز حکم دیگر در باب تیغ بہادر رسید۔ کہ او را کشتہ و جسدش را چند حصہ نمودہ اطراف شہر بیاویزند۔ حسب الامر وقوع پیوست۔

ਰਾਮਰਾਏ ਜੀ ਨੇ ਦਿਲੀ ਦਰਬਾਰ ਵਿਚ ਰਸੂਖ ਪੈਦਾ ਕਰ ਗਦੀ ਦੇ ਦਾਵੇਦਾਰ ਬਣੀਂ ਬੈਠੇ ਕਸਰ ਬਾਕੀ ਨਹੀਂ ਛਡੇ ਹੋਣਗੇ। ਅਤ ਹਾਮੀ ਹੋਂਦੇ ਤਾਂ ਦੁਜੱਤਾਂ ਵੱਲ ਸ਼ਿਕਾਇਤਾਂ ਹਨ, ਸ਼ਾਹ ਕੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਨੂੰ ਕੈਦ ਕਰਕੇ ਦਿਲੀ ਲੈ ਜਾਣ ਦਾ ਹੁਕਮ ਹੋ ਗਿਆ। ਗੁਰੂ ਸਾਹਿਬ ਇਸ ਤੋਂ ਪਹਿਲੇ ਹੀ ਅਨੰਦਪੁਰ ਨਿਕਲ ਚੁਕੇ ਸਨ। ਜਿਧਰ ਜਾਂਦੇ ਸਨ ਓਥੇ ਸੰਗਤ ਸਰਕਾਰ ਤੋਂ ਡਰਦੇ ਦਰਸ਼ਨ ਕਰਨ ਤਕ ਭੀ ਨਹੀਂ ਆਉਂਦੇ। ਸਿਖ ਭੀ ਬਹੁਤ ਘੱਟ ਰਹਾਉਂਦੇ ਸਨ। ਪਿਛੋਂ ਹਾਕਮਾਂ ਨੂੰ ਇਨ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਘੋੜੇ ਤੁਰਨ ਦਾ ਪਤਾ ਭੀ ਲੱਗ ਗਿਆ ਸੀ। ਫੇਰ ਕੁਝ ਛਿਹੜੀ ਦੇ ਸਿਖਾਂ ਸਮੇਤ ਗੁਰੂ ਸਾਹਿਬ ਆਗਰੇ ਪਹੁੰਚੇ ਅਰ ਗ੍ਰਿਫਤਾਰ ਹੋ ਗਏ। ਫੌਜ ਦੀ ਪਹਿਰੇਦਾਰੀ ਵਿਚ ਦਿਲੀ ਭੇਜੇ ਗਏ ਜਿਥੇ ਕੈਦ ਕਰ ਦਿਤੇ ਗਏ। ਹਰ ਤਰਾਂ ਦੇ ਯਤਨ ਉਹਨਾਂ ਨੂੰ ਮੁਸਲਮਾਨ ਕਰਨ ਲਈ ਹੋਏ ਅਰ ਬੇਅੰਤ ਤਸੀਹੇ ਦਿਤੇ ਗਏ। ਬੇੜੀਆਂ ਵਿਚ ਪਏ ਦੁਖੀ ਸਰੀਰ ਨਾਲ ਆਪ ਨੇ ਅਦੁਤੀ ਸਾਹਿਬਜ਼ਾਦੇ ਦੇ ਚਾਰ ਪੂਰੇ ਕਰਦੇ ਸਰੀਰ ਤਿਆਗੇ। ਜਦ ਤਾਂ ਸਾਹਿਬਜ਼ਾਦੇ ਦੀ ਉਮਰ ਪਰਵਾਨ ਚੜ੍ਹਦਾ ਸੀ ਜਾਂ ਦਸਵੇਂ ਗੁਰੂ ਆਪ ਸੀ ਜਿਥੇ ਪਿਤਾ ਜੀ ਆਪਣੇ ਪੁਤਰ ਨੂੰ ਅਪਣਾ ਹੁਣ ਛਡਦੇ ਪਈ ਸਰਕਾਰ ਬਹੁਤ ਕੀ। ਰਾਜਪੂਤਾਨੇ ਵਿਚ ਦੁਰਗਾਦਾਸ ਜੋ ਰਾਜਪੂਤੀ ਸ਼ਾਨ ਦਾ ਪੁਤਲਾ ਅਰ ਇਜ਼ੱਤ ਵਿਚ ਸਰਕਾਰ ਮੁਕਾਬਲੇ ਤੇ ਜੀ ਤੋੜ ਕਰਦੇ ਪਰ ਸਾਹਮਣਾ ਜੰਗ ਦਾ ਹੋ ਰਿਹਾ ਸੀ॥ ਸਤਿਗੁਰ ਦੇਸ਼ ਦੇ ਦੁਖ ਤੋਂ ਚਿੰਤਾਤੁਰ ਪਰ ਧੀਰਜ ਰਖਦਾ ਵਿਚ ਰਾਜ਼ੀ ਦਿਨ ਕੱਟ ਰਹੇ ਸਨ ਕਿ ਸਿਆੜਾ ਉਨ੍ਹਾਂ ਸਮੇਂ ਕਾਂ ਤੋਂ ਜੋ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਸਾਹਿਬ ਜੀ ਵਿਚ ਛੇਕਣ ਆਉਂਦੇ ਸਨ ਅਰ ਉਹਨਾਂ

ਚਿਤ ਚਰਨ ਕਵਲ ਕਾ ਆਸਰਾ
ਚਿਤ ਚਰਨ ਕਵਲ ਸੰਗਿ ਜੋੜੀਐ।
ਮਨ ਲੋਚੈ ਬੁਰਿਆਈਆ ਗੁਰਸਬਦੀ

ਇਹ ਮਨ ਹੋੜੀਐ। ਬਾਹ ਜਿਨਾ ਦੀ
ਪਕੜੀਐ ਸਿਰ ਦੀਜੈ ਬਾਹ ਨ ਛੋੜੀਐ
ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਬੋਲਿਆ, ਧਰ
ਪਈਐ ਧਰਮੁ ਨ ਛੋੜੀਐ॥

ਦੇ ਇਨ੍ਹਾਂ ਦਿਨਾਂ ਦੀ ਵਰਨਨ ਕਰਨ ਦਿਆਰਾ ਜੋ

ਅੰਤ ਦਾ ਵੇਲਾ ਆਇਆ। ਭਾਈ ਮਤੀ ਦਾਸ ਜੀ ਸ਼ਹੀਦ ਕੀਤੇ ਗਏ। ਸਤਗੁਰ ਨੇ ਨਾਲ ਦੇ ਸਿੱਖਾਂ ਨੂੰ ਜੋ ਜ਼ਾਹਰਾ ਰਾਹਨ ਕਰੇ ਜਾਨ ਦੀ ਆਗਿਆ ਦੇ ਦਿੱਤੀ। ਇਕ ਭਾਈ ਗੁਰਦਿਤਾ ਜੀ "ਸਾਹਿਬ ਗੋਬਿੰਦ" ਦੇ ਪਿਤਾ ਸੰਗ ਰਹ ਗਏ। ਸਿੱਖ ਜੋ ਕਰੇ ਸਾਰੇ ਸਨ ਉਨ੍ਹਾਂ ਸਤਗੁਰੂ ਜੀ ਦਾ ਸੁਨੇਹਾ ਪਰਵਾਰ ਨੂੰ ਆ ਦਿੱਤਾ, ਜੋ ਕੀ:—

ਰਾਮ ਗਇਓ ਰਾਵਨੁ ਗਇਓ ਜਾਕਉ ਬਹੁ ਪਰਵਾਰੁ।
ਕਹੁ ਨਾਨਕ ਥਿਰ ਕਿਛੁ ਨਹੀ ਸੁਪਨੇ ਜਿਉ ਸੰਸਾਰ।
ਚਿੰਤਾ ਤਾਕੀ ਕੀਜੀਐ ਜੋ ਅਨਹੋਨੀ ਹੋਇ।
ਇਹ ਮਾਰਗੁ ਸੰਸਾਰ ਕਉ ਨਾਨਕ ਥਿਰ ਨਹੀਂ ਕੋਇ॥

ਅਰ ਹੋਰ:—

ਬਲੁ ਛੁਟਕਿਓ ਬੰਧਨ ਪਰੇ ਕਛੂ ਨ ਹੋਤ ਉਪਾਇ।
ਕਹੁ ਨਾਨਕ ਅਬ ਓਟ ਹਰ ਗਜ ਜਿਉ ਹੋਤ ਸਹਾਇ॥
ਸੰਗ ਸਖਾ ਸਭ ਤਜ ਗਏ ਕਊ ਨ ਨਿਬਹਿਓ ਸਾਥ।

ਅਰ ਹੋਰ ਨੇ:—

ਨਾਮ ਰਹਿਓ ਸਾਧੂ ਰਹਿਓ ਰਹਿਓ ਗੁਰੂ ਗੋਬਿੰਦ।

ਸਾਹਿਬਜ਼ਾਦਾ ਜੀ ਜਾਂ ਉਹ ਦਾਤੂ ਵੇਲੇ ਦੀ ਸਾਹਿਬਜ਼ਾਦਾ ਦਾ ਸਾਹਿਬਜ਼ਾਦਾ ਜੋ ਹਿੰਮਤ ਅਰ ਹੌਸਲੇ ਨਾਲ ਭਰਿਆ ਸੀ ਇਹ ਨਿਰਾਸਤਾ ਪੈਦਾ ਕਰਨ ਵਾਲੇ ਅਰ ਕਮਰ ਤੋੜਨ ਵਾਲੇ (ਨਥਾ ਗੁਰੂ ਜੀ ਦੇ ਵਾਕਾਂ ਨੂੰ ਕਮਰ ਤੋੜਨ ਵਾਲੇ ਆਖਣਾ ਜੋਗ ਨਹੀਂ) ਬਚਨ ਕਦ ਚੁਪ ਕਰਕੇ ਸੁਣ ਸਕਦਾ ਸੀ। ਝੱਟ ਇਨ੍ਹਾਂ ਹੀ ਸ਼ਬਦਾਂ ਨੂੰ ਥੋੜ੍ਹਾ ਬਦਲਕੇ ਇਉਂ ਪਰਤਾਇਆ:—

ਬਲ ਹੋਇਓ ਬੰਧਨ ਛੁਟੇ ਸਭੁ ਕਿਛੁ ਹੋਤ ਉਪਾਇ।*
ਨਾਨਕ ਸਭ ਕਿਛੁ ਤੁਮਰੈ ਹਾਥ ਮੈਂ ਤੁਮ ਹੀ ਹੋਤ ਸਹਾਇ॥

ਅਰ ਜੋਸ਼ ਵਿਚ ਬੋਲਦਾ ਹੈ ਤੁਰਕਾਂ ਦਾ ਨਾਸ ਕਰਨਾ ਹੈ। ਮਾਤਾ ਸਹਮ ਕੇ ਆਖਦੀ ਬੱਚਾ ਚੁਪ! ਕੋਈ ਬਾਤਸ਼ਾਹ ਦਾ ਮੁਖਬਰ ਸੁਣਦਾ ਹੋਵੇਗਾ। ਜਵਾਬ ਦੇਂਦੇ ਹਨ ਕਿ ਮਾਤਾ! ਹੁਣ ਚੁਪ ਤੇ ਲੁਕਾ ਦਾ ਵੇਲਾ ਨਹੀਂ।

ਇਹ ਹੁਲਾਸ ਸੀ ਜੋ ਸਾਹਿਬਜ਼ਾਦਗੀ ਵੇਲੇ ਸੀ, ਕੀਹ ਅਜਬ ਜੋ ਗੁਰਿਆਈ ਦੀ ਗੱਦੀ ਪਰ ਬੈਠਨ ਦੇ ਦਿਨ ਤੋਂ ਹੀ ਓਹ ਆਪਣੇ ਮਨਤਵ੍ਯ ਦੀ ਸਿੱਧੀ ਵਲ ਲੱਗ ਪਏ ਅਰ ਸਾਰੀ ਉਮਰ ਲੱਗੇ ਰਹੇ।

ਦੇਖ ਲਿਆ ਸੀ ਕਿ ਹਿੰਦੂਆਂ ਦੀ ਅਧੋ-ਗਤੀ ਦੇ ਸਬੱਬ ਇਕ ਤਾਂ ਓਹਨਾਂ ਦੇ ਰੋਮ ਰੋਮ ਵਿਚ ਰਚ ਗਈ ਕਾਇਰਤਾ ਅਰ ਦੂਜੇ ਓਹਨਾਂ ਵਿਚ ਫੈਲੇ ਨਾਕਸ ਧਾਰਮਿਕ ਖਿਆਲ ਸਨ ਅਰ ਇਹ ਭੀ ਸਮਝਦੇ ਸਨ ਕਿ ਕਿਸੇ ਭੀ ਜਤਨ ਲਈ ਮਿਲਗੋਭੇ ਤੋਂ ਸੁਥਰੀ ਖਾਲਸ ਇਸ ਮਨਤਵ੍ਯ ਹਿਤ ਆਪਣੇ ਸਿਰ ਦੇ ਚੁਕੀ ਪੂਰੀ ਭਰੋਸੇ ਵਾਲੇ ਅਰ ਫਿਦਾ ਹੋ ਚੁਕੀ ਜਮਾਤ ਦੀ ਲੋੜ ਹੈ ਜਿਸ ਪਰ ਅੱਗੋਂ ਭਰੋਸਾ ਕੀਤਾ ਜਾ ਸਕੇ। ਇਸ ਕਾਜਾਂ

* ਇਹ ਸਲੋਕ ਮਹਲਾ ੧੦ ਦੇ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਲਿਖੇ ਹਨ।

ਪਲਟ ਲਈ [illegible] ਭਰੀ ਤਿਆਰੀ ਦੀ ਲੋੜ ਸੀ, ਹਜ਼ਾਰਾਂ ਵਰ੍ਹਿਆਂ ਦੀ ਸਰੀਰ ਵਿਚ ਰਚੀ ਕਾਇਰਤਾ ਕੱਢਕੇ ਦਿਨਾਂ ਅੰਦਰ ਨਿਰਭਯਤਾ ਤੇ ਸੂਰਮਤਾ ਭਰਨੀ ਕੋਈ ਸੁਖੱਲਾ ਕੰਮ ਨਹੀਂ ਸੀ ਕਿ ਜਿਸਤੇ ਗਿੱਦੜ ਭੀ ਸ਼ੇਰ ਬਣ ਜਾਣ। ਏਹਨਾਂ ਮਤਲਬਾਂ ਲਈ ਖਾਲਸ ਧਰਮ ਦੇ ਉਪ-ਦੇਸ਼ ਦੇ ਨਾਲ ਹੀ ਪੁਰਾਣੇ ਬਹਾਦਰਾਂ ਦੇ ਕਾਰਨਾਮਿਆਂ ਦੀ ਕਥਾ ਅਰ ਵਾਰਾਂ ਦਾ ਗਾਉਣਾ ਅਰ ਓਹਨਾਂ ਕਹਾਣੀਆਂ ਨੂੰ ਲੈਕੇ ਬੀਰ ਰਸ ਭਰੀ ਰਚਨਾਂ ਆਰੰਭ ਹੋਈ ਕਿ ਪੜ੍ਹਦਿਆਂ ਉੱਛਲ ਪਈਦਾ ਹੈ, ਸਮੇਂ ਦੇ ਲੰਘਦੇ ਹਾਲਾਂ ਮਰਹੱਟਿਆਂ ਅਰ ਰਾਜਪੂਤਾਂ ਦੀਆਂ ਲੜਾਈਆਂ ਨੂੰ ਵੀ ਕੰਮ ਵਿਚ ਲਿਆਂਦਾ ਗਿਆ*। ਕਹਾਣੀਆਂ ਕਿਤੋਂ ਭੀ ਲੈ ਲਈਆਂ ਹਨ ਓਹਨਾਂ ਦੇ ਸੱਚ ਝੂਠ ਪਰਖਨ ਨਾਲ ਕੁਝ ਪ੍ਰਯੋਜਨ ਨਹੀਂ ਅਰ ਨਾਂ ਓਹਨਾਂ ਕਹਾ-ਣੀਆਂ ਦੇ ਹੋਰ ਭਾਗਾਂ ਨਾਲ ਕੁਝ ਅਜੇਹਾ ਵਾਸਤਾ ਹੈ, ਪਰ ਇਕੋ ਗਰਜ਼, ਇਕੋ ਮਤਲਬ ਉਸ ਥਾਂ ਦਾ ਢੂੰਡ ਲੈਣਾ ਹੈ ਕਿ ਜਿੱਥੇ "ਧਰਮ ਜੁਧ ਕੇ ਚਾਉ" ਬੀਰ ਰਸ ਭਰੀ ਰਚਨਾਂ ਕੀਤੀ ਜਾ ਸਕੇ। ਕਹਾਣੀ ਦੇ ਦੂਜੇ ਭਾਗ ਐਵੇਂ ਲਗ ਲਵੇੜ ਜਾਂ 'ਨਾਲਦਾ' ਹਨ, ਡੰਝ ਲਾਹੁਨ ਵਾਲੀ ਚੀਜ਼ ਮੈਦਾਨ ਜੰਗ ਹੈ। ਕਹਾਣੀ ਦੇ ਹੋਰ ਹਿੱਸੇ ਛੇਤੀ ਛੇਤੀ ਮੁਕਾਏ ਜਾਂਦੇ ਹਨ, ਪਰ ਰਣ ਵਿਚ ਅੱਪੜਿਆਂ ਕਲਮ ਥਮਦੀ ਨਹੀਂ, ਰੋਹ ਚੜ੍ਹਦੇ, ਨਾਹਰੇ ਵਜਦੇ, ਹਾਹਾਕਾਰ ਹੁੰਦੇ, ਸੰਖ ਡੋਰੂ ਘੋੜੇ ਹਾਥੀਆਂ ਦੇ ਸ਼ੋਰ ਕੰਨ ਡੋਰੇ ਕਰਦੇ ਹਨ, ਤੀਰਾਂ ਦੇ ਮੀਂਹ ਵਸਦੇ ਤੇ ਤਲਵਾਰ ਦੀ ਬਿਜਲੀ ਲਿਸ਼ਕਦੀ ਹੈ, ਤੋਪਾਂ ਦੀ ਗੜਗੱਜ ਬੰਦੂਕਾਂ ਦੀ ਕਾੜ ਕਾੜ ਹੋ ਰਹੀ ਹੈ, ਤਲਵਾਰ ਤੇ ਤਲਵਾਰ ਛਨਕਦੀ ਹੈ, ਨਰੇਲਾਂ ਵਾਂਗ ਸਿਰ ਡਿੱਗਦੇ ਲਹੂ ਦੇ ਦਰਯਾ ਵਗਦੇ ਹਨ, ਲੋਥਾਂ ਪਰ ਲੋਥਾਂ ਦੇ ਢੇਰ ਲੱਗਦੇ ਅਰ ਭੂਤਬੈਤਾਲ ਖ਼ੁਸ਼ੀ ਵਿਚ ਨੱਚਨ ਲੱਗ ਜਾਂਦੇ ਹਨ। ਹਰ ਵੇਲੇ ਜੁਧ ਦੀ ਤਸਵੀਰ ਸੰਗਤਾਂ ਦੇ ਅੱਖਾਂ ਸਾਹਮਣੇ ਰੱਖੀ ਜਾਨ ਲੱਗੀ ਅਰ ਤੀਰ ਤਲਵਾਰ ਤੁਪਕ ਦੇ ਨਾਮ ਕੰਨਾਂ ਵਿਚ ਫੂਕੇ ਜਾਨ ਲੱਗੇ, ਨਹੀਂ ਹਰ ਗੱਲ ਨੂੰ ਇਸੇ ਰੰਗ ਰੰਗ ਦਿੱਤਾ। ਮੰਗਲਾਚਰਨ ਕਿਤੇ ਰਚਨਾਂ ਵਿਚ ਹੈ ਤਾਂ ਤਲਵਾਰ ਦਾ, ਪੂਜਾ ਹੈ ਤਾਂ ਸਰਬ ਲੋਹ ਦੀ। ਕਿਹਾ "ਸੈਫ ਸਰੋਹੀ ਸੈਹਥੀ ਯਹੀ ਹਮਾਰੇ ਪੀਰ" ਜਗਤ ਰਚਨਾਂ ਵੇਲੇ ਭੀ ਹੁਣ ਪਹਲੇ ਖੰਡਾ ਹੀ ਰਚੀਦਾ ਹੈ, ਨਹੀਂ ਸਗੋਂ ਵਾਹਿਗੁਰੂ ਦੇ ਆਪਣੇ ਨਾਮ ਵੀ ਹੁਣ ਭਗਉਤਿ ਅਸਿਧੁਜ ਵਗੈਰਾ ਹੋ ਗਏ ਹਨ, ਕਿਉਂਕਿ ਓਹ ਵੈਰੀਆਂ ਨੂੰ ਖਾਂਦਾ ਹੈ ਜਿਵੇਂ ਤਲਵਾਰ ਖਾਂਦੀ ਹੈ, ਇਸਤੋਂ ਭੀ ਵਧਕੇ ਓਹ ਹੁਣ ਸਰਬ ਲੋਹ ਅਰ ਮਹਾਂਕਾਲ ਹੋ ਜਾਂਦਾ ਹੈ। ਮੈਕਾਲਿਫ ਸਾਹਿਬ ਇਕ ਸ਼ਬਦ ਦਾ ਖੁੱਲ੍ਹਾ ਉਲਥਾ ਅੰਗ੍ਰੇਜ਼ੀ ਕਵਿਤਾ ਵਿਚ ਇਸਤਰਾਂ ਕਰਦੇ ਹਨ:-

Eternal God thou art our Shield,
The Dagger, Knife, the Sword we wield.
To us Protector there is given
The Timeless, Deathless, Lord of Heaven;
To us All Steel's unvanquished might;
To us All Time's resistless flight;
But Chiefly Thou Protector brave,
All Steel wilt Thin own Servants Save.

ਦਸਮੇਸ਼ ਨੂੰ ਆਪਣੇ ਮਿਸ਼ਨ ਅਰ ਉਸਦੀ ਕਾਮਯਾਬੀ ਬਾਬਤ ਕਦੇ ਸ਼ੱਕ ਨਹੀਂ ਹੋਇਆ। ਬਚਿੱਤ੍ਰ ਨਾਟਕ ਵਿਚ ਜਿੱਥੇ ਆਪਣੀ ਕਥਾ ਬਖਾਨੀ ਹੈ ਸਾਫ ਦੱਸਦੇ ਹਨ ਕਿ ਓਹ ਕਿਉਂ ਅਰ ਕਿਸ ਕਾਜ ਲਈ ਜਗਤ ਵਿਚ ਆਏ ਹਨ, ਸਵਾ ਲੱਖ ਨਾਲ ਇਕ ਨੂੰ ਲੜਾਨ ਅਰ ਚਿੜੀਆਂ ਪਾਸੋਂ ਬਾਜ ਤੁੜਾਨ ਦਾ ਉਨਾਂ ਨੂੰ ਪੂਰਾ ਭਰੋਸਾ ਸੀ। ਮਸੰਦ ਲੋਕ ਜੋ ਸਿੱਖਾਂ ਦੇ ਸਿਰ ਤੇ ਸੁਖ ਦੇ ਦਿਨ ਕਟੀ ਕਰਨ ਹਿੱਲ ਗਏ ਸਨ ਅਰ ਕਾਇਰ ਬਣ ਗਏ ਸਨ ਮਹਾਰਾਜ ਦੇ ਮਨਤਵਜ ਦੀ ਸਦਾ ਵਿਰੋਧਤਾ ਕਰਦੇ ਰਹੇ, ਜਦ ਕਦੀ ਭੀ ਕੋਈ ਡਰ ਭਯ ਵਾਲਾ ਮੌਕਿਆ ਬਣਿਆਂ ਜਾਂ ਆਪਣੇ ਆਰਾਮ ਜਾਂਦੇ ਰਹਨ ਦਾ ਵਸਵਸਾ ਹੋਯਾ ਮਾਤਾ ਜੀ ਦੀ ਰਾਹੀਂ ਜਾਂ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਹੋਰ ਮੋਤਬਿਰਾਂ ਦੀ ਜ਼ਬਾਨੀ ਅਰ ਆਪ ਭੀ ਹਰ ਤਰਾਂ ਦੇ ਡਰ ਦਾਬੇ ਪਾਕੇ ਮਹਾਰਾਜ ਨੂੰ ਡਰਾਨਾ ਅਰ ਮਨਤਵਜ ਸਿੱਧੀ ਦੇ ਜਤਨ ਤੋਂ ਹੋੜ ਰੱਖਨਾ ਚਾਹਿਆ, ਪਰ ਮਹਾਰਾਜ ਨੇ ਸਦਾ ਹੀ ਪੂਰੇ ਭਰੋਸੇ ਵਾਲੇ ਮਰਦਾਨਾ ਜਵਾਬ ਨਾਲ ਉਸ ਵਿਰੋਧਤਾ ਨੂੰ ਰੋਕਿਆ। ਰੰਜੀਤ ਨਕਾਰਾ ਬਣਿਆਂ ਤਦ, ਭੀਮਚੰਦ

*ਦੇਖੋ ਚਰਿੱਤ੍ਰ ਉਪਾਖ੍ਯਾਨ ਵਿਚ ਕਿਤਨੇ ਇਕ ਚਰਿਤ੍ਰ ਜਿੱਥੇ 'ਦੁਰਗਾਦਾਸ ਸੰਭਾਜੀ, ਜੁਝਾਰ ਸਿੰਘ, ਬੁੰਦੇਲਾ ਵਗੈਰਾ ਦੀਆਂ ਲੜਾਈਆਂ ਦਾ ਜ਼ਿਕਰ ਹੈ।

ਨਾਲ ਅਨ ਬਨ ਹੋਈ ਤਦ, ਹੁਸੈਨੀ ਚੜ੍ਹਕੇ ਆਇਆ ਤਦ,ਹੋਰ ਅਨੇਕਾਂ ਵੇਰ ਪਿੱਛੋਂ ਵੀ ਓਹ ਮੁਖਾਲਫਤ ਕਰਦੇ ਰਹੇ, ਪਰ ਦਸਮੇਸ਼ ਨੇ ਸਦਾ ਇਹੀ ਉੱਤਰ ਦਿਤਾ, ਕਿ "ਮੈਂ ਕਦ ਤਕ ਲੁਕਿਆ ਰਹਾਂਗਾ, ਮੈਨੂੰ ਅਕਾਲ ਪੁਰਖ ਨੇ ਦੁਸ਼ਟਾਂ ਦੇ ਨਾਸ਼ ਲਈ ਅਰ ਦੀਨ ਦੁਖੀਆਂ ਨੂੰ ਜ਼ੁਲਮ ਤੋਂ ਬਚਾਨ ਲਈ ਘੱਲਿਆ ਹੈ। ਮੈਂ ਅਕਾਲ ਪੁਰਖ ਦੀ ਆਗਯਾ ਪਾਲਨ ਜਗਤ ਵਿਚ ਆਇਆ ਹਾਂ ਅਰ ਉਸਦੇ ਹੁਕਮ ਅੰਦਰ ਹੀ ਜੋ ਕੁਝ ਹੈ ਕਰ ਰਿਹਾ ਹਾਂ। ਅਸਾਂ ਤੁਰਕਾਂ ਦਾ ਨਾਸ਼ ਕਰਨਾ ਹੈ ਅਰ ਆਪਣੇ ਸਿੱਖਾਂ ਨੂੰ ਦੇਸ਼ ਦਾ ਰਾਜ ਦੇਣਾ ਹੈ। ਮੇਰੇ ਸਿਖਾਂ ਨੂੰ ਗ਼ਰੀਬ ਨਾਂ ਕਹੋ ਮੈਂ ਇਨ੍ਹਾਂ ਸਭਨਾਂ ਨੂੰ ਰਾਜੇ ਬਨਾਨਾ ਹੈ, ਮੈਂ ਕਿਸੇ ਤੋਂ ਡਰਾਇਆ ਨਹੀਂ ਡਰਦਾ ਇਕ ਅਕਾਲ ਪੁਰਖ ਤੋਂ ਡਰਦਾ ਹਾਂ, ਵੈਰ ਡਰਿਆਂ ਕੰਮ ਭੀ ਨਹੀਂ ਬਣਨਾ, ਵੈਰੀ ਹੋਰ ਸਿਰ ਆਉਣਗੇ। ਜੇ ਰਾਜੇ ਨਾਰਾਜ਼ ਹੋ ਜਾਣਗੇ ਤਾਂ ਅਸੀ ਕੀ ਇਥੇ ਰੋਨਾਂ ਬੈਠੇ ਹਾਂ ਤਲਵਾਰ ਦਾ ਜਵਾਬ ਤਲਵਾਰ ਨਾਲ ਦਿਤਾ ਜਾਵੇਗਾ।"

ਤੁਰਕਾਂ ਦੇ ਜੁਧ ਦੀ ਤਿਆਰੀ ਹੋ ਰਹੀ ਹੈ, ਮਹਾਰਾਜ ਨੂੰ ਇਹ ਪਤਾ ਸੀ ਜੁਧ ਹੈ, ਪਠਾਨ ਜੋ ਨੌਕਰ ਰਖੇ ਸਨ ਨਿਮਕ ਹਰਾਮੀ ਕਰਕੇ ਵੈਰੀਆਂ ਨਾਲ ਜਾ ਮਿਲੇ ਸਨ। ਪੰਜ ਸੌ ਉਦਾਸੀਆਂ ਨੂੰ ਲੜਾਈ ਲਈ ਤਿਆਰ ਹੋਜਾਨ ਦੀ ਆਗਿਆ ਕੀਤੀ, ਓਹ ਰਾਤੀਂ ਸਭ ਦੇ ਸਭ ਛੁਪਕੇ ਖਿਸਕ ਗਏ। ਸਵੇਰੇ ਖਬਰ ਮਿਲੀ ਕਿ ਮਹਾਰਾਜ! ਉਦਾਸੀ ਤਾਂ ਰਾਤੀ ਸਾਰੇ ਚਲੇ ਗਏ ਇਕ ਮਹੰਤ ਕ੍ਰਿਪਾਲ ਜੀ ਸਮਾਧੀ ਲਾਈ ਬੈਠੇ ਹਨ। ਮਹਾਰਾਜ ਮੁਸਕ੍ਰਾਏ ਅਰ ਕਿਹਾ ਕਿ ਰੁਖੜਾ ਜੜ੍ਹ ਤਾਂ ਬਾਕੀ ਹੈ। ਜਦੋਂ ਲੋੜ ਪਈ ਤਾਂ ਰੁਖ ਫੇਰ ਫੁਟ ਆਊ। ਗੋਇੰਦਪੁਰ ਦੀ ਗਲੀ ਪੁਤ ਨੂੰ ਸਿਖ ਬਨਾਨ ਡਰਦੀ ਹੈ ਕਿ ਤੁਰਕਾਂ ਦਾ ਰਾਜ ਹੈ। ਮਹਾਰਾਜ ਫੁਰਮਾਂਦੇ ਹਨ ਕਿ ਤੁਰਕਾਂ ਦਾ ਜ਼ੋਰ ਹੁਣ ਕੁਝ ਦਿਨ ਦਾ ਪਰਾਹੁਣਾ ਹੈ। ਅਨੰਦਪੁਰ ਦਾ ਪਤਾ ਜੁਧ ਹੈ। ਭਾਈ ਮਾਲੇ ਦਾ ਪੁਤ੍ਰ ਦੁਨੀਚੰਦ ਜੋ ਮਝੈਲਾਂ ਦੀ ਕੁਮਕ ਲੈਕੇ ਆਇਆ ਸੀ ਰਾਤੀਂ ਸਾਰੀ ਕੁਮਕ ਸਮੇਤ ਦੌੜਦਾ ਹੋਇਆ। ਮਹਾਰਾਜ ਨੇ ਜ਼ਰਾ ਪਰਵਾਹ ਨ ਕੀਤੀ ਅਰ ਆਪਣੇ ਜਤਨ ਵਿਚ ਲਗੇ ਰਹੇ

ਦੁਖਿਆਂ ਦੀ ਅਣਥਕ ਮਿਹਨਤ ਦੇ ਪਿਛੋਂ ਸਿਖਿਆ ਫਲ ਲਿਆਈ ਅਰ ਭਰੋਸੇ ਦੇ ਪ੍ਰਤਖ ਹੋਣ ਦੇ ਚਿਨ੍ਹ ਨਜ਼ਰ ਆਏ। ਜਿਹੜੇ ਡਰਦੇ ਸਨ ਸਿਖ ਬਣਦੇ ਹੋਏ, ਸਿਖ ਭੀ ਓਹ ਕਿ ਜਿਨ੍ਹਾਂ ਦੀ ਤਾਰੀਫ਼ ਆਪਣੀ ਇਉਂ ਕੀਤੀ ਹੈ:—

ਜੁਧ ਜਿਤੇ ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਸੁ ਦਾਨ ਕਰੇ।
ਅਘ ਅਉਘ ਟਰੈ ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਇਨਹੀ ਕੀ ਕ੍ਰਿਪਾ ਫੁਨ ਧਾਮ ਭਰੇ॥
ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਸੁ ਬਿਦਿਆ ਲਈ ਇਨਹੀ ਕੀ ਕ੍ਰਿਪਾ ਸਭ ਸਤ੍ਰੁ ਮਰੇ॥
ਇਨਹੀ ਕੀ ਕ੍ਰਿਪਾ ਕੇ ਸਜੇ ਹਮ ਹੈਂ ਨਹੀ ਮੋ ਸੇ ਗਰੀਬ ਕਰੋਰ ਪਰੇ॥

ਬੀਮਾਰ ਨਰੋਆ ਹੋਇਆ ਦੁਸਲਿ ਸਿਹਤ ਦਾ ਵੇਲਾ ਆਇਆ । ਸੰਮਤ ੧੭੫੬ ਹੈ, ਦਰਬਾਰ ਲਗਾਇਆ ਅਰ ਸ਼ਾਹੀ ਵਾਕਿਆ ਨਵੀਸ ਦੇ ਲਿਖੇ ਮੂਜਬ ਪੁਰਾਣੇ ਬੋਸੀਦਾ ਬਸਤਰ ਸੁਟ ਪਾਨਲਈ ਇਸਤਰਾਂ ਆਗਯਾ ਕੀਤੀ ਕਿ 'ਸਭ ਅੱਡ ਅੱਡ ਫਿਰਕਿਆਂ ਨੂੰ ਛੱਡਕੇ ਇਕ ਮਤ ਹੋ ਜਾਉ, ਜਾਤ ਵਰਨ ਅਰ ਜਾਤਾਂ ਦੇ ਅੱਡ ਅੱਡ ਧਰਮਾਂ ਨੂੰ ਛੱਡ ਸਭ ਭਾਈ

ਬਨ ਜਾਓ ਅਰ ਇਕ ਤੀਕ੍ਰਾ ਮਜ਼ਹਬ ਦਾ ਪਕੜੋ, ਕੋਈ ਆਪਣੇ ਨੂੰ ਦੂਸਰੇ ਤੋਂ ਉੱਚਾ ਨਾਂ ਗਿਣੇਂ, ਗੰਗਾ ਆਦਿ ਤੀਰਥਾਂ ਨੂੰ ਜੋ ਸ਼ਾਸਤ੍ਰਾਂ ਵਿਚ ਦੱਸੇ ਹਨ ਅਰ ਰਾਮ ਕ੍ਰਿਸ਼ਨ, ਬ੍ਰਹਮਾਂ, ਦੁਰਗਾ, ਆਦਿ ਦੀ ਪੂਜਾ ਛੱਡਕੇ ਗੁਰੂ ਨਾਨਕ ਅਰ ਹੋਰ ਗੁਰੂਆਂ ਦੇ ਮਤ ਪਰ ਚਲੋ, ਚਾਰੇ ਵਰਨ ਮੇਰੀ ਪਾਹੁਲ ਲੈਕੇ ਖਾਨ ਪਾਨ ਸਾਂਝਾ ਕਰੋ ਅਰ ਕਿਸੇ ਤੋਂ ਘਿਨਾਂ ਨਾਂ ਕਰੋ'

ਕੱਚੇ ਪਿੱਲਿਆਂ ਦੀ ਧਾੜ ਜੋ ਮਹਾਂ ਕਾਰਜ ਦੇ ਸਮਝਨ ਦੀ ਤਾਕਤ ਨਹੀਂ ਰੱਖਦੇ ਸਨ ਵਾਕਿਆ ਨਵੀਸ ਦੇ ਕਹੇ ਮੂਜਬ 'ਬੋਲ ਉਠੇ ਕਿ ਅਸੀ ਗੁਰੂ ਨਾਨਕ ਅਰ ਦੂਸਰੇ ਗੁਰੂਆਂ ਨੂੰ ਮੰਨਦੇ ਹਾਂ, ਪਰ ਜੋ ਧਰਮ ਵੇਦਾਂ ਸ਼ਾਸਤ੍ਰਾਂ ਦੀ ਸਿਖ੍ਯਾ ਦੇ ਉਲਟ ਹੈ ਓਹ ਅਸੀ ਕਦੇ ਨਹੀਂ ਮੰਨ ਸਕਦੇ ਅਰ ਨਾਂ ਇਕ ਮੁੰਡੇ ਦੇ ਕਹੇ ਪਰ ਆਪਣੇ ਵੱਡਿਆਂ ਦਾ ਧਰਮ ਜੋ ਪਰਮ-ਪਰਾ ਤੋਂ ਚਲਾ ਆਉਂਦਾ ਹੈ ਛੱਡ ਸਕਦੇ ਹਾਂ। ਇਹ ਕਹਕੇ ਬਹੁਤ ਸਾਰੇ ਉੱਚੀਆਂ ਜ਼ਾਤਾਂ ਦੇ ਲੋਕ ਖੱਤ੍ਰੀ ਬ੍ਰਾਹਮਣ ਉੱਠਕੇ ਤੁਰ ਗਏ, ਪਰ ਵੀਹ ਕੁ ਹਜ਼ਾਰ ਬਾਕੀ ਰਹ ਗਏ, ਜਿਨ੍ਹਾਂ ਓਸਦੇ ਕਥਨ ਨੂੰ ਸਿਰ ਮੱਥੇ ਤੇ ਮੰਨ ਲਿਆ।'

ਪਰ ਕੀ ਇਹ ਵੀਹ ਹਜ਼ਾਰ ਜੋ ਜਿੱਲ੍ਹਨ ਵਿਚੋਂ ਨਿਕਲੇ ਸਨ ਐਵੇਂ ਤਾਰ ਲਏ, ਨਹੀਂ ਇਨ੍ਹਾਂ ਦੀ ਭੀ ਪ੍ਰੀਖਿਆ ਕੀਤੀ ਅਰ ਪ੍ਰੀਖਿਆ ਭੀ ਡਾਢੀ ਕਰੜੀ ਤਲਵਾਰ ਦੀ ਅਣੀ ਪਰ, ਸਿਰ ਤਲੀ ਤੇ ਰੱਖ ਪੰਜ ਤਕ ਨਿੱਤਰ ਆਏ, ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੀ ਪ੍ਰੀਖਿਆ ਵਿਚ ਇਕੋ ਹੀ ਨਿੱਤਰਿਆ ਸੀ। ਇਨ੍ਹਾਂ ਮੋਇਆਂ ਨੂੰ ਅੰਮ੍ਰਿਤ ਛਕਾਕੇ ਜੀਉਂਦਾ ਕੀਤਾ ਅਰ ਖਾਲਸਾ ਬਨਾਇਆ। ਹੁਣ ਜਦ 'ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ' ਬਣ ਗਿਆ ਤਦ 'ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤੇ' ਯਕੀਨੀ ਹੋ ਗਈ।

ਫੇਰ ਸਮਾਂ ਆਇਆ ਜਦ ਅਨੰਦਪੁਰ ਨੂੰ ਤੀਜੀ ਵਾਰੀ ਤੇ ਸਦਾ ਲਈ ਛੱਡਨਾ ਪਿਆ, ਕਬੀਲੇ ਬਾਲ ਬੱਚੇ ਸਭ ਨਿੱਖੜ ਗਏ, ਪਤਾ ਨਹੀਂ ਕਿੱਥੇ ਹਨ ਅਰ ਉਨ੍ਹਾਂ ਪਰ ਕੀ ਗੁਜ਼ਰਿਆ ਹੈ। ਚਾਲੀ ਆਦ-ਮੀਆਂ ਸਮੇਤ ਹਾਲੀ ਦੂਰ ਨਹੀਂ ਗਏ ਸਨ ਕਿ ਵੈਰੀਆਂ ਦੀ ਇਕ ਫੌਜ ਜੋ ਕੁਮਕ ਲਈ ਆਈ ਸੀ ਮਿਲ ਗਈ ਅਰ ਪਿਛਲੀ ਫੌਜ ਨੇ ਭੀ ਆ ਘੇਰਿਆ। ਹੌਂਸਲਾ ਨਹੀਂ ਹਾਰਿਆ ਚਮਕੌਰ ਦੇ ਪਿੰਡ ਵਿਚ ਵੜ ਡਟ ਕੇ ਸਾਹਮਣਾ ਕੀਤਾ, ਦੋ ਵੱਡੇ ਸਾਹਿਬਜ਼ਾਦੇ ਜੋ ਨਾਲ ਸਨ ਅਰ ਬਹੁਤੇ ਸਿਖ ਸ਼ਹੀਦ ਹੋ ਗਏ। ਓਥੋਂ ਨੰਗੇ ਪੈਰ ਭੱਜਨਾ ਪਿਆ, ਐਥੋਂ ਤਕ ਕਿ ਪੈਰ ਜ਼ਖਮੀ ਹੋਕੇ ਅੱਗੇ ਜਾਣੋਂ ਲਾਚਾਰ ਹੋਕੇ ਮਾਛੀਵਾੜੇ ਦੇ ਜੰਗਲ ਵਿਚ ਇਕ ਛੰਬ ਦੇ ਕੰਢੇ ਲੇਟ ਗਏ। ਇਥੇ ਹੀ ਤਿੰਨ ਮੋਅਤਬਿਰ ਸਿੱਖ ਜਿਨ੍ਹਾਂ ਨੂੰ ਜਾਣ ਵੇਲੇ ਆਪਣਾ ਕੁਝ ਪਤਾ ਦੇ ਆਏ ਸਨ ਆ ਮਿਲੇ ਅਰ ਗੁਰੂ ਸਾਹਬ ਨੂੰ ਪਿੱਠ ਪਰ ਚੁਕ ਕਿਸੇ ਪਨਾਹ ਵਿਚ ਜਾਣ ਲਈ ਲੈ ਚਲੇ, ਕਿਉਂਕਿ ਵੈਰੀ ਦੀ ਫੌਜ ਪਿੱਛੇ ਲਗੀ ਆਉਂਦੀ ਸੀ। ਅੱਗੋਂ ਜਿਧਰ ਜਾਂਦੇ ਹਨ ਪਿੰਡਾਂ ਵਾਲੇ ਤੇ ਸਿੱਖ ਭੀ ਨੇੜੇ ਨਹੀਂ ਢੁਕਨ ਦੇਂਦੇ। ਮਹੰਤ ਕ੍ਰਿਪਾਲ ਨੇ ਭੀ ਆਪਣੇ ਪਿੰਡੋਂ ਕੱਢ ਦਿੱਤਾ, ਹਰ ਥਾਂ ਇਹੀ ਜਵਾਬ ਮਿਲਦਾ ਹੈ 'ਤੁਸੀ ਸਰਕਾਰੀ ਫੱਕਾਂ ਤੁਹਾਨੂੰ ਪਨਾਹ ਦੇਕੇ ਬਾਲ ਬੱਚੇ ਘ੍ਹਾਨ ਪਿੜਾਈਏ। ਗੁਲਾਬੇ ਮਾਲੀ ਦੇ ਘਰੋਂ ਦੋ ਪਠਾਣ ਗਨੀ ਖਾਂ ਤੇ ਨਬੀ ਖਾਂ ਮੁਸਲ-ਮਾਨ ਪੀਰਾਂ ਵਾਲੇ ਨੀਲੇ ਕੱਪੜੇ ਪਵਾਕੇ ਮੰਜੀ ਤੇ ਬਿਠਾ ਕੇ ਅਰ ਉੱਚ ਦਾ ਪੀਰ ਮਸ਼ਹੂਰ ਕਰਕੇ ਲੈ ਨਿਕਲਦੇ ਹਨ ਅਰ ਜਟ ਪੁਰੇ ਵਿਚ ਇਕ ਮੁਸਲਮਾਨ ਚੌਧਰੀ ਕਲ੍ਹੇ ਦੇ ਘਰ ਪਨਾਹ ਲੈਂਦੇ ਹਨ। ਇਥੋਂ ਆਦਮੀ ਭੇਜਦੇ ਹਨ ਕਿ ਮਾਤਾ ਅਰ ਛੋਟੇ ਸਾਹਿਬ ਜ਼ਾਦਿਆਂ ਦੀ ਖਬਰ ਲਿਆਓ। ਦਿਲ ਚੀਰਵੀਂ ਖਬਰ ਮਿਲਦੀ ਹੈ ਕਿ ਸਾਹਿਬਜ਼ਾਦੇ ਅਰ ਮਾਤਾ

ਜੀ ਸਰਹਿੰਦ ਵਿਚ ਸੂਬੇਦਾਰ ਦੀ ਕੈਦ ਵਿਚ ਆ ਗਏ ਅਰ ਸ਼ਹੀਦ ਕੀਤੇ ਗਏ। ਇਨ੍ਹਾਂ ਬੱਚਿਆਂ ਦੇ ਕਿ ਜਿਨ੍ਹਾਂ ਪਰ ਹੁਣ ਆਪਣੇ ਮਿਸ਼ਨ ਦੇ ਜ਼ਾਰੀ ਰੱਖਣ ਦੀ ਆਸ ਸੀ ਇਸ ਤਰਾਂ ਮਾਰੇ ਜਾਣ ਦਾ ਮਹਾਰਾਜ ਦੇ ਦਿਲ ਪਰ ਸਖਤ ਸਦਮਾਂ ਗੁਜ਼ਰਿਆ* ਜੋ ਅਖੀਰ ਤਕ ਓਹਨਾਂ ਦੀਆਂ ਅੱਖਾਂ ਸਾਹਮਣੇ ਰਿਹਾ। ਆਹ ਭਰਕੇ ਪੁਛਿਆ ਕਿ ਕੀ ਭਰੀ ਕਚੈਹਰੀ ਵਿਚ ਕਿਸੇ ਭੀ ਇਨ੍ਹਾਂ ਮਸੂਮਾਂ ਵਾਸਤੇ ਕੁਝ ਨਾਂ ਕਿਹਾ? ਜਵਾਬ ਮਿਲਿਆ ਕਿ ਮਲੇਰ ਕੋਟਲੇ ਦੇ ਨਵਾਬ ਨੇ ਛੱਡ ਦੇਣ ਵਾਸਤੇ ਕਿਹਾ ਸੀ, ਪਰ ਦੀਵਾਨ ਸੁਚਾ ਨੰਦ ਬੋਲਿਆ ਕਿ ਇਹਨਾਂ ਨੂੰ ਛੱਡਣਾ ਨਹੀਂ ਚਾਹੀਦੇ, ਦੇਖੋ ਓਹ ਨਵਾਬ ਦੇ ਸਾਹਮਣੇ ਭੀ ਕਿਸ ਦਲੇਰੀ ਨਾਲ ਗੱਲਾਂ ਕਰਦੇ ਹਨ, ਇਨ੍ਹਾਂ ਤੋਂ ਸਦਾ ਜਿਆਨ ਹੀ ਜਿਆਨ ਹੈ, ਕੱਲ ਫੇਰ ਫੌਜਾਂ ਇਕੱਠੀਆਂ ਕਰਕੇ ਫਸਾਦ ਮਚਾਨਗੇ, ਇਹ ਸੱਪ ਦੇ ਬੱਚੇ ਹਨ ਇਨ੍ਹਾਂ ਨੂੰ ਮਾਰਨਾ ਹੀ ਸਜਾਵਾਰ ਹੈ। ਪਾਠਕ! ਇਹ ਸਾਹਿਬਜ਼ਾਦੇ ਭੀ ਜਿਨ੍ਹਾਂ ਹੱਸਕੇ ਮੌਤ ਕਬੂਲੀ ਹੈ ਅਰ ਧਰਮ ਨਹੀਂ ਵਞਾਇਆ, ਸੱਤੇ ਸੱਤ ਤੇ ਨੌਂ ਵਰ੍ਹੇ ਹੀ ਦੇ ਜੇ, ਪਰ ਇਨ੍ਹਾਂ ਉਚਕਲ ਦੇ ਬੱਚਿਆਂ ਦੀ ਰਗਾਂ ਵਿਚ ਪਿਉ ਦਾਦੇ ਅਰ ਪੜਦਾਦੇ ਦਾ ਲਹੂ ਜੋਸ਼ ਮਾਰ ਰਿਹਾ ਹੈ, ਬਜ਼ੁਰਗਾਂ ਦੇ ਕਾਰਨਾਮੇ ਅੱਖਾਂ ਸਾਹਮਣੇ ਹਨ। ਸ੍ਰੀ ਗੁਰੂ ਹਰਕ੍ਰਿਸ਼ਨ ਜੀ ਜਦ ਓਹਨਾਂ ਕਈ ਦਾਵੇਦਾਰਾਂ ਵਿਚੋਂ ਇਕ ਗੁਮਨਾਮ 'ਤੇਗੇ' ਨੂੰ ਚੁਣਿਆਂ ਸੀ ਛੋਟੀ ਅਵਸਥਾ ਦੇ ਹੀ ਸਨ। ਗੁਰੂ ਹਰ ਗੋਬਿੰਦ ਸਾਹਿਬ ਆਪ ਜਦ [illegible] ਰਸਮ ਦੇ ਉਲਟ ਦੋ ਤਲਵਾਰਾਂ ਅਰ ਸ਼ਾਹਾਨਾਂ ਲਿਬਾਸ ਪਹਨਕੇ ਤਿਲਕ ਦੀ ਰਸਮ ਅਦਾ ਕਰਵਾਈ ਅਰ ਸਿੱਖਾਂ ਦੀ ਕਾਯਾਂ ਪਲਟ ਦੀ ਨੀਂਹ ਰੱਖੀ ਕੋਈ ਵੱਡੀ ਉਮਰਾ ਦੇ ਨਹੀਂ ਸੀ।

*ਪਰ ਇਤਿਹਾਸਾਂ ਵਿਚ ਐਉਂ ਲਿਖਿਆ ਸੁਣੀਂਦਾ ਹੈ ਕਿ ਸਤਗੁਰ ਬੋਲੇ "ਇਨ ਪੁਤ੍ਰਨ ਕੇ ਸੀਸ ਪਰ ਵਾਰ ਦੀਏ ਸੁਤ ਚਾਰ। ਚਾਰ ਗਏ ਤੋ ਕਿਆ ਭਿਆ ਏ ਜੀਵਤ ਕਈ ਹਜਾਰ।"

ਜਟ ਪੁਰਿਓਂ ਨਿਕਲ ਗੁਰੂ ਮਹਾਰਾਜ ਦੀਨੇ ਅੱਪੜੇ ਅਰ ਇਥੇ ਕੁਝ ਦਿਨ ਠਹਰੇ, ਗਮ ਦੇ ਪਹਾੜ ਨੇ ਇਥੇ ਫਾਰਸੀ ਰਚਨਾਂ ਦੀ ਸ਼ਕਲ ਵਟਾਈ ਅਰ ਪਾਤਸ਼ਾਹ ਨੂੰ ਮੁਰਾਸਲਾ ਲਿਖਿਆ ਤੇ ਇਸ ਨਾਹੱਕ ਖੂਨ ਦੇ ਬਦਲੇ ਵਜ਼ੀਰ ਖਾਂ ਸੂਬੇਦਾਰ ਸਰਹਿੰਦ ਦੀਆਂ ਬਾਹਵਾਂ ਮੰਗੀਆਂ, ਖਤ ਦੇ ਨਾਲ ਹੀ ਓਹ ਫਾਰਸੀ ਦੀ ਰਚਨਾਂ ਭੀ ਭੇਜ ਦਿੱਤੀ, ਪਰ ਕੀ ਇਹ ਕਿਸੇ ਕਮਰ ਟੁਟੇ ਦੀ ਯਾਚਨਾਂ ਸੀ। ਕੀ ਗੁਰ ਸਾਹਿਬ ਨੇ ਹੌਂਸਲਾ ਹਾਰ ਦਿੱਤਾ ਅਰ ਆਪਣਾ ਮੰਤਵਜ ਛੱਡ ਦਿਤਾ? ਨਹੀਂ ਇਹ ਸ਼ਿਕਸਤ ਨਾਮਾ ਨਹੀਂ ਬਣਿਆਂ, ਇਹ 'ਜ਼ਫਰ" ਨਾਮਾਂ ਤਯਾਰ ਹੋਇਆ ਹੈ। ਜਿੱਥੇ ਵਿਚ ਵਿਚ ਆਪਣੇ ਮਨ ਦੇ ਫਫੋਲੇ ਫੋਲੇ ਹਨ ਜੋ ਮਹਾਰਾਜ ਦੇ ਉਸ ਵੇਲੇ ਦੇ ਦਿਲ ਨੂੰ ਸ਼ੀਸ਼ੇ ਵਾਂਗ ਦਿਖਾਉਂਦੇ ਹਨ। ਕਿਹਾ ਹੈ ਕਿ :—

"ਅੱਵਲ ਤਾਂ ਤੇਰਾ ਮੇਰਾ ਝਗੜਾ ਹੀ ਹਾਲੀ ਕੋਈ ਨਹੀਂ ਸੀ, ਪਹਾੜੀ ਰਾਜੇ ਮੇਰੇ ਨਾਲ ਫਸਾਦ ਕਰ ਰਹੇ ਸਨ ਕਿ ਓਹ ਬੁਤ ਪੂਜ ਸਨ ਅਰ ਮੈਂ ਬੁਤਸ਼ਿਕਨ। ਫੇਰ ਕਿੱਥੇ ਤਾਂ ਖੁਦਾ, ਪੈਗੰਬਰ ਤੇ ਕੁਰਾਨ ਦੀਆਂ ਸੌਂਹਾਂ ਖਾਕੇ ਅਨੰਦ ਪੁਰ ਛੱਡ ਦੇਣ ਅਰ ਤੇਰੇ ਪਾਸ ਆਉਣ, ਪਰ ਮੇਰੀ ਜਾਨੋਮਾਲ ਦੀ ਸਲਾਮਤੀ ਦੇ ਵਾਇਦੇ ਤੇ ਕਿੱਥੇ ਇਹ ਮਸੂਮਾਂ ਦਾ ਖੂਨ। ਮੈਨੂੰ ਤਾਂ ਪਕੜ ਨਾਂ ਸੱਕੇ, ਕਿਉਂਕਿ ਮੇਰੇ ਸਿਰ ਤੇ ਹੁਮਾ ਦਾ ਸਾਇਆ ਹੈ, ਮੈਂ ਸ਼ੇਰ ਬੱਬਰ ਦੀ ਪਨਾਹ ਵਿਚ ਹਾਂ, ਸੰਢੇ ਬੱਕਰੇ ਨੂੰ ਮੇਰੇ ਨੇੜੇ ਆਉਣ ਦੀ ਮਜਾਲ ਨਹੀਂ, ਮੈਂ ਤੇਰੇ ਵਲੋਂ ਸੌ ਇਕਰਾਰਾਂ ਪਰ ਭੀ ਆਨੰਦ ਪੁਰ ਖਾਲੀ ਨਾਂ ਕਰਦਾ ਜੇ ਮਜਬੂਰ ਨਾਂ ਹੁੰਦਾ, ਪਰ ਜੋ ਕਸਮਾਂ ਖਾਂਦਾ ਹੈ ਉਸਨੂੰ ਤਾਂ ਆਪਣੇ ਕਹਨ ਪੁਰ ਟਿਕਨਾ ਚਾਹੀਏ। ਕਹੋ ਤਾਂ ਖਤ ਮੋੜ ਭੇਜਾਂ ਜੋ ਹੋਰ ਕੁਰਾਨ ਤੇ ਪੈਗੰਬਰਾਂ ਦੀਆਂ ਕਸਮਾਂ ਖਾ ਲੌਂ। ਜੇ ਪੈਗੰਬਰ ਇਥੇ ਹੋਣ ਤਾਂ ਮੈਂ ਤੇਰੀ ਬੇਈਮਾਨੀ ਦਾ ਜ਼ਿਕਰ ਕਰਾਂ ਜਾਂ ਤੂੰ ਹੀ ਸਾਹਮਣੇ ਹੋਵੇਂ ਤਾਂ ਦੋ ਦੋ ਗੱਲਾਂ ਕਰਾਂ, ਮੈਂ ਤਾਂ ਤੇਰੇ ਪਾਸ ਨਹੀਂ ਆਉਂਦਾ ਅਰ ਨਾਂ ਉਸ ਰਸਤੇ ਪੈਰ ਰੱਖਦਾ ਹਾਂ ਜਿਧਰ ਤੂੰ ਹੈਂ, ਹਾਂ ਅਗਰ ਕਰਤਾਰ ਦੀ ਮਰਜ਼ੀ ਹੋਈ ਤਾਂ ਜ਼ਰੂਰ ਆ ਜਾਂਗੇ।

ਮੇਰੇ ਅਨੰਦ ਪੁਰੋਂ ਨਿਕਲਨ ਦੀ ਢਿੱਲ ਸੀ ਕਿ ਟਿਡੀ ਦਲ ਲਸ਼ਕਰ ਮੇਰੇ ਤੇ ਅੱਚਨਚੇਤ ਆ ਟੁਟਾ ਅਰ ਚਮਕੌਰ ਵਿਚ ਮੈਨੂੰ ਘੇਰ ਲਿਆ। ਜਦ ਮਸਲਿਹਤ ਤੋਂ ਕਮ ਲੰਘ ਟੁਰੇ ਤਾਂ ਫੇਰ ਤਲਵਾਰ ਸੰਭਾਲਨੀ ਪੈਂਦੀ ਹੈ ਮੈਨੂੰ ਲੜਨਾ ਪਿਆ। ਨਾਹਰ ਖਾਂ ਨੂੰ ਮੈਂ ਆਪਣੇ ਤੀਰ ਦਾ ਮਜ਼ਾ ਚਖਾਇਆ ਤੇ ਖਵਾਜਾ ਮਰਦੂਦ ਨੂੰ ਭੀ, ਜੇ ਓਹ ਕੰਧ ਦੀ ਪਨਾਹ ਤੋਂ ਬਾਹਰ ਨਿਕਲਦਾ ਤਾਂ ਆਪਣਾ ਹੁਨਰ ਵਖਾਂਦਾ, ਮੈਂ ਤੇ ਮੇਰੇ ਸਾਥੀ ਖੂਬ ਹੀ ਤੇ ਦੀਵਾਨਾ ਵਾਰ ਲੜੇ, ਸ਼ੋਰ ਅਸਮਾਨ ਤਕ ਅੱਪੜਿਆ, ਖੂਨ ਦੀਆਂ ਨਦੀਆਂ ਵਗੀਆਂ ਅਰ ਲੋਥਾਂ ਦੇ ਢੇਰ ਲੱਗ ਗਏ, ਪਰ ਚਾਲੀਸ ਬਹਾਦਰ ਲੱਖਾਂ ਦੇ ਸਾਹਮਣੇ ਕੀ ਕਰ ਸਕਦੇ ਸਨ, ਦਿਨ ਢਲਿਆ ਰਾਤ ਆਈ ਅਰ ਮੇਰੇ ਮਾਲਕ ਨੇ ਦੁਸ਼ਮਨਾਂ ਤੋਂ ਬਚਨ ਦਾ ਰਸਤਾ ਮੈਨੂੰ ਦਿਖਾਇਆ ਅਰ ਮੇਰੇ ਸਿਰ ਦਾ ਬਾਲ ਵਿੰਗਾ ਨਾਂ ਹੋਇਆ, ਜਦ ਖੁਦਾ ਮਿਹਰਬਾਨ ਹੋਵੇ ਤਾਂ ਦੁਸ਼ਮਨ ਕੀ ਕਰ ਸਕਦਾ ਹੈ।

ਤੂੰ ਬਾਤਸ਼ਾਹ ਹੈਂ ਸਿਆਨਾ ਅਰ ਆਪਣੇ ਹਮ ਮਜ਼ਹਬਾਂ ਤੇ ਦਯਾਲੂ ਭੀ ਹੈਂ, ਪਰ ਮਜ਼ਹਬੀ ਪੱਖਪਾਤ ਨੇ ਤੈਨੂੰ ਵਿਗਾੜ ਰੱਖਿਆ ਹੈ, ਤੂੰ ਪਾਤਸ਼ਾਹ ਹੈਂ, ਪਰ ਦੁਨੀਆਂ ਦਾ ਸੱਚੇ ਦੀਨ ਤੋਂ ਦੂਰ ਹੈ, ਖੁਦਾ ਨੇ ਤੈਨੂੰ ਦੂਜਿਆਂ ਨੂੰ ਦੁਖ ਦੇਣ ਲਈ ਪਾਤਸ਼ਾਹ ਨਹੀਂ ਬਣਾਇਆ, ਪਾਤਸ਼ਾਹੀ ਦੇ ਤਖਤ ਪਰ ਹੈਂ, ਪਰ ਤੇਰਾ ਇਨਸਾਫ ਤੇਰਾ ਪਾਸਿ ਮਜ਼ਹਬ ਅਰ ਤੇਰੇ ਕੰਮ ਅਜੀਬ ਹਨ, ਕਿਸੇ ਨੂੰ ਬੇਤਰਸੀ ਨਾਲ ਨਾਂ ਮਾਰੋ, ਕਿਉਂਕਿ ਤੇਰੇ ਪਰ ਭੀ ਤਲਵਾਰ ਉਪਰੋਂ ਪਵੇਗੀ। ਜੇਕਰ ਖੁਦਾ ਤੋਂ ਡਰਦਾ ਹੈਂ ਤਾਂ ਇਸ ਮਾਮਲੇ ਵਿਚ ਦੇਰ ਨਾਂ ਕਰ, ਨਹੀਂ ਤਾਂ ਕੀ ਹੋਇਆ ਜੋ ਤੂੰ ਚਾਰ ਬੱਚੇ ਮਾਰ ਦਿਤੇ ਹਨ, ਕਿਉਂਕਿ ਬੱਢਾ ਸੱਪ ਹਾਲੀ ਵਿੱਸ ਘੋਲ ਰਿਹਾ ਹੈ। ਦੋ ਨਿੱਕੀਆਂ ਜਿੰਦੂ ਬੁਝਾ ਦੇਣੀਆਂ ਕੇਹੜੀ ਬਹਾਦਰੀ ਹੈ, ਤੂੰ ਖਾਲੀ ਅੱਗ ਨੂੰ ਹੋਰ ਭੜਕਾ ਰਿਹਾ ਹੈਂ, ਤੂੰ ਆਪਣੀ ਫੌਜ ਤੇ ਖਜ਼ਾਨੇ ਨੂੰ ਦੇਖਦਾ ਹੈਂ ਅਰ ਮੈਨੂੰ ਭੀ ਰੱਬ ਦੇ ਨਾਮ ਦੀ ਆਸ ਹੈ। ਤੈਨੂੰ ਆਪਣੀ ਬਾਤਸ਼ਾਹੀ ਦਾ ਗੁਮਾਨ ਹੈ ਤੇ ਮੈਨੂੰ ਉਸ ਅਕਾਲ ਪੁਰਖ ਦੀ ਸ਼ਹਨਸ਼ਾਹੀ ਦਾ ਘਮੰਡ ਹੈ। ਬੇਖਬਰ ਨਾਂ ਹੋ, ਦੁਨੀਆਂ ਚਲਦੀ ਸਰਾਂ ਹੈ, ਕਿਸੇ ਨਾਲ ਵਫਾ ਨਹੀਂ ਕਰਦੀ, ਹਜ਼ਾਰਾ ਹੇਰ ਫੇਰ ਹੋਏ ਤੇ ਹੋਣਗੇ। ਜੇ ਤੂੰ ਜ਼ੋਰਾਵਰ ਹੈਂ ਤਾਂ ਗ਼ਰੀਬਾਂ ਨੂੰ ਨਾਂ ਸਤਾ ਅਰ ਆਪਣੀ ਪਾਤਸ਼ਾਹੀ ਦੀ ਜੜ੍ਹ ਨਾਂ ਵੱਢ, ਹਜ਼ਾਰਾਂ ਮੇਰਾ ਪਿੱਛਾ ਕਰਨ ਕਰਤਾਰ ਮੇਰਾ ਰਾਖਾ ਹੈ, ਸਾਰਾ ਬੈਰਾੜ ਮੇਰੇ ਹੁਕਮ ਤਾਬੇ ਹੈ*"।

*ਇਹ ਸਭ ਖਿਆਲ ਜ਼ਫਰਨਾਮੇਂ ਦੇ ਹਨ, ਤਰਤੀਬ ਅੱਡ ਹੈ।

ਭਾਈ ਦਯਾ ਸਿੰਘ ਅਰ ਧਰਮ ਸਿੰਘ ਦੇ ਹੱਥ ਇਹ ਮੁਰਾਸਲਾ ਭੇਜ ਆਪ ਲਖੀ ਜੰਗਲ ਵਿਚ ਵੜ ਗਏ ~~ਸਨ ਜੋ ਮਹੀਆਂ ਚਾਰਦੇ ਫਿਰਦੇ ਸਨ~~। ਇਹ ਬਨ ਬਾਤਸ਼ਾਹੀ ਜ਼ੁਲਮ ਤੋਂ ਬਹੁਤਿਆਂ ਨੂੰ ਪਨਾਹ ਦੇਂਦਾ ਸੀ ਅਰ ਡਾਕੂਆਂ ਅਰ ਜਾਨਵਰਾਂ ਕਰਕੇ ਅਜਿਹਾ ਡਰਾਉਨਾ ਸੀ ਕਿ ਮਹੀਆਂ ਤਕ ਭੀ ਇਸ ਡਰ ਦੀਆਂ ਜਾਣੂੰ ਸਨ ਅਰ ਆਪਣੇ ਆਪਣੇ ਮਾਹੀ ਦੀ ਸੱਦ ਪਰ ਝਟ ਘਾਹ ਪਾਣੀ ਛੱਡ ਆਵਾਜ਼ ਦੀ ਸੇਧ ਤੇ ਭਜਕੇ ਇਕੱਠੀਆਂ ਹੋ ਜਾਂਦੀਆਂ ਸੀ। ਖੁਲਾਸੁਤੁਲ ਤਵਾਰੀਖ ਦਾ ਕਰਤਾ ਗੁਰੂ ਮਹਾਰਾਜ ਦਾ ਸਮਕਾਲੀ ਸੀ ਓਹ ਇਸ ਜੰਗਲ ਬਾਬਤ ਲਿਖਦਾ ਹੈ :–"ਦੀਪਾਲ ਪੁਰ ਦੀ ਸਰਕਾਰ (ਜਿਲਹ) ਮੁਲਤਾਨ ਦੇ ਸੂਬੇ ਵਿਚ ਹੈ, ਵਟੂ, ਡੱਗਰ ਗੁੱਜਰ ਅਰ ਹੋਰ ਕੌਮਾਂ ਇਥੇ ਰਹਿੰਦੀਆਂ ਹਨ ਜੋ ਬੜੀਆਂ ਖੁਦ ਸਰ ਅਰ ਲੜਾਕੀਆਂ ਹਨ। ਬਰਸਾਤ ਦੇ ਮੌਸਮ ਵਿਚ ਬਿਆਸ ਤੇ ਸਤਲੁਜ ਨਦੀਆਂ ਇਸ ਸਰਕਾਰ ਦੇ ਮਹਾਲ ਤਕ ਆ ਅੱਪੜਦੀਆਂ ਹਨ ਅਰ ਸਾਰੇ ਦੇਸ ਪਰ ਕੋਹਾਂ ਤੀਕ ਵੰਝੀਂ ਹਾਥ ਪਾਣੀ ਚੜ੍ਹ ਜਾਂਦਾ ਹੈ ਜਾਣੋਂ ਨੂਹ ਦਾ ਤੂਫਾਨ ਹਰ ਸਾਲ ਇਥੇ ਆਉਂਦਾ ਹੈ। ਜਦ ਪਾਣੀ ਉਤਰ ਜਾਂਦੇ ਹਨ ਤਾਂ ਓਹ ਸੰਘਣੇ ਜੰਗਲ ਉੱਗਦੇ ਹਨ ਕਿ ਪੈਦਲ ਆਦਮੀ ਵੀ ਸਫਰ ਨਹੀਂ ਕਰ ਸਕਦੇ, ਸਵਾਰ ਦਾ ਤਾਂ ਕੀਹ ਕਹਿਣਾ, ਇਸੇ ਕਰਕੇ ਇਸਨੂੰ ਲਖੀ ਜੰਗਲ ਸੱਦਦੇ ਹਨ। ਦਰਯਾ ਕਈ ਸ਼ਾਖਾਂ ਵਿਚ ਪਾਟ ਕੇ ਪਿੰਡਾਂ ਦੇ ਲਾਗਿਓਂ ਵਗਦੇ ਹਨ ਅਰ ਇਹਨਾਂ ਦਰਯਾਵਾਂ ਦੀ ਮੱਦਦ ਅਰ ਜੰਗਲਾਂ ਦੀ ਪਨਾਹ ਵਿਚ ਇਥੋਂ ਦੇ ਲੋਕ ਡਾਕੇ ਮਾਰਦੇ ਅਰ ਚੋਰੀਆਂ ਕਰਦੇ ਹਨ, ਬਾਤ-ਸ਼ਾਹੀ ਹਾਕਮ ਭੀ ਇਨ੍ਹਾਂ ਨੂੰ ਸਜ਼ਾ ਦੇਣ ਇਥੇ ਨਹੀਂ ਅੱਪੜ ਸਕਦੇ, ਇਥੇ ਸਰਦੀ ਘਟ ਅਤੇ ਗਰਮੀ ਬਹੁਤ ਹੁੰਦੀ ਹੈ।"

ਇਸ ਲਖੀ ਜੰਗਲ ਵਿਚ ਹੁਣ ਸਿੱਖ ਢਾਣੀਆਂ ਢਾਣੀਆਂ ਬਨਕੇ ਗੁਰੂ ਸਾਹਿਬ ਪਾਸ ਆ ਇਕੱਠੇ ਹੋਣ ਲੱਗੇ, ਮਹਾਰਾਜ ਨੇ ਓਹਨਾਂ ਦੀ ਆਓ ਭਗਤ ਸਮੇਂ ਅਰ ਦੇਸ ਦੇ ਹਸਬ ਹਾਲ ਇਨ੍ਹਾਂ ਦਿਲ ਖਿੱਚ-ਵੀਆਂ ਤੁਕਾਂ ਵਿਚ ਕੀਤੀ, ਜਿਨ੍ਹਾਂ ਦਾ ਬਹਰ ਜਾਂ ਛੰਦ ਵੀ ਮਾਹੀਆਂ ਦੀ ਸੱਦ ਦਾ ਹੈ।

[ਸ੍ਰੀ ਮੁਖ ਵਾਕ ਪਾਤਸ਼ਾਹੀ ੧੦। ਲਖੀ ਜੰਗਲ ਖਾਲਸਾ ਦੀਦਾਰ ਆਇ ਲਗਾ ਤਬ ਉਚਾਰ ਹੋਇਆ]

ਸੁਣਕੇ ਸੱਦੁ ਮਾਹੀ ਦਾ ਮੇਹੀ
ਪਾਣੀ ਘਾਹੁ ਮੁਤੋ ਨੇ। ਕਿਸੇ ਨਾਲ
ਨ ਰਲੀਆ ਕਾਈ ਕੋਈ ਸੌਕ
ਪਿਓ ਨੇ। ਗਇਆ ਫਿਰਾਕੁ
ਮਿਲਿਆ ਮਿਤੁ ਮਾਹੀ ਤਾਹੀ
ਸੁਕਰ ਕੀਤੋ ਨੇ।

ਗੁਰੂ ਦੇ ਦੁਖਾਂ ਦੀ ਸਾਖੀ ਸੁਣ ਮਾਝੇ ਦੇ ਸਿੱਖ ਭੀ ਜੋ ਦੁਨੀ ਚੰਦ ਨਾਲ ਭਜ ਗਏ ਸਨ ਅੰਮ੍ਰਿਤਸਰ ਤੇ ਲਾਹੌਰ ਦੇ ਇਲਾਕਿਆਂ ਤੋਂ ਗੁਰੂ ਦੀ ਮੱਦਦ ਦੇ ਖਿਆਲ ਨਾਲ ਕੋਟ ਕਪੂਰੇ ਵਿਚ ਆ ਮਿਲੇ, ਪਰ ਓਹਨਾਂ ਦੇ ਪੈਂਚਾਂ ਨੇ ਇਸ ਬਾਤ ਤੇ ਜ਼ੋਰ ਦਿਤਾ ਕਿ ਲੜਾਈ ਭਿੜਾਈ ਛੱਡਕੇ ਬਾਤਸ਼ਾਹ ਦੀ ਤਾਬੇ-ਦਾਰੀ ਮੰਨ ਲਓ ਅਰ ਗੁਰ ਨਾਨਕ ਦੇ ਤ੍ਰੀਕੇ ਪਰ ਚਲੋ, ਤਦ ਅਸੀ ਪਾਤਸ਼ਾਹ ਕੋਲ ਸਫਾਰਸ਼ ਪਾ ਕੇ ਮੁਆਫੀ ਲੈ ਦਿਆਂਗੇ, ਨਹੀਂ ਤਾਂ ਨਾਂ ਤੂੰ ਸਾਡਾ ਗੁਰੂ ਅਰ ਨਾਂ ਅਸੀ ਤੇਰੇ ਸਿੱਖ।" ਮਹਾਰਾਜ ਨੇ ਜਵਾਬ ਦਿੱਤਾ ਕਿ ਤੁਸੀ ਜੇ ਮੇਰੇ ਸਿੱਖ ਹੁੰਦੇ ਤਾਂ ਮੇਰਾ ਹੁਕਮ ਮੰਨਦੇ, ਉਲਟਾ ਮੈਨੂੰ ਪੜ੍ਹਾਨ ਨਾਂ ਆਉਂਦੇ, ਮੈਨੂੰ ਤੁਹਾਡੀ ਲੋੜ ਨਹੀਂ। ਪਹਿਲੋਂ ਭੀ ਤੁਸੀ ਦਗਾ ਦੇ ਗਏ ਹੁਣ ਤੁਸੀ ਆਪੇ ਆਏ ਹੋ, ਉਸ ਵੇਲੇ ਕਿੱਥੇ ਸੀ ਜਦ ਤੁਹਾਡੀ ਮੱਦਦ ਦੀ ਲੋੜ ਸੀ। ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਦੇ ਕਸ਼ਟ ਵੇਲੇ ਤੁਸੀ ਸਫਾਰਸ਼ਾਂ ਕਿਉਂ ਨਾਂ ਪਾ-ਈਆਂ ਅਰ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸ਼ਹੀਦ ਹੋਏ ਤਾਂ ਤੁਸੀ ਕਿਉਂ ਨਾਂ ਪਹੁੰਚੇ। ਮੈਨੂੰ ਫੇਰ ਮੁਸ਼ਕਲ ਬਣੇਗੀ ਤਾਂ ਫੇਰ ਛੱਡ ਜਾਉਗੇ, ਬੇਦਾਵਾ ਲਿਖ ਦਿਓ ਅਰ ਘਰਾਂ ਨੂੰ ਜਾਵੋ।" ਜਿਸ ਪਰ ਓਹਨਾਂ ਲਿਖ ਦਿੱਤਾ ਕਿ ਜੇ ਗੁਰੂ ਤੁਰਕਾਂ ਨਾਲ ਲੜਾਈ ਨਾਂ ਛੱਡੇ ਤਾਂ ਓਹ ਨਾਂ ਸਾਡਾ ਗੁਰੂ ਅਰ ਨਾਂ ਅਸੀ ਉਸਦੇ ਸਿੱਖ।

ਵਜ਼ੀਰ ਖਾਂ ਦੀ ਫੌਜ ਪਿੱਛੇ ਲਗੀ ਨੇੜੇ ਨੇੜੇ ਆਉਂਦੀ ਜਾਂਦੀ ਸੀ, ਗੁਰੂ ਸਾਹਿਬ ਕੋਟ ਕਪੂਰੇ ਦੇ ਕਿਲੇ ਵਿਚ ਪਨਾਹ ਲੈਣਾ ਚਾਹੁੰਦੇ ਸਨ, ਪਰ ਕਪੂਰੇ ਨੇ ਵੜਨ ਨਾਂ ਦਿੱਤਾ ਕਿ ਮੈਂ ਪਾਤਸ਼ਾਹੀ ਫੌਜ ਦੇ ਟਾਕਰੇ ਜੋਗਾ ਨਹੀਂ ਅਰ ਨਾਂ ਤੇਰੇ ਵਾਂਗ ਭਜਾ ਭਜਾ ਫਿਰਨਾ ਚਾਹੁੰਦਾ ਹਾਂ। ਲਾਚਾਰ ਓਥੋਂ ਅੱਗੇ ਟੁਰ ਪਏ

ਅਰ ਢਿੱਲਵਾਂ ਅੱਪੜ ਪੀਰ ਵਾਲੇ ਨੀਲੇ ਕੱਪੜੇ ਜੋ ਹੁਣ ਤਕ ਬਦਨ ਤੇ ਸਨ ਉਤਾਰਕੇ ਪਾੜ ਸੁਟੇ ਅਰ ਗੁਰ ਨਾਨਕ ਸਾਹਬ ਦਾ ਓਹ ਵਾਕ ਜਿੱਥੇ ਓਹਨਾਂ ਨੇ ਆਪਣੇ ਵੇਲੇ ਦੇ ਗਿਰ ਗਏ ਹਿੰਦੂਆਂ ਦੇ ਕਰਤੱਬਾਂ ਦਾ ਕਥਨ ਕੀਤਾ ਹੈ ਯਾਦ ਆਇਆ ਅਰਥਾਤ :—

ਨੀਲ ਬਸਤਰ ਲੈ ਕਪੜੇ ਪਹਰੇ
ਤੁਰਕ ਪਠਾਨੀ ਅਮਲ ਕੀਆ ।

ਹੁਣ ਇਸੇ ਨੂੰ ਆਪਣੇ ਹਸਬ ਹਾਲ ਕਰ ਇਸਤਰਾਂ ਪੜ੍ਹਦੇ ਹਨ :—

ਨੀਲ ਬਸਤਰ ਲੈ ਕਪੜੇ ਫਾੜੇ
ਤੁਰਕ ਪਠਾਨੀ ਅਮਲ ਗਿਆ ।

ਗੋਇਆ ਹਣ ਤੁਰਕਾਂ ਦਾ ਰਾਜ ਗਿਆ ।

ਢਿਲਵਾਂ ਤੋਂ ਫਧ ਖਿਦ੍ਰਾਨਾ (ਹੁਣ ਮੁਕਤਸਰ) ਦੇ ਜੰਗਲ ਦਾ ਰੁਖ ਕੀਤਾ, ਪਾਣੀ ਦਾ ਇਥੇ ਬਹੁਤ ਸੌਕਾ ਸੀ, ਇਕ ਧੀ ਛੰਬ ਸੀ ਜਿਸ ਪਰ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਕਬਜ਼ਾ ਕਰ ਲੈਣਾ ਮੁਨਾਸਬ ਜਾਤਾ । ਮੁਗਲੀਆ ਫੌਜ ਬਹੁਤ ਹੀ ਨੇੜੇ ਆ ਗਈ ਸੀ, ਓਧਰੋਂ ਮਝੈਲ ਜੋ ਹੁਣੇ ਹੀ ਬੇਦਾਵਾ ਦੇਕੇ ਮੁੜੇ ਜਾਂਦੇ ਸਨ ਓਹਨਾਂ ਵਿਚ ਭਾਲੀਹਾਂ ਦੇ ਮਨ ਅਪਣੇ ਕੀਤੇ ਪਰ ਪਛਤਾਏ ਅਰ ਵੈਰੀ ਨੇੜੇ ਜਾਨ ਗੁਰੂ ਦੀ ਮਦਦ ਲਈ ਮੁੜੇ ਅਰ ਰਸਤੇ ਵਿਚ ਹੀ ਮੁਗਲੀਆ ਫੌਜ ਨਾਲ ਮੁਠ ਭੇੜ ਹੋ ਗਈ ਅਰ ਇਹ ਚਾਲੀ ਦੇ ਚਾਲੀ ਲੜਕੇ ਸ਼ਹੀਦ ਹੋ ਗਏ । ਫੌਜ ਮੁਗਲੀਆ ਕੁਝ ਪਾਣੀ ਖੁਣੋਂ ਤਿਹਾਈ ਅਰ ਕੁਝ ਇਸ ਖਿਆਲ ਵਿਚ ਕਿ ਗੁਰੂ ਮਾਰਿਆ ਗਿਆ ਹੋਵੇਗਾ ਪਿਛਾਂ ਮੁੜੀ । ਗੁਰੂ ਸਾਹਿਬ ਮੈਦਾਨ ਜੰਗ ਵਿਚ ਪਹੁੰਚੇ ਅਰ ਸ਼ਹੀਦਾਂ ਨੂੰ ਵਾਰੋ ਵਾਰੀ ਪਿਆਰ ਨਾਲ ਗੋਦੀ ਵਿਚ ਲੈ ਓਹਨਾਂ ਦੀ ਬਹਾਦਰੀ ਦੇ ਬਿਨ੍ਹਾਂ ਤੋਂ ਓਹਨਾਂ ਨੂੰ ਹਫਤ ਹਜਾਰੀ, ਤੇ ਹਸ਼ਤ ਹਜਾਰੀ ਖਿਤਾਬ ਦੇਂਦੇ ਅੱਖਾਂ ਤੋਂ ਅਥਰੂ ਵਗਾਨ ਲਗੇ ।

ਇਥੋਂ ਫੇਰ ਟੁਰੇ ਅਰ ਜੰਗਲੋ ਜੰਗਲੀ ਫਿਰਨ ਲਗੇ ਦਿਨ ਕਿਤੇ ਤੇ ਰਾਤ ਕਿਤੇ । ਪਿੰਡਾਂ ਵਾਲੇ ਨੇੜੇ ਨਹੀਂ ਢੁਕਨ ਦੇਂਦੇ, ਆਪਣੇ ਹੀ ਕੁਝ ਸਪਾਹੀ ਤਨਖਾਹ ਦਾ ਝਗੜਾ ਕਰ ਛਡਕੇ ਟੁਰ ਗਏ, ਪਰ ਫੀ ਗੁਰੂ ਸਾਹਿਬ ਹੁਨ ਹਿੰਮਤ ਹਾਰ ਬੈਠੇ ? ਜ਼ਰਾ ਵੇਖੋ । ਇਹਨਾਂ ਹੀ ਦਿਨਾਂ ਵਿੱਚ ਉਪਦੇਸ਼ ਕੀਹ ਦੇ ਰਹੇ ਹਨ ਕਿ "ਪਹਲੇ ਸਿੱਖੀ ਕੁਝ ਹੋਰ ਸੀ ਤਦੋਂ ਗੁਰੂ ਦਾ ਉਪਦੇਸ਼ ਸੀ ਕਿ ਨਾਮ ਜਪੋ ਅਰ ਕਿਸੇ ਨੂੰ ਦੁਖ ਨਾਂ ਦਿਓ । ਫਰੀਦ ਨੇ ਕਿਹਾ ਹੈ 'ਫਰੀਦਾ ਜੋ ਤੈਂ ਮਾਰਨ ਮੁਕੀਆਂ ਤਿੰਨਾਂ ਨ ਮਾਰੀਂ ਘੁਮ' । ਇਸ ਸਿਖਿਆ ਨੇ ਸਿੱਖਾਂ ਨੂੰ ਬੇ ਹੌਂਸਲਾ* ਬਨਾ ਦਿਤਾ ਅਰ ਓਹ ਸਦਾ ਹਾਰਦੇ ਰਹੇ । ਹੁਨ ਸਮਾਂ ਬਦਲ ਗਿਆ ਅਰ ਸ੍ਵੈਰਖਿਆ ਦੀ ਲੋੜ ਆ ਬਨੀ ਹੈ ਤਾਂ ਮੈਂ ਖਾਲਸਾ ਤਯਾਰ ਕੀਤਾ ਹੈ, ਜੋ ਇਸ ਵਿਚ ਆਉਨਾ ਚਾਹੇ ਉਸਨੂੰ ਹਥਯਾਰਾਂ ਦੇ ਛਨਕਾਰ ਤੋਂ ਨਹੀਂ ਡਰਨਾ ਚਾਹੀਦਾ, ਪਰ ਸਦਾ ਧਰਮ ਯੁਧ ਅਰ ਅਪਨੇ ਬਚਾਉ ਲਈ ਤਯਾਰ ਰਹਨਾ ਚਾਹੀਏ" ਲੋਕਾਂ ਨੂੰ ਅੰਮ੍ਰਿਤ ਛਕਾ ਰਹੇ ਹਨ ਅਰ ਇਕ ਮੁਸਲਮਾਨ ਫਕੀਰ ਇਬ੍ਰਾਹੀਮ ਨੂੰ ਅੰਮ੍ਰਿਤ ਛਕਾਕੇ ਅਜਮੇਰ ਸਿੰਘ ਬਨਾ ਦਿਤਾ ਹੈ ।

ਹਾਕਮਾਂ ਨੇ ਹੁਨ ਸਿੱਖਾਂ ਦੀ ਬੜੀ ਨਿਗ੍ਰਾਨੀ ਰਖੀ ਹੋਈ ਸੀ ਕਿਸੇ ਨੂੰ ਗੁਰੂ ਦੇ ਦਰਸ਼ਨਾਂ ਵਾਸਤੇ ਆਉਨ ਨਹੀਂ ਸਨ ਦੇਂਦੇ, ਫੇਰ ਫਿਰਦੇ ਫਿਰਾਂਦੇ ਮਹਾਰਾਜ ਤਲਵੰਡੀ ਸਾਬੋ (ਹੁਨ ਦਮਦਮਾ ਸਾਹਿਬ) ਅਪੜੇ, ਇਥੋਂ ਦਾ ਮੁਖੀਆ ਜਿਮੀਂਦਾਰ ਡਲਾ ਸੀ । ਇਸ ਨੇ ਗੁਰੂ ਸਹਿਬ ਦੀ ਬੜੀ ਹਮਾਇਤ ਕੀਤੀ ਅਰ ਵਜੀਰ ਖਾਂ ਦੇ ਕਈ ਵਾਰ ਹੁਕਮ ਆਉਨ ਪਰ ਭੀ ਗੁਰੂ ਸਾਹਿਬ ਨੂੰ ਉਸਦੇ ਹਵਾਲੇ ਕਰ ਦੇਨ ਤੋਂ ਇਨਕਾਰ ਕੀਤਾ । ਮਹਾਰਾਜ ਇਥੇ

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*ਇਹ ਕਹਿਣਾ ਗ਼ਲਤ ਹੈ । ਨਵਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਦੀ ਤਾਲੀਮ ਨੇ ਨਿਰਭੈਤਾ ਸੁਰਤ ਦੀ ਮਜ਼ਬੂਤੀ, ਆਚਰਨ ਦੀ ਉੱਚਤਾ, ਮੌਤ ਤੋਂ ਬੇਪਰਵਾਹੀ ਸਿਖਾਈ ਸੀ । ਐਸੇ ਮਜ਼ਬੂਤ ਦਿਲਾਂ ਨੂੰ ਦਸਮ ਪਾਤਸ਼ਾਹ ਨੇ ਅਮਲੀ ਬੀਰ ਰਸ ਵਿਚ ਪਾਇਆ, ਆਦਿ ਗੁਰੂਗ੍ਰੰਥਸਾਹਬਵਿਚਹੀ ਸੂਰਮੇਂ ਦੀ ਪਛਾਨ ਤੇ ਸੂਰਮੇਂ ਦੀ ਮਹਿਮਾ ਲਿਖੀ ਹੈ । ਛੇਵੀਂ ਪਾਤਸ਼ਾਹੀ ਨੇ ਜਿਨ੍ਹਾਂ ਤੋਂ ਜੰਗ ਕਰਵਾਏ ਓਹ ਏਹੋ ਸਿਖ ਸਨ, ਜੋ ਪਹਲੇ ਗੁਰੂ ਸਾਹਬਾਂ ਨੇ ਬੇਹੌਂਸਲਾ ਕਰਵਾ ਦਿਤੇ ਸਨ ਤਾਂ ਛੇਵੀਂ ਪਾਤਸ਼ਾਹੀ ਨੇ ਇਨ੍ਹਾਂ ਨਾਲ ਤਿੰਨ ਜੰਗ ਕੀਕੂੰ ਫਤੇ ਕੀਤੇ ਸਨ ?

ਕੁਝ ਠੇਹਰੇ ਅਰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਇਕ ਬੀੜ੍ਹ ਤਯਾਰ ਕਰਾਈ, ਇਸਤੋਂ ਪਿੱਛੇ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਦੱਖਨ ਜਾਣ ਦੀ ਠਾਨੀ, ਬੈਰਾੜ ਦੇ ਸਿਪਾਹੀਆਂ ਨਾਲ ਜਾਣੋਂ ਇਨਕਾਰ ਕਰ ਦਿੱਤਾ, ਪਰ ਮਹਾਰਾਜ ਦੱਖਨ ਨੂੰ ਰਵਾਨਾ ਹੋ ਗਏ।

ਰਸਤੇ ਵਿਚ ਜਦ ਦਾਦੂ ਦੇ ਦਿਹੁਰੇ ਪਰ ਅੱਪੜੇ ਤਦ ਮਹੰਤ ਨੇ ਦਾਦੂ ਦਾ ਇਕ ਸ਼ਲੋਕ ਪੜ੍ਹਕੇ ਸਲਾਹ ਦਿੱਤੀ, ਕਿ :–

ਦਾਦੂ ਦਾਵਾ ਦੂਰ ਕਰ ਬਿਨੁ ਦਾਵੇ
ਦਿਨ ਕਟ। ਕੇਤੇ ਸੌਦਾ ਕਰ ਗਏ
ਇਸ ਪਨਸਾਰੀ ਕੇ ਹੱਟ।

ਮਹਾਰਾਜ ਨੇ ਉੱਤਰ ਦਿੱਤਾ ਨਹੀਂ ਇਹ ਵਾਕ ਧਰਮ ਦੇ ਚਲਾਨ ਲੱਗਿਆਂ ਠੀਕ ਹਨ, ਪਰ ਉਸਦੀ ਰਾਖੀ ਵੇਲੇ ਕੰਮ ਨਹੀਂ ਦੇਂਦੇ। ਹੁਣ ਕਹਣਾ ਚਾਹੀਏ ਦੁਨੀਆਂ ਵਿਚ ਦਾਵਾ ਕਰ ਅਰ ਦੁਸ਼ਟਾਂ ਨੂੰ ਲੁੱਟ ਮਾਰ, ਜੋ ਬੁਰਾ ਕਰੇ ਉਸਨੂੰ ਉਖਾੜ ਸੁੱਟ।

ਮਹੰਤ ਨੇ ਫੇਰ ਦੂਜਾ ਹੋਰ ਸ਼ਲੋਕ ਪੜ੍ਹਿਆ ਕਿ :–

ਦਾਦੂ ਸਮਾਂ ਬਿਚਾਰਕੇ.........
ਜੇ ਕੋ ਮਾਰੇ ਈਂਟ ਵੀਮ ਸਿਰ
ਨੀਵਾਂ ਕਰ ਚੱਲੇ।

ਮਹਾਰਾਜ ਨੇ ਕਿਹਾ, ਨਾਂ ਇਸਨੂੰ ਹੁਣ ਇਉਂ ਪੜ੍ਹੋ :–

ਦਾਦੂ ਸਮਾਂ ਬਿਚਾਰਕੇ.........
ਜੇ ਕੋ ਮਾਰੇ ਈਂਟ ਵੀਮ ਪੱਥਰ
ਦਿਓ ਚਲਾਇ।

ਇਥੋਂ ਚਲ ਮਹਾਰਾਜ ਨੰਦੇੜ ਅੱਪੜ ਕੇ ਕਿਆਮ ਕੀਤਾ ਅਰ ਇਥੇ ਹੀ ਜੋਤੀ ਜੋਤ ਸਮਾਏ, ਪਰ ਸਮਾਣ ਤੋਂ ਪਹਲੇ ਆਪਣਾ ਇਕ ਬੰਦਾ ਤਿਆਰ ਕੀਤਾ, ਜਿਸਨੂੰ ਆਪਣੇ ਮਿਸ਼ਨ ਦੇ ਪੂਰਨ ਕਰਨ ਦੀ ਆਗਯਾ ਕਰ ਪੰਜਾਬ ਨੂੰ ਟੋਰਿਆ ਅਰ ਸਿੱਖਾਂ ਦੇ ਨਾਮ ਹੁਕਮਨਾਮੇ ਜਾਰੀ ਕੀਤੇ, ਜੋ ਕੁਝ ਅੱਗੋਂ ਬਾਬਾ ਬੰਦਾ ਨੇ ਕੀਤਾ ਉਸਨੂੰ ਇੱਥੇ ਦੱਸਨ ਦੀ ਲੋੜ ਨਹੀਂ।

ਦਾਸ–ਗੁਰਬਖਸ਼ ਸਿੰਘ

—o—

اوپر کے مضمون کو رسالہ کی شکل میں چھپوانا اور صفحہ ذیل [illegible] + سمجھانے سکھوں کی بابت کیا کہتا ہے + [illegible] کی کتاب سے +
دسم گرنتھ میں سے گورو نانک [illegible] پنجاب [illegible] ذکر اور دیگر لڑائیوں کا حال + [illegible] سے تمام گوروؤں کی بابت + گورو [illegible] بادشاہ کی ساتھ [illegible] میں [illegible] +
[illegible] کا حکم نامہ اسکا سمتل + [illegible] + [illegible] +
[illegible] + [illegible] +

Extracts about Sikhs from the District Gazetteers of U.P. published in 1909

Pilibhit.

According to the census of 1901, the Sikhs numbered 149. (P. 82)

They are mostly immigrants from the Punjab, many of them being in Govt service. With the exception of 17 in Puranpur they are confined to the Pilibhit Tehsil and are of very mixed origin including Kalwars, Kanjars, Banjaras and Bhangis, though many of these are Sikhs only in name. Their presence may in some measure be explained by the existence of the famous Sikh shrine at Nanakmata in the Tarai which lies within easy reach of the northern borders of Pilibhit and attracts a considerable number of pilgrims (page 92)

بعد مرگ لودنگر یہ علاقہ بہت کچھ آبادی ہو گیا اور چند بعد ایک دلیر سپاہی علی محمد خان نے روہیلوں کو اکٹھا کرکے پیلی بھیت
نیز میں اپنی حکومت جمالی (سنہ ۱۴۰ کے قریب) + حافظ رحمت خان رہیلہ اسکا ایک سردار اور پیلی بھیت 1766 میں تھا + جو بہت سی
وقتیں سکھوں کے بچاؤ میں لگا +

Hafiz Rahmat Khan's attention too was directed to his new acquisitions in the Doab given him by Ahmed Shah after the battle of Panipat in 1761 and also to the inroads of the Sikhs who were threatening Rohilkhand on the west (page 158.)

Aligarh. According to the census of 1901, there were 116 Sikhs who for the most in Govt service or else are immigrant traders from the Punjab.

Bulandshahr. The Sikhs numbered 2356 in 1901 — {Aryas also have the largest number in this very district, which holds good about other places also}

After the death of Najib-ud-Dawla, he was succeeded by his son Zabita Khan, who was soon dispossessed of his jagir by the Mahrattas. The Commander of the King's troops was Najaf Khan who was employed by the Marhattas to expel Zabita Khan, but shortly afterwards he quarrelled with his employers & drove them from the Doab. Thereupon Zabita Khan brought the Sikhs from Jhind & Patiala to assist him in revenging himself on Najaf Khan. He penetrated the district as far south as Khurja & laid the whole country waste, but was finally defeated by Najaf Khan at Meerut & the Sikhs were compelled to return to their homes.

Moradabad Sikhs numbered 331 —

Utter confusion ensued on the death of Bahadur Shah and no further

reference occurs till 1713, when Md Amin Khan Itimad-ud-daula better known as Qamr ud din was sent as Governor to Moradabad but he was soon recalled to court by Farrukhsiyar and despatched on an expedition against the Sikhs, who were constantly harassing the Doab and had penetrated into this district

<u>Bijnor</u> Sikhs numbered 1707. As is generally the case, in Rohilkhand the Sikhs are for the most part Chamars under another name no fewer than 960 out of a total of 1707 being thus described. Of the rest, 423 were Jats whose forefathers embraced Sikhism, probably before their migration Eastward & others belong to various sects. Some are Punjabi Sikhs who are employed in the Police and other Govt. service. The Chamar Sikhs almost belong exclusively to the Nagina Tehsil and the bulk of the remainder to Bijnor.

[illegible]

In 1713 Mohammad Amin Khan, Itimad-ud-daula was sent to Moradabad by Farrukhsiyar, but was soon recalled in order to conduct the campaign against the Sikhs. The incursions of the latter seem to have thrown the country into a state of disorder, which became so serious that in 1717 no less a person than Nizam-ul-Mulk was deputed to this post; he went there in person, and effectively subdued the rebels, returning to court in 1718.

<u>MUZAFFARNAGAR.</u>

[illegible]

ضلع مظفرنگر [illegible] (صفحہ ۱۰۴)

[illegible] (صفحہ ۱۰۵) [illegible]

[illegible]

[illegible] Jaroo [illegible] Vasha [illegible]

[illegible]

[illegible] (صفحہ ۱۰۷)

Sikhs number 280 — (page 82)

<u>Settlement of 1805.</u>

The first triennial settlement from 1805—1808 was made by Mr. Guthrie. In this letter to the Meerut Magistrate, still preserved in Boards

records of May 24th 1805 he shows his partiality towards the great landowners of the district, and also gives an interesting account of the state of affairs then prevailing. This support given to the larger land holders was rendered almost necessary on account of the frequent inroads of the Sikhs and pindáris, for the Collector had no military force at his disposal and was compelled to depend on the native aristocracy for the maintenance of British authority. Some idea of the damage done by the Sikhs may be estimated from the fact that in 1805 the loss of revenue caused by the destruction of crops in the Sharanpur district as it then stood, and exclusive of the parganas under the resident at Dehli, was estimated at Rs 86,905, without counting the cultivator's shares of the profit and the plundering of cattle. In July 1805 the Collector wrote:— "The loss in cattle sustained by the zamíndárs in these parganas near the Jumna is ruinous in its present effects and further consequence. From the best information that I can procure the number of cattle driven away from the district by the Sikhs amounts to 30,000." Besides this, a large number of villages were plundered or burnt and contributions in money and grain were extorted by the Sikhs. This naturally resulted in a state of depression owing to the loss of stock and capital which could not be quickly replaced, so that it was many years before all traces of the misrule that prevailed before the Conquest can be said to have been eradicated. To such a degree did the influence of the Sikhs prevail, that the people allowed their country to be divided into pattis each of which paid blackmail to certain Sikh Sardárs. From this and also from the exactions practised by the Mahrattas arose the great estates of the farmers: just as the similar system of tálucqdars came into prominence in Oudh.

although the system possessed some advantages, it resulted on the other hand, in the entire depression of the smaller zamindárs, who, not only from want of capital but also from lack of confidence in any form of government whatever, performed to allow their estates to be farmed with a certainty of sharing a stipulated part of the produce and to forego the advantages to be derived from managing their own land. This state of things had gone on for a long time before the British rule, and after the conquest it was impossible to immediately inaugurate a new system

Settlement of 1808

The second settlement that of Mr Dumbleton, was concluded for another term of three years from 1808-1811, and owing either to inherent defects, or to accidents of seasons, or to the rigidity of the revenue system, or to all those causes combined, it led to many transfers and much distress. Although, as Mr. Cadell pointed out, it seems strange that any villages should have been able to pay at that time a revenue even greater than imposed at present, it must be remembered that the great landholders were able to protect their villages to some extent from the Sikh raiders, and the position of the more northerly parganas may have helped to lessen their insecurity. The attention of the Sikhs was chiefly directed towards the Meerut district, and consequently they appeared to have been much oftener round Khatauli and Miranpur than in the north of Muzaffarnagar

Sikhs:—

Leaving the Saiyid history at the conquest, I must briefly review the sikh raids in to the district, as they exercised no inconsiderable influence on its fortunes. The first great invasion took place under the ferocious Bandu in 1710 A.D., when Jalal-ud-din of Jalalabad was faujdar of the Saharanpur circle. The sikh hordes, after plundering and burning the towns of Bhat, Saharanpur, Ambahta and Nanauta in the Saharanpur district penetrated southwards as far as the northern parganas of Muzaffarnagar. The faujdar and his two nephews perished in a vain attempt to oppose the marauders. The latter had in the Gujars important allies, who gladly embraced the opportunity now afforded them to resist and throw off the yoke imposed by their Musalman rulers. Community of hatred and in some sense of religion made them ready to aid the Sikhs to supplant the existing power, but, perhaps, in rendering this assistance they were as much guided by their hereditary and instinctive love of plunder and a desire to save their own villages as by any other motive. They have always been found on the side of disorder, and until they become weaned from the roving semi-nomad life that they have been accustomed to lead for generations, they will always rise to the surface when the reins of adminis-tration have been slackned and they think that plunder and murder can be indulged in with impunity.

Their raids.

The death of Bandu and the dispersion of his followers freed the district for over half a century from the incursions of the Sikhs, but after the battle of Panipat they again commenced their plundering

expeditions. In 1763 A.D. an immanse force crossed the Jumna, and after sacking Saharanpur, attacked and plundered the Saiyid town Miranpur in pargana Bhukarheri . In the following year the same town suffered severely at the hands of the "Budhadal," the name by which the newly-organized forces of the Sikhs was known. From the Siwaliks on the north almost to Meerut on the south, and even across the Ganges to Bijnor on the east, the entire country fell a prey to the army of the Sikh theocracy and its Gujar allies, and village after village was plundered and burned, the inhabitants were slaughtered, the crops were destroyed, and the cattle were carried off. Although the Rohillas under Hafiz Rahmat Khan attempted some reprisals, their efforts were fruitless, and Najib-ud-daula, the natural satiated with plunder, were able to retire leisurely to their own country. For three years there was some appearance of rest, but in May, 1767 A.D., the Sikhs again came, increased in numbers, improved in organization, and more confident from success. Sweeping down by unfortunate Nanauta, they harried the whole of the Barha settlements. Meerut itself was attacked and were it not for a timely diversion of a few Afghan detachments, could scarcely have held out. The Sikhs retreated northwards and were pursued, and in a battle fought between Kairana and Shamli in this district the imperial troops were victorious, but hardly had the latter reached Dehli when the Sikhs were again over the border. Nanauta was again burned, and all the way down to Kandhla nothing was seen but smoking heaps of ashes where prosperous villages once stood. Najib Khan

now relieved from the presence of his enemies at Dehli, took the field and succeeded in clearing the district of marauders, and eventually drove them back by Nanauta and Islamnagar to the ghats on the Jumna.

Sikh exactions

But this was his last success; for henceforth, writes Mr Williams, "as regularly as the corps were cut, the border chieftains crossed over and levied blackmail from almost every village in the most systematic manner. Their requisitions were termed 'raki', and sometimes euphemistically 'kambli' or 'blanket-money.' Each of them had a certain well known beat or circle so well recognised and so clearly defined that it is not unusual for the peasantry, at the present day, to speak of some places being for instance, in Jodh Singh's patti others in Diwan Singh's or Himmat Singh's, and so on. The collections, of course, varied with the ability of the people to pay averaging from Rs 2 to Rs 5 a head. Two or three horsemen generally sufficed to collect them, for two or three thousand more were never very far off. In case of delay about paying ups, a handful of troopers, each well mounted and armed with a spear, sowrd and a good matchlock, speedily appeared to accelerate the liquidation of the debt. The Sikh's endurance and rapidity of movement were quite commensurate with his rapacity, enabling him to baffle, if not delay superior numbers. With the exception of beef he had, it is true, no objection to a generous diet of fish flesh or fowl, and the thoroughly enjoyed his liquor; but, at a pinch, he could march some twenty or thirty miles a day on no better fare

than a little parched gram washed down with pure cold water. A tent he despised; baggage in the ordinary sense of the word, he had non, looking to others to provide him with that as well as most other luxuries. Besides his weapons, his whole kit consisted of horse-gear a few of the very simplest coocking utensils and two blankets, one for himself and one for his faithful steed. These last important items of the Sikh warrior's equipment clearly point to the origin of the term 'Kambli'; for the tax lived on each villager or towns man was, on an average, equal to about the price of blanket, In spite of the simplicity of his habits, he took a pardonable pride in the adornment of his person and the proper maintenance of his accout-

. Like the ancient Spartan, he never failed to carefully comb out and adjust his long hair and beard before the battle, and his white vest contrasting with his scarlet trappings made a fair show as he rode along gallantly to the fight. Although his tactics mainly resolved them-selves in to a prolonged series of skirmishes conducted after the Parthian fashion, yet in the strife of men contending hand-to-hand he was terrible, though helpless against good artillery. The 'dal' fortunately, possessed very few guns and hardly understood the use of them. This deficiency saved the country from complete subjection — a contingency which imminent a few years later."

State of the Duab — The people were helpless, and left to themselves, began the construction of those mud forst which are so characteristic of the state of insecurity of, indeed, nearly the whole Duab during the latter half of the last century. In 1774 and 1775 formidable invasion-s again occurred, and in the latter, Zabita Khan was obliged to purchase the safety of his fortress of

Ghausgarh by paying a fine of Rs 50,000. Departing thence, the Sikhs ravaged the Saiyid country and plundered Miranpur and Kaithaura where the Saiyids, Shahamat Khan and Fateh-ullah Khan, made some slight resistance. The Sikhs then passed through Shamli, Kairana, Kandhla and Meerut, and then again turned westwards. Dispirited by the success of his enemies at court, and despairing of being able to take the field against the Sikh invaders unaidid,

Zabita Khan.

Zabita Khan turned his attention towards forming an alliance with them against their common enemy, the court of faction at Dehli. Uniting their forces, the Sikh and the Rohilla leader marched down the Duab and were met by the Imperial forces near Budhana; retreating thence to Baghra and again to Amirnagar, the allied forces suddenly turned round and attacked the imperialists, who were routed with great slaughter in March 1776 A.D. Kasim Ali Khan, the brother of Majad-ud-daula, diwan of the empire, fell in this battle, and the disorganization of the Dehli army was completed: Meerut, Hapur, Sikandara and Khurja were taken, and even Koil, Atrauli and Kasganj were visited by the invaders. Franklin says that Zabita Khan was so pleased with his new allies that he renounced Islam and became a follower of Nanak, under the name "Dharam Singh", and Mr. Williams attributes to this circumstance the proverb still current in the district:—

"Ek guru ke do chela ádha Sikh ádha Ruhela".

Najaf Khan was summoned from the Jat country, and after a bloody battle was fought between Amirnagar and Ghausgarh, succeeded in driving the Sikhs and Rohillas across the Jumna. After a time, he induced Zabita Khan to come to an understanding.

with the Emperor, and caused him to be restored to all his previous dignities. But in doing so both parties forgot to consult the Sikhs, who henceforth regarded their former ally as a renegade, and made his possessions again the scene of the same rapine and destruction that had marked their earlier irruptions. From 1778 to 1781 every year saw the plundering hordes across the Jumna, and in August of the latter year Meerut was again besieged. Fortunately Mirza Muhammad Shafi was able to oppose them here with a considerable force, and having succeeded in defeating the whole Sikh army with great slaughter and in driving them out of the Duab, carried the war into their own country.

The Sikhs in 1784.

During the terrible famine year of the chalisa in 1783 A.D., the Sikhs under Baghel Singh, Krora Singhia, occupied the Upper Duab as far as the Ganges, and even swept round by Hardwar through the Dehra Dun. These incursion alarmed even the English in Calcutta, and in 1784 Major Brown was sent on a deputation to Shah Alam by the Supreme Council. His mission is thus described by Franklin:— The real cause of Major Brown's arrival was in consequence of orders he had received from his Government not to decline any overtrue that might be made for affording a military aid to the royal cause. The Sikhs had for several years back, by their predatory incursions into the Duab and Rohilkhand, excited alarm in the Government of Asaf-ud-daula and Mr. Hastings, the British Governor with his usual discernment, deemed the exertions

-s of the court at Dehli might at the present juncture of affairs, prove a beneficial counterpoise to the rising power of the Sikhs." The flight of Mirza Jawan Bakht to Lucknow prevented any overtures being made, and the Sikhs were again left to themselves. In the following year Jassa Singh Ramgarhia and other chiefs including Rai Singh Bhangi and his nephew Sher Singh, Jodh Singh of Chachrauli and Sahib Singh of Ladwa marched straight through the Duab sacking Miranpur on their way, and finally crossing the Ganges plundered Rohilkhand as far as Chandausi in the Moradabad district. Cunningham Writes:— "At this period Zabita Khan was almost confined to the walls of his fort of Ghausgarh, and the hill Raja of Garhwal, whose ancestor had received Dara as a refugee in defiance of Aurangzeb, had been rendered tributary, equally with all his brother Rajputs in the lower hills Westward to the Chinab. The Sikhs were predominant from the frontiers of Oudh to the Indus and the traveller Forster amusingly describes the alarm caused to a little chief and his people by the appearance of two Sikh horsemen under the walls of their fort and the assiduous services and respectful attention which the like number of troopers met with from the local authorities of Garhwal and from the assembled wayfarers at a place of public reception". In 1788 A.D., the year of this deposition and death Gulam Kadir defeated a force of Sikhs who, after sacking Ambahta, were marching southwards through Muzaffarnagar.

The Mahrattas:

After the capture of Meerut and the execution of Ghulam Kadir in 1788, the Mahrattas marched northwards through the Duab and annexed the

northern districts, of which Ghani Bahadur of Banda became the first Governor. Temporizing with the Sikhs, he allowed many of their leaders to hold portions of this and the Saharanpur district partly as farmers and partly in lieu of the uncertain dues that they were accustomed to levy. Thus in 1790 A.D., Rai Singh of Jagadri Sher Singh of Burhiya took possession of portions of the mugarrari of the Gujar Raja of Landhaura, comprising parganas Manglaur, Jaurasi and Jawalpur in the Saharanpur district, but were obliged to give them up in the following year by the new governor. Bhairon Pant Tantiya. Both still held for some time, portions of the Sultanpur pargana whilst Rai Singh occupied Nakur. In this district Gurdit Singh of Ladwa obtained parganas Jhinjhana Kandhla and Shamli and held them with Karnal for twelve years. Bhanga Singh also acquired Bidauli and Kairana, and all agreed to protect the Doab from the attacks of the other Sikh chiefs. But, relieved of their great enemies, the Sikh confederation fell to pieces, and chief began to attack chief and aggrandize himself at the expense of his co-religionists. Nakur itself, though held by Rai Singh, was attacked by Diwan Singh and plundered. The former appealed to the Mahrattas, who had already begun to levy tribute from Patiala and other states in Sarhind, when the death of Sindhia himself put an end to any aggressive attempts on the part of his followers.

George Thomas | On the death of Madhoji Sindhia in 1794 A.D., the Sikhs across the Jamuna, already jealous of their brethren who received grants in the Doab, were ready for further raids. Daulatrao Sindhia with 8 battalions of disciplined troops was

at Poona, De Boigne was at Aligarh, the Begum Somru was at Sardhanna and Appa Khanderao with George Thomas was in Mewat. Profiting by the disorders of the time, the Sikhs again invaded the Doab in 1795 A.D. and succeeded in driving the Mahratta garrison from Saharanpur. The fugitives took shelter in the fort of Jalabad and would not have escaped their enemies had not George Thomas appeared with a portion of his Mewat force and relieved them. Thomas was then appointed "warden of the marches" by Lakhwa dada who had succeeded to the Marhatta command in Saharanpur and was given charge of 2000 infantry 200 cavalry and sixteen pieces of artillery raised for the protection of the Jamna frontier and was assigned the Parganas of Panipat Sonpat and Karnal for their pay. Thomas however found his task no easy one. Although Bapu Sindhia exerted himself during 1796 to restore some appearance of order the Sikh Jagirdars were found to be intriguing with their brethren in the Panjab. The Sikh Commandant of Shamli then in Gurdat Singh's Jagir was detected in a treasonable correspondence. his fort was attacked by Thomas was taken, and the entire garrison fell by the sword. Thomas then hastened northwards to assist Bapu Sindhia, was engaged in investing the Turkoman fort of Lakhnauti, then held by Bahram Ali Khan and here, also, he and his forces distinguished themselves and contributed in no small measure to the ultimate success of the Marhatta troops. Crossing the Jamna Thomas defeated the Sikh confederates in four successive actions near Karnal but finding Perron who had succeeded De Boigne inimical to his success Thomas left the Doab for Mewat still, however, continuing his operations against the Sikhs. He repaired the walls of Hansi, cast guns erected manufactories for small-arms and powder and enrolled large numbers of horse and foot with which he levied contributions on the neighbouring Sikh states. We next hear of the Sikhs as allies of Sambhunath

the Bania agent of Imam Bakhsh governor of Saharanpur. They joined him in his revolt against Perron and were present at the battle of Khatauli early in 1800, in which Sambhunath's six battalions were defeated by three of Perron's battalions with the loss of six guns. About the same time Thomas attacked Jhind belonging to Bhag Singh of Phulkia confederacy. The town was relieved by the old chief Baghel Singh Karora Singhia, and the sister of Patiala raja, but they failed to injure Thomas in his retreat to Hansi. Early in 1800 Thomas took Fatehabad and reduced the Bhattis of Hariana to submission, while the Pathans of Malerkotla and the converted Musalmans of Raikot also acknowledged him as master. In all quarters he spread his influence and compelled submission to his authority and made those whose own will had hitherto been their sole law, obey his slightest command. The Sikhs were not more successful in the Duab, they and their employer Shambhunath were again defeated in August 1800 with the loss of all their baggage and twenty four pieces of cannon. Following up his success Perron resumed nearly all the Sikh Jagirs with the exception of Jhinjhana which was still held by Gurdat Singh and yielded a revenue of Rs 36,554/ and other lands held by Bhag Singh and valued at Rs 57968/. Kandhla was transferred from the Ladwa Chief to Colonel Hessing and Shamli with a revenue of Rs 28000 was added to Chhaprauli as the Jagir of Shah Nizam-ud-din the Comptroller of the Imperial household and a firm friend of the Marhattas. It was however resumed by Perron in the rains of 1801 and included with Bidauli and Kairana in his personal Jagir.

The history of the Sikhs in the Duab during 1801-02 is so intimately connected with Thomas that I must again refer this history. In 1801 Thomas raised his force to ten battalions of disciplined infantry with sixty pieces of cannon and secured to himself a country yielding three lakhs of revenue a year. With this considerable force he made

a bold attempt to besiege Lahore and repeatedly beat the Sikhs who attempted to oppose his progress and was beyond the Satlaj river within four marches of Lahore where he intended to plant his Colours and make it the capital of his future empire, when he heard that the vigilant Perron was preparing to attack him. Thomas made a rapid retreat to Hansi fighting the Sikh horse who hovered round him and marching 30 or 40 miles a day. اسی اگست ۱۸۰۱ میں پیرو دلی سے حاجی پور بڑھا
.....Perron had previously strengthened his party by alliances with some Sikh Chiefs the political foes of Thomas, who had agreed to assist Perron with money and with Cavalry (Rs 50000/- and 10000 horse) to exterminate their dangerous neighbour George Thomas. In August 1801 the two rival parties approached each other near Bahadurgarh, ten Kos to the west of Delhi بیگم سمرو [illegible]
[illegible] Lafontaine [illegible] ۔ ٹامس جیت جاتا اور
دہلی [illegible] ۱۸۰۱ [illegible]
ٹامس [illegible] A Sketch
of the rise, progress, & termination of the regular corps formed and commanded by Europeans in the service of the Native Princes of India — by Lewis Ferdinand Smith, major in Daulatrao Sindhia's service.] Perron & the Sikhs thus fortunately got rid of an inveterate foe & the British lost in Thomas an ally who would have been of much assistance to them in their subsequent wars with the Marhattas

[illegible] ۱۸۰۲ میں [illegible]
This was followed by the treaty of Bassein which Sindhia [illegible] considered as injurious to his interests that he at once threw all his influence into the scale against the British & war was declared. General Lake captured the fort of Aligarh in 1803 while Perron the Mahratta commander delivered himself up to the English at Muttra. The British marched upon Delhi and defeating a Sikh contingent under Louis Bourquien expelled the Marhattas and eventually Muzzaffarnagar came into their possession with the remainder of the conquered provinces. A few days after

the capture of Delhi Col. Burn occupied Saharanpur. He had however, hardly reached it when the Sikhs were again on the border. Lt. Birch with a party of Najibs pushed on to watch the fords while reinforcements were asked for from Delhi. Col James Skinner with a strong detachment of some 800 irregular horse crossed the Jamna lower down and completely surprised the enemy (Feb 1804) routing them with great loss. Posts were then established along the Jamna and a Battalion of the Begum's from Sardhana occupied Chilkana. But the Sikh Sardars tendered their submission and all was peace for a time. In Sept. Col. Ochterlony recalled the troops at Saharanpur to aid in the defence of Delhi then threatened by Holkar's adopted son, Harnath. The entire Duab rose in their rear and in Oct 1804, Sher Singh of Buriya and Rai Singh led the last great Sikh expedition across the Jamna by Rajghat opposite Sultanpur (13th Oct). The Sikh chiefs were not inclined to give up their claims to Rohi and Kambli from the Duab without a struggle and notwithstanding their submission in March, were prepared to take advantage of the opportunity afforded by the advance of Holkar's forces in October to vindicate their alleged rights. They marched down by Damzhera, where a skirmish is said to have taken place and thence by Chilkana where the Saiyids offered some feeble resistance. In Sultanpur the house of an old servant of the Sikhs alone escaped destruction and as they approached Saharanpur, the Collector (Mr. Guthrie) was obliged to shut himself up in the old fort known as the Kila Ahmadabadi with his records & treasure.

Col. Burn, on hearing of the advance of the Sikhs, set out from Delhi, on the 25th Oct, with the Second Battalion, 14th N.I. a battalion of irregulars under Capt. Harriott and six guns (one 18-pounder, one 12-pounder, and four 6-pounders) and was passing on rapidly to the relief of Saharanpur when he was overtaken by the Marhattas cavalry near Kandhla. Jaswant Rao Holkar with a large force of horse had escaped from Delhi with the determination of cutting off the small force destined

for the relief of Mr. Guthrie. The subsequent fight is described from official records by Mr. Williams. (Cal. Rev. LXI p. 53)

کرنیل برن کی فوج کو جو ۱۵۰۰ تھی اور اسکے مقابلہ میں بیس ہزار کی فوج ہلکر اور سکھوں کی کمک تھی + مقامی زمیندار گجا کی
رام نے رسد وغیرہ دو ماندی سے ہلکر کی مدد کی + کرنیل برن نے شاملی قصبہ کے نیچے کچی گڑھی میں مجبور ہو کر ۳۰ اکتوبر کو پناہ لی
اور سخت گھر گیا حتی کہ جنرل لیک نے ۳ نومبر کو اسکو آ کر نکالا + انگریزوں نے شاملی کے لوگوں سے بہت اچھا اثر ہوا + لوگ
لوگوں نے ہلکر کی مدد تھانہ بھون میں نہ کی + مرہٹہ فوج نے جو ہی جنرل لیک کی فوج کی گرد دیکھی بھاگ نکلے The Marhatta host vanished at the sight of the dust rising along the Delhi road in advance of the British column. The episode curiously illustrates the force of hereditary disposition. Holkar's first impulse was to effect a conjunction with the Sikhs in [Urdu word] but the unfriendly reception he had at Thána Bhawan made him change his mind and double back in a south easterly direction. Meerut was equally inhospitable, so he continued his flight southward.

Expulsion of the Sikhs. Col Burn heard at Shamli that one of the Begum's regiments had rescued Mr. Guthrie, who joined the army at Khatauli and accompanied the force to Meerut. As soon as Col. Burn heard of the fall of Dig, he advanced Northwards (18th Nov.) against the Sikhs, who had now penetrated as far as Shamli and [Urdu word] in Pargana Soron. His force consisted of the Second Battalion, 14th N.I., the first Battalion of the 21st N.I. under Capt. Atkins one battalion of regular infantry, 2000 Bahraich horse under Capt. Murray & a few guns. In two days they reached Jaula in Pargana Budhana and thence proceeded to Thána Bhawan, driving out Gurdat Singh of Ladwa, who joined the remainder of the Sikhs at Charaon, on the banks of the Hindan, seven miles west of Deoband. Here the enemy chose a strong position and supported by the Gujars & Rangar Rajputs awaited the advance of the British force. On the 24th Nov the Sikhs were attacked and defeated with considerable loss, but owing to the cowardice displayed by the irregular horse the fortune of the day were for a long time doubtful. (Cal Rev LX, p. 346.) Sher Singh lost a leg by a cannon shot and his old uncle Rai Singh led him off the field to die at Buriya. In spite of their punishment the Sikhs

again invaded the district and occupied Thana Bhawan, Rampur and the neighbourhood of Deoband. Col. Burn advanced by Thana Bhawan and attempted to surprise the Sikhs who occupied Holu near Bhalu in pargana Jaurasi of the Saharanpur district on the night of the 19th Dec 1804, but was unsuccessful; for hearing of the approach of the British the Sikhs fled by Chilkana, across the Jamna. Col. Burn would have followed them up, but orders were received forbidding him to cross the river. Col. Burn returned to Saharanpur and early in the following January drove out small parties of Sikhs who had advanced as far as Muzzafar-~~garh~~ nagar on a purely plundering expedition.

During January the troops were employed in suppressing a disturbance of Jats & Gujars in Kandhla who killed a number of Qanungo banias. During the early part of Feb. the troops were occupied in assisting in the collection of land revenue & in patrolling the Jamna until towards the middle of the month when news came of the irruption of Amir Khan Pindari. Col. Burn was then at Tanda in pargana Chhaprauli of the Meerut district. At this time he took advantage of the proffered services of Bhag Singh of Jhind and Bhai Lal Singh of Kaithal, and leaving Saharanpur under their care marched to meet Amir Khan.

On the 9th March Gurdat Singh & others again threatened Kandhla, and, on the following day, the native officer at Kairana reported that a body of 4,000 Sikh horse had crossed the Jumna and were plundering in their accustomed manner. It was also said that the Sikhs had received two lakhs of rupees from Holkar to assist Amir Khan. Colonel Burn was beginning a series of reprisals but was obliged to co-operate with the Rohilkhand forces in the pursuit of the Pindaris. On the 12th March Mr. Guthrie wrote that he hoped to "hold out

in Faujgarh with a small local force, some 20 Moradabad provincials and eighty matchlockmen. He had only eight rounds of ammunition per man, but "the enemy," he writes "have no guns, and can only take it by escalade, to attempt which they possess neither courage nor materials." Still, on the 13th March, the Pindaris attacked Hapur close by, and were it not for the determined resistance offered by the Tahsildár. Ibrahim Ali would have captured the place and have effected a junction with the Sikhs. On the 16th the Sikhs to the number of 2,000 were in the neighbourhood of Shamli, and Gurdit Singh sent word that he would join the invaders on the 17th. Once consequence of this was that Gurdit Singh's jagir of Jhinjhana was attacked. Raja Ramdayal Singh and the Marhal chief, Muhamdi Khan, were directed to protect the Hardwar fair from the Sikhs, but could send few men, and in consequence many merchants were plundered. On the 17th true to his word Gurdit Singh joined the raiders and attacked Thana Bhawan, but the Sikhs were repulsed by the Qazi and lost 35 men, killed and wounded in the affair. Colonel Burn was about to proceed after them when a despatch was received from Dehli offering an amnesty to all the Sikh chiefs with the exception of Gurdat Singh (27 March). But the Sikhs did not stay their hands, and, on the 7th April, got as far as Miranpur, and on the following day news was received of their having plundered a number of villages near Khatauli and of straggling parties being seen near Faujgarh and Meerut. Where ever they went they burned the harvest on the ground, plundered the villages and seized contributions. But, in the meantime, Colonel Burn was making preparation for carrying the war into the enemy's country and on the 5th April the British forces crossed the Jumna

and sat down before Gurdit Singh's fortified town of Karnal. Rai Singh, Mehtab Singh and others had left the Doab, while the remaining allies of Gurdat remained about 7 kos from Ujja collecting the harvest and threatening Mr. Guthrie who said that he could hold the fort for seven days but had ammunition for no longer time. At this time intelligence was received of the departure from the Sikh camp of Shahid Khan the nominal Subadar of Saharanpur on the part of Holkar and of a raid by a force from Buriya, the residence of Sher Singh who was mortally wounded at Charaon. These Buriya Sikhs occupied Ghaziud-din nagar near Saharanpur which they claimed on an alleged "istimrari" grant which was subsequently disallowed. The fall of Karnal effectually put an end to all Sikh invasions and though rumours of the approach of a force from Patiala and of Ranjit Singh from Lahore were rife in October, no invasion took place. As a precautionary measure however two battalions and eight guns were sent from Sardhana by the Begum to Haira Bhawan and one battalion with four guns to Meerut while Col. Burn occupied Sonpat. The Marhal jagirs in Muzaffarnagar and Bhawani Singh's jagirs in Bidauli were subsequently exchanged for lands west of the Jamna.

Mr Guthrie gives a not very pleasing account of the district in ~~may~~ a letter written on May 24, 1805. Harassed by the Sikhs every village community was obliged to construct for themselves places of refuge into which they might retire on the appearance of "the white horsemen" and thence the number of petty forts which the Collector complains of. But he does so with justice for no sooner were the land ~~owners~~ holders relieved from Sikh invasions than they turned their forts into asylums for professional highwaymen with whom they shared the spoil, and notwithstanding the halo that encircles the Rajput name it must be confessed that a many a family amongst them has risen to wealth and influence

as receivers of stolen property and harbourers of thieves.

Saharanpur Dist

Sikhs numbered 477 in 1901 [illegible] 187-188; 191-192-193-194-195=196-197

The Sikhs | A new era commences with the death of Aurangzeb and the gradual disruption of the Mughal empire which then ensued. The growing disorder was first emphasised by the rising of the Sikhs, who in 1708 took advantage of the absence of Bahadur Shah in the Deccan to plunder the Punjab under the leadership of one Bandu. After defeating Wazir Khan, the governor of Sirhind, they besieged and attacked that town, taking possession of the country up to the right bank of the Jumna. This caused consternation at Saharanpur, then held by Ali Muhammad Khan who incontinently fled to Dehli. The other officers and the townspeople, however, were made of sterner stuff, and proceeded to put the place in a state of defence so that when the Sikhs crossed the river and began to plunder the rich plain of the Doab, they met with a stout resistance. It appears, however, that this was but partially effective as the invaders gained possession of a great part of the town, where they distinguished themselves by frightful atrocities. They then overran the Doab, but were checked at Jalalabad in Muzaffarnagar by the brave defence offered by Jalal Khan, the founder and faujdar of that place. The people of the district too had done their best, and it is recorded that many towns and villages managed to resist the marauders. Foiled at Jalalabad, the Sikhs recrossed the Jumna and continued their depredations in the Punjab. The next year they again advanced towards Dehli, but, after a long campaign, were defeated and driven to the hills. This reverse seems to have checked their energies for a time, since nothing more is heard of the Sikhs till 1714 in the reign of Farrukhsiyar. They

had then broken out in the punjab, and had ravaged all the country from Lahore to Sirhind, once more threatening the Doab. Their victorious career was checked by Abd-us-Samad Khan, the governor of Lahore, who first defeated them in a pitched battle and then captured their stronghold of Gurdaspur, together with their leader Bandu who was put to death. For many years after this the Sikhs remained quite recruiting their shattered forces, and we do not hear of them again until the almost entire absence of authority in the upper Doab afforded them the desired opportunity for repeating their incursions.

The battle of Panipat practically restored the Punjab to the Sikhs, who at once recommended their plundering expeditions. In 1763 an immense force crossed the Jumna and actually sacked the town of Saharanpur, thence ravaging the country far to the south. In the next year the Budha dal, as the Sikh army was called, plundered all the Doab from the Siwaliks to Meerut, and even crossed in to Bijnor. In this they were assisted by the Gujars, who reduced the country to utter anarchy. Najib-ud-daula was absent at Dehli, and the Rohilla sardars arrived on the scene too late to punish the marauders, who had withdrawn unmolested. They came again in 1767 in greater strength than ever, and swept through the west of the district, plundering Nanauta and other towns. At Meerut they were checked, and during their retreat northwards they were badly beaten near Shamli in Muzaffarnagar, but no sooner had the imperial troops returned than they again sallied forth burning Nanauta and all the villages they meet as far as Kandhla. Najib-ud-daula then took the field and succeeded in clearing the district, eventually driving them from Nanauta and Islamnagar to the fords of the Jumna

On the death of Najib-ud-daula his younger son Zabita Khan, succeeded to the estates, his principal seat being at Saharanpur. This man had already attained great power & influence at Dehli & now hoped to retain his father's position, but his designs were frustrated by the return from the east of Shah Alam, who had invoked the assistance of the Marathas.

In the meantime the Sikhs again put in an appearance in 1774, when they ravaged the entire Doab, while in the following year Zabita Khan bought them off by a payment of Rs 50,000: then they proceeded in to Muzaffarnagar, and on their return Zabita Khan entered in to an alliance with them and openly rebelled. Marching down the Doab, they fought an unsuccessful battle with the imperial troops near Budhana, and thence retreated to Amirnagar, where in March 1776 they inflicted a severe defeat on their opponents, killing Abdul Qasim Khan, the brother of Najaf Khan, They then seized all the Doab, but were checked by Najaf Khan, who eventually overthrew the allies near Ghausgarh in 1777. A reconciliation was then effected, but Zabita Khan's power was broken. He afterwards regained the favour of his Conqueror, and was confirmed in his government of Saharanpur: but he does not appear to have taken any further active part in politics. His country was constantly exposed to Sikh attacks, as the plundering hords crossed the Jumna every year from 1778 to 1781, when they were severely handled by Mirza Muhammad Shafi, who defeated them near Meerut pursued them to the river and carried the war into their own country. The Sikhs never forgave Zabita Khan for his defection and renewed their incursions in 1783, when the land was suffering from famine; and on this occasion they ravaged all Saharanpur up to the Ganges, and even entered Dehra Dun from Hardwar. Zabita Khan was helpless and shut himself up in Ghausgarh, where he

died in 1785

Ghulam Qadir.

He was succeeded by his son, Ghulam Qadir Khan of great determinition, a cruel disposition and an ungovernable temper.

Having gained access to the fort by treachery, he seized the emperor and proceeded to loot the women's apartments; but dissatisfied with the result he vented his rage on the helpless Shah Alam and blinded him. The approach of the Marathas was now imminent, and Ghulam Qadir fled to Meerut, cutting his way through the besiegers of that city. he attempted to escape to Saharanpur, but was captured and put to death by slow torture

The Marathas.

Thus ended the Rohilla domination in Saharanpur, and the country thenceforward was held by the Marathas. The first governor was Ghani Bhadur of Banda, who managed to keep the Sikhs quite by allowing them to hold portions of the district in farm. Thus in 1790 Rai Singh of Jagadhri and Sher Singh of Burhiya took possession of parts of the Landhaura muqarrari in the parganas of Manglaur, Jaurasi and Javalapur. In the next year they were compelled to surrender these by the new governor Bhairon pant Tantia, but for some time both held the greater part of Sultanpur and Rai Singh occupied all Nakur. They and other Sikhs in Muzaffarnagar agreed to keep out their countrymen; but quarrels soon arrose among themselves, with the result that Rai Singh had to appeal to the Marathas for assistance. When in 1794 Madhoji Sindhia died, the Sikhs from beyond the Jumna recommenced their raids. They drove out the Maratha garrison from Saharanpur, compelling them to retire to Jalalabad, and then Lakwa Dad who was sent to

take charge of the disturbed districts, appointed George Thomas, the celebrated Irish adventurer to guard the marches. This extraordinary man remained there for some time in conjuction with Bapu Sindhia, who received charge of Saharanpur in 1796, but his task was rendered difficult by reason of the intrigues conducted by the Sikhs jagirdars with their kinsmen to the west. He had to take Shamli by storm and the Lakhnauti, where the Turkmans under Bahrmand Ali Khan were in a state of rebellion. He subsequently defeated the Sikhs in four actions near Karnal, but in 1797 he left Saharanpur to push his fortunes in Hariana in 1799 the district was held by Imam-Bakhsh Khan a dependent of Lakwa Dada, and his agent was a Bania named Shimbhunath, who took the field on behalf of Lakwa Dada against his rival, General Perron, then commander of Aligarh. His troops, however, were bribed to desert him, with the result that Perron largely extended his possession and followed up this success by defeating Shimbhunath and his Sikh allies near Khatauli, early in 1800. Perron, then resumed nearly all the Sikh Jagirs, but he acquired little real hold on the district, which was divided between the Sikhs and Ram Dayal of Landhaura. The latter showed his power in 1801, when he defeated at Bachaiti near Deoband and impostor named Ayaz Khan who gave himself out as Ghulam Qadir and had raised a somewhat serious insurrection against the Gujars.

The Conquest.

Then Lord Lake's glorious achievements in the war with Sindhia were crowned by the treaty of the 30th of December 1803, Saharanpur passed with the rest of the Doab into the hands of the British. Immediately after the battle near Dehli on the 11th of September, Colonel Burn occupied the place with a small force, but hardly had he reached that place when news came of a Sikh invasion. A party was despatched under Lieutenant Birch to watch the fords of the Jumna, and at the same time an urgent requisition for assistance was sent to Dehli. Thence came

Colonel James Skinner with a regiment of Cavalry and crossing the Jumna he fell upon the enemy unawares and utterly routed them. Things appeared quite, as the Sikh sardars had tendered their submission, when the troops were recalled from Saharanpur to aid in the defence of Dehli, then threatened by Harnath, the adopted son of Holkar. The country at once rose stimulated by the report of a Maratha inroad, and in october 1804 the last Sikh invasion took place, under Rai Singh of Jagadhri and Sher Singh of Burhiya, who crossed the Jumna at Rajghat. proceeding by way of Damjhera, Sultanpur and Chilkana, where a febble resistance was offered by the Saiyids, they marched on Saharanpur, compelling Mr. Guthrie to take refuge in Ghulam Qaidir's fort, known as the Qila Ahmadabadi. on receipt of this news Colonel Burn hastened northwards from Dehli with two battalions of infantry and six guns. Near Kandhala in Muzaffarnagar he was overtaken by a large force of cavalry belonging to Holkar, and he was consequently compelled to shut himself up in the fort of Shamli, where he defended himself desperated till relieved by lord Lake on the 3rd of November. On the approach of the latter's army the Marathas disappeared, departing southwards by way of Meerut, and Colonel Burn continued his march to Khatauli, where he was joined by Mr. Guthrie, who had been rescued from Saharanpur by a regiment belonging to the Begam Somru. By this time the Sikhs had extended their raids beyond the borders of this district, but Muzaffarnagar was cleared by the advancing colum, which ejected, Gurdatt Singh from Thana Bhawan. The Sikhs then united their forces and took up a strong position at Charaon, on the banks of the Hindan some seven miles west from Deoband, their army being swelled by large numbers of Gujars and Rangars from all parts of the district. Here they were attacked on the 24th November 1804, but the issue was long doubtful, owing to the cowardice displayed

by the irregular horse that accompanied Colonel Burn. The day was really decided by the artillery, an arm which the Sikhs did not possess. Sher Singh lost a leg in the engagement, and was carried off by his uncle, Rai Singh, to die at Burhiya. During the engagement much assistance was rendered to the British by Qazi Muhammad Ali of Manglaur and Sheikh Kalan, afterwards notorious for his treatment of the Landhaura estate. In spite of their defeat, the Sikhs again invaded the district, occupying Rampur, Thana Bhawana and the neighbourhood of Deoband, Colonel Burn hastened from Saharanpur to Thana Bhawana, and on the 19th December made an unsuccessful attempt to surprise the enemy at Jholi in pargana Gangoh; but the Sikhs, hearing of his approach, fled across the Jumna by way of Chilkana. They were pursued as far as the river, but at Saharanpur Colonel Burn recieved orders not to proceed further in to the Punjab, and he accordingly returned to the district head quarters. In the following January several small parties entered the district, penetrating the Doab as far as Muzaffarnagar, but they were ejected without much difficulty.

In March Colonel Burn was summoned into Rohilkhand, but on the 9th of that month the Sikhs again rose, probably at the instigation of Holkar, and a large force crossed the Jumna to join Gurdatt Singh who was threatening Kandhla. Mr. Guthrie was then in the small fort of Fazalgarh near Meerut, with about a hundred irregular levies: he could cosequently do nothing but resume the Jagir of Gurdatt Singh and direct Raja Ramdayal of Landhaura and Muhamdi Khan of Mashal to guard Hardwar. On the 17th of March the Sikhs attacked Thana Bhawan, but were repulsed with loss by the Qazi of that place. Negotations were then opened with the Sikh leaders, but the latter still continued to plunder the

country as far south a Meerut, bringing the villages and the standing crops. On the 5th of April, therefore, Colonel Burn crossed the Jumna and attacked Karnal, the capture of which effectually put an end to all further Sikh invasions. The district was finally cleared by the ejection of the Burhiya family from Ghaziuddinnagar near Saharanpur, to which they laid claim on the grounds of a permanent lease.

Dehradun

The Sikhs

The Sikhs now claim attention. It was during the reign of Medini, where he remained during the reign of Fateh Sah. Guru Har Rai died in 1661, leaving two sons, Ram Rai and Har Kishan, the former about fifteen years of age and the latter about six. Both claimed the succession, and as Ram Rai was the son of a handmaiden and not of a wife of equal rank with the mother of Har Kishan, the latter was chosen to succeed their father. Ram Rai refused to abide by the election and disputes ran so high that it was agreed to refer the matter to the arbitration of Aurangzeb, who confirmed the election and sent Ram Rai away disappointed but resolved not to abandond his pretensions to the spiritual leadership of his sect. Har Kishan died at Dehli in 1664 of small-pox and was succeeded by his uncle, Tegh Bahadur, son of the great guru Har Govind. Ram Rai recommenced his agitation and threatened not only the supremacy but the life of Tegh Bahadur, but the latter remained Guru of the Sikhs until his arrest and execution in 1675 A.D.* Aurangzeb was resolved to put down a sect the leaders of which were found to aspire to worldly as well as

* Cunningham's History of the Sikhs, p. 63

spiritual domination, and who called themselves the "Sachcha Padshah", the veritable kings. It was by his orders that Tegh Bahadur was executed, and at the same time he directed Ram Rai to retire to the wilderness of the Dun and to refrain from meddling in public affairs, or he should meet with a similar fate. Ram Rai obeyed the emperor's command and came to the Dun, and when some twenty years later Govind, the son of Tegh Bahadur, succeeded his father as Guru, the personal following of Ram Rai had dwindled to a few retainers and the adherents to his apostleship had declined into a mere sect of dissenters. Ram Rai resided a short time at Kandli on the Tons and then settled down in Kharbara, now included in the town of Dehra. He built his temple at the village of Dhamuwala, around which grew up the town Gurudwara, which with Kharbara formed the nucleus of the modern town of Dehra. Fateh Sah and his successor confirmed the possession of several villages for the support of the mahant's retinue and the service of the temple, and also erected and endowed a similar institution dedicated to Guru Ram Rai in Srinagar itself.

Guru Ram Rai was credited by his disciples, the Udasi fakirs, with the power of dying and coming to life again at will. He tried the experiment however once to often, for having told his obedient wife not to come near him for three days, he shut himself up in his cell where he was found lying stark dead when she opened the door. The bed on which he died stands withen his cenotaph and is an object of peculiar adoration to the devout. After the Guru's death his widow, Mata Panjab Kaur, managed the affairs with the assistance of an agent named Har Parshad for 25 years. Har Parshad was subsequently elected mahant of

the temple of Guru Ram Rai and was succeeded by Har Sewak (who appears in the old records also as Har Kishan) who died in 1818. [pages 171, 172

Sikh temple

The temple or Gurudwara of the Udasis the sect of religious ascetics founded by Ram Rai, their Guru, was built in 1699 A.D. and is the only object of historical interest. The central block, in which the Guru's bed is preserved, is a handsome structure, designed in the style of the Emperor Jahangir's tomb: at the corners it has smaller monuments in memory of the Guru's four wives. The modle adopted has naturally given a Muhammadan appearance to the whole, very curious in a palace of worship built by Udasis, who suffered so much at the hands of the Muhammadans: brick, plastered over and pointed in imitation of mosaic, forms the material of the building. Three reservoirs, the largest of them being 230 feet long by 184 feet wide, are attached to the temple: two receiving supplies of water from the Rajpur canal and the third form rain-water only; it is used only for boiling pulses, for which purpose the canal water is too hard. The mahant is elected from among the disciples (chelas) of the last deceased mahant. The was formely guided by the sikh chiefs of the panjab. A nazarana of Rs. 500 used to be presented to the British Government at the installation. The complimentary gift in return was a pair of shawls. The distinctive head-dress of the sect worn by the high priest and his disciples is a cap of red cloth, shaped like a sugar-loaf, worked over with coloured thread and adorned with a black silk fringe round the rim. The acknowledgement of Guru Ram Rai's saintship is not continued to the Udasis, but most Hindu

sects furnish devotees especially in the Dehra Dun, where his influence was most felt. Perhaps, however, the most enthusiastic of his worshippers will be found now, as heretofore, among the cis-Sutlej Sikhs. Owing to the doubt cast upon his legitimacy and the divergence of his peaceful doctrines from the stern tenets of Siri Guru Gobind Singh, the Akhali Sikhs have uniformly refused him recognition; but, notwithstanding this, it is on record that Ranjit Singh, when apprehensisive of impending death in the spring of 1826, sent an offering of Rs. 500 to this temple.

The time fixed for the annual ceremonies of the saint is that of the Hindu festival known as the Holi, usually falling in April. A fair lasting ten days, and called Sangat, commences on the 1st Chait, and on the 6th the ceremony of ~~hoisting~~ hoisting a new a new flag upon a monster flagstaff standing between the temple and the large tank takes place. Hundreds of pilgrims to each of whom a day's food is given by the mahant aid in his duty; but the total number attending the fairs varies from 3.000 to 10,000, the larger figure being reached only when the Hardwar fair, wither the pilgrims flock immediatly after, is very largely attended at the Kumbh and Adh-Kumbh.

The temple is supported by the assignment of the revenue of a number of villages in the Dun, one of which is Dehra itself. The Mahant also holds jagirs in Tehri. [Pages 214, 215

For fifty years before the British occupation of Dehradun, the Dun had been exposed to almost continuous raids by bands of Sikh, ~~[illegible]~~ & Gujar and Pundir? marauders. These pillaged the country, massacred the males or sold them into slavery and carried off the handsomest of the females to adorn their zenanas. [illegible]

[illegible] + [illegible] + [illegible] Polyandry [illegible]

Sikhs numbered (in 1901) 459, about 26 per cent live within Dehra municipality. The religion has lost ground of recent years, in spite of the local importance of the Dehra Establishment. Many of the Sikhs in Dehra dun follow the trade of carpentry, for which their brethren in the Punjab are so famous. [page 101

Pirthi Shah, a feeble man was the raja of Garhwal in Shahjehan's time, or Zemindar of Srinagar, styled him. Shahjehan despatched Khalilullah with 8000 men who took the whole Dun & made over to Chaturbhuj. Pirthi Shah was succeeded by Medini Sah and he by Fateh Sah, the hero of a memorable raid from the Dun into Saharanpur whence he was with difficulty expelled by Sayyid Ali, the imperial general. This prince is also credited with the invasion of Tibet. [page 171
Fateh Shah of Garhwal died in 1717 A.D. and was succeeded by his son Dhalip who after a few months was succeeded by Upendra Sah and he after nine months by Pradip Sah, son of Dhalip. This prince ruled over Garhwal & the Dun for over half a century. In 1757 Najib Khan Rohilla established his authority in the Dun. [See Mr. Williams's Account — & Forster's Travels for some account of Sikhs] Pradip Sah died in 1772 & was succeeded by his son Lalita Sah. He paid no attention to the Dun like his father and the influence of the Mohant of the Sikh temple became supreme & the seat of govt was changed from Nawada to the little town around the temple which had received & retained henceforth the name of Dehra. For many years now the Dun became the happy hunting ground of Gujar & Sikh marauders. In 1775 and again in 1783 the Sikhs swept through the valley plundering, murdering & burning as they went. They never attempted to settle in the valley & in the latter year spared not even the houses clustering around the Gurdwara, though respecting the temple itself in which the inhabitants had stored their valuables for protection. The Garhwal raja was unable to afford the people protection — or at least never appears to have tried to restrain the inroads of the marauders and at last bought them off by an annual payment of Rs 4000/- to their principals

Sardars. Forster, the traveller (Travels, I, 199) happened to be present when two Sikh tax collectors appeared to receive the customary tribute. They foddered their horses with green barley torn from the standing crops, and so astonished was the Englishman with the awe in which they were held, that he records the following characteristic note: "From the manner in which these men were treated or rather treated themselves, I frequently wished for the power of migrating into the body of a Sikh for a few weeks." Mr. Williams in his Memoir writes about this period: "The raids of the Rajputs & Gujars from Saharanpur did more mischief than the Sikh incursions. They were not petty enterprises of no greater dignity than common gang-robberies, but regular invasions on a small scale, organised by men of consequence who were able to lead into the field miniature armies composed of horse & foot in due proportion. These were days when a Rajput or Gujar chieftain could at a pinch muster one thousand fighting men. Against such a force the people of the Dun were helpless, although occasionally attempted reprisals... The Garhwal Raja, far too weak to attempt resistance submitted to the necessity of handing over a few villages to each of the offending chiefs in jagirs, on condition of their guarding each pass against marauders belonging to their own or other clans, and to one he even gave his daughter. And the son of this man actually got the fiscal management of the Dun in 1787."

The notorious Ghulam Kadir succeeded his father Zabita Khan in 1785, and desirous of emulating the success of his grandfather, Najib Khan undertook the reduction of the chiefs that lay between him and the Siwaliks, who had taken the opportunity afforded by the recent troubles to declare their independence. In 1786, he invaded the Dun and reannexed it to his possessions. Mr. Williams describes this second Rohilla inroad thus: "Accompanied by his Hindu adviser, Raja Meeniyar Singh, Ghulam Kadir entered the valley from Hardwar about the middle of the year. Fire & bloodshed marked his onward progress. Not content with sacking Dehra, he gutted the Gurdwara. Cow's blood

profaned Ram Rai's holy shrine and the conqueror, it is said, otherwise expressed his contempt for superstition in an extravagant fashion smashing the Mahants' cittern and reclining disdainfully on the couch where the saint breathed his last. It is an article of faith with many orthodox Hindus that God as a punishment smote the sacrilegious Nawab with the madness which drove him to destruction. He nevertheless gave evidence of sound judgement by entrusting the administration of his easy conquest to a Hindu deputy named Umed Singh, who served him most faithfully to the day of his death (1789). — After some vicissitudes the Dun was retransferred to Garhwal about the commencement of the last century when the Gorkhas stepped in & seized the Dun amongst their conquests.

The valley all this time belonged to any one bold enough to enter it and strong enough to encounter the little opposition that could be made. Mr Williams writes:— The Sikh incursions continued while the hungry Rajputs & Gujars of Saharanpur emulated the activity of the Singhs. Whenever any delay occurred about the payment of blackmail, fifty or a hundred Punjabi troopers generally sufficed to sweep the country clear. The operations of others were, as already noticed, sometimes conducted in a more ambitious style. Whatever slipped through the fingers of the professional spoiler fell into the hands of the official harpy. The amil for the time being was his own master; and collected booty with all possible expedition, not knowing the moment when he might suddenly fall a prey to some other more influential or cunning than himself. .... Although many may have thus acquired a temporary ascendancy, Umed Singh continued to be the recognized viceroy of the Srinagar Raja down to the time of Gorkha conquest (Oct 1803) ~~Raids~~..... Mr Williams tells us:— "Raids from Saharanpur & the Punjab had been brought to an abrupt termination by the fulfilment of a threat to burn one village for every plundering party that entered the Dun. A band of Sikhs once had the temerity to set the new government at defiance, and as in the days of yore sacked a village, carrying away several women & driving off the cattle. The Nepalese commandant, receiving intelligence of the outrage, sent two hundred men in pursuit of the marauders

whose own dwellings were surrounded & set on fire. Every man, woman or child attempting to escape was massacred in cold blood except a few of the handsomest females, whose beauty purchased their life. His original example had the desired effect." [174 & 177

In 1709 when Aurangzeb (?) attacked the Sikhs the Guru left a pretender to personate him and sought the protection of the Sirmur Raja alluded to as the ice-King – barfi raja. For this offence the pretender and the Raja were confined in an iron cage.] page 183

Nainital

Sikhs numbered 104 in 1901

These Tharus are a most interesting people and chiefly inhabit the district of Nainital. In this district they occur from the Kosi eastwards and are chiefly found in the Parganas of Kilpuri and Nanakmata. They appear to be an original race who claim royal decent on the female side the story going that once upon a time in the remote past when the King of these parts was defeated by the forces of an invader, the women of the royal palace rather than fall into the hands of the foe fled into the jungles with the Saises and Chamars belonging to the palace; from these sprang the two indigenous races of Tharus and Bhuksas the former being descended from Chamars & the latter from the Saises. Whatever element of truth there may be in this tradition two facts are noteworthy; the Bhuksas alone wear the sacred thread of the Hindus and among both races the women of the household occupy a far higher position than the men. A Tharu wife in fact will not eat with her husband whom she invariably regards as her social inferior. It is quite possible that this custom may be a relic of polyandry; but this is mere suggestion as there is no other survival to bear it out. The Tharus are essentially a jungle folk, they are never happy when separated from forests & rivers. They are great hunters & great fish eaters, a simple, cheery people deeply imbued with the spirit of the jungle, which is to them their home. Consequently they are, like all forest dwelling races intensely superstitious. A more haunted devil-ridden race could not be found.

and this is a perfect curse to them. They have their priests or Bhararas as they are called, who must be consulted on every occasion — a practice which involves a heavy expenditure for the unfortunate Tharu. From habituation and from a long course of natural selection, the Tharu has become almost immune from the deadly malarial fever of the Tarai; but it is an undoubted fact that he is able to live and flourish in a climate which is generally fatal to immigrants from other districts. Nor do we find an excessive infant mortality among the Tharus. There is no doubt that they are the only race that can thrive in the eastern part of the tarai, and on this account it, is of the highest importance to keep them there. The Tharu is an excellent cultivator, and will till about 4 times as much land as a plainsman in the same neighbourhood, but his migratory habits & his love for breaking up new soil make it difficult to prevent from bolting. Mr. Macdonald made a successful experiment in tethering the Tharus by giving them the greater part of Nanakmata on contract. His great enemy is the Pahari moneylender who charges this simple man the Sud Sawaya or 25 per cent, Another form is Nitti or two annas a rupee per month. A second enemy is the Punjabi trader, who frequents the Tarai in the cold weather; while the Tharu's taste for drink increases his indebtedness. The usual result is flight into Nepal whence he never returns.

The Tarai in general is a tract of forests & swamps with scattered patches of cultivation. There has been a marked extension of cultivation from the South to the line of springs in the north. The Tarai is a plain, & its soil is everywhere a moist alluvial deposit without any sign of the rock formation to the north, called Bhabar.

In the Tarai to the South the climate differs from that of the adjoining plains country, chiefly in the variations of temperature between the day & night, which are due to the nature of the soil and are the proximate cause of the heavy sickness which attacks the inhabitants of the tract at the commencement of the hot weather and towards the end of the rains. The large areas of jungle & forests, moreover, have a most pernicious effect on the climate, while the line of springs toward the north and the high water level in all parts necessarily render the tract most unhealthy.

The excessive moisture, combined with a great heat, is always productive malaria ague & kindred sickness. After the beginning of May the climate begins to be dangerous to Europeans while in the rains it is positively deadly. In the hot weather & the rains a sharp attack of a peculiarly malignant type of malarial fever is the certain penalty for going out before the sun is well up or remaining out of doors after five o'clock... The clearings & older settled villages are much more healthy than the remainder of the tract and this is also the case in Bhabar.

There are found a considerable number (44) of Khatris in the district and are men of wealth & importance. They are usually to be found in Kashipur & Jaspur

The Sikh religion can scarcely be said to have a permanent footing in the district. There is indeed the old Sikh shrine of Nanakmata in the Tarai but the number of Sikhs in the whole ~~Tarai~~ of that Tehsil was returned as ten only at the last census. The remaining 94 followers of this religion are mostly strangers belonging to the Police force or otherwise employed in Govt service.

Nanak mata village from which the Pargana takes its name lies in the latitude 28° 50' longitude 79° 49' east on the main Tarai road between Sitarganj and Khatima at a distance of 10 miles from the latter. The place is small & of little importance. In 1901 it contained a populati of only 571 persons, a considerable portion of whom are Tharus. Markets are held here twice a week, on Mondays & Fridays. The place is chiefly famous for a shrine of Guru Nanak, the founder of the Sikh religion. Mention is made of this shrine as early as the reign of Aurangzeb and the place still possesses some considerable local sanctity. The temple is in charge of a Mahant who holds the village in revenue free tenure as well as Chaurmalla in Kilpuri... In Nanakmata proper the proprietors are mostly Tharus and are in prosperous circumstances. ~~In Mainajhundi~~ The revenue free village of Dhelipur belongs to the Mahant of Nanakmata, who holds part of Nanakmata itself on the same tenure. These grants are very ancient & have been confirmed in perpetuity.

Mathra. The Sikhs are mainly in Govt. service and are natives of the District. Out of the whole number, 74 were found in the Muttra Tehsil while the rest were distributed over Chāta & Mahaban.

۱۲۸۰ سنہ میں کوچ ہوئے دہلی کو لوٹا اور بہت سامان لوٹ لیا +

Garhwal. There is a sprinkling of Sikhs. Small colonies of them exist at Srinagar, Pipli in Mawalsyun, Jaigaon in Ajmir, Juna in Langur, Binjoli and Holyuni in Jurarsyun. They are now for all practical purposes Hindus & have enrolled themselves in the Negi caste. They no longer wear their hair long. The only remaining mark of Sikhism is their abstention from the use of tobacco.

گڑھوال میں عورت بالکل جانور کی طرح ملکیت سمجھی جاتی ہے اور لڑکیوں کی بڑی مانگ ہے + والدین اپنی لڑکیاں بچپن سے ٹیکہ ریکنیز ار... میں بیچ دیتے ہیں + اور ذات پات کا خیال بھی نہیں کرتے + بعد ازاں لوگ اکثر خرید لیتے ہیں + خریدنے والا اسکو آگے بیچ سکتا ہے +

The result is that for all practical purposes the girls are sold into prostitution or concubinage +

Polygamy عام ہے

بڑے بھائی کے مرنے پر عورت دیور کے گھر آباد ہو جاتی ہے کوئی رسم ادا نہیں ہوتی اور اولاد جائز ولدالحلال سمجھی جاتی ہے بھائی نہ ہو تو کوئی اور رشتہ دار مرد یا اجنبی اس کو گھر میں ڈال لیگا + ایسے کا دوسرا ٹیکہ دوا [illegible]

تقسیم ورثہ چونڈا ونڈ سے ہے per stirpes اور پگ ونڈ نہیں per capita +

Etah — Sikhs 779 and 14432 followers of Nanak Shah

Budaon — Sikhs 599

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Meerut Sikhs in 1901, 360

At the first triennial settlement in 1805, it was found that the district had suffered very greatly from the revenue system of the Marhattas and also from the repeated incursions of the Sikhs in the Jamna Parganas.

Sardhana - Walter Reinhard a soldier of fortune established Sardhana in 1777 (took part in Patna massacre of 1763) and died in 1778 and was succeeded by his wife Begum Somru (Sombre) an Arab's daughter (born 1753) - converted to Christianity & named Johanna Nobilis. She married again & her husband committed suicide in 1795. Zafaryab Khan was her natural son.

The district naturally suffered from the disorders that arose throughout Hindostan after the death of Aurangzeb, and it was during this period that Meerut, in common with the rest of the Duab was ravaged by Sikhs Marhattas Rohillas, while the local chieftains Gujars & Jats first began to establish their influence.— Sikh raids frequently extended as far south as Meerut itself. The general anarchy was enhanced by the invasion of Nadir Shah in 1738, which so enfeebled the central authority that the Rohillas threw off all pretence at allegiance and like the Mahrattas, Sikhs, Jats and wandering bands of Afghans, considered the Duab as a fit object for spoliation.

In 1779 the Sikhs entered the Duab & laid the whole country waste. They were attacked in the beginning of 1780 by Mirza Shafi Khan who after several ineffectual skirmishes & much desultory fighting succeeded in bringing them to a decisive action under the walls of Meerut on the 15th of August. The Sikhs were defeated with the loss of their leader Lalil Singh & 5000 men, and retired across the Jamna. Mirza Shafi undertook the settlement of the country & remitted the whole of the taxes that were due during the period of the Sikh invasion. Mirza Shafi became for a time the real ruler of Delhi, but in 1783 was assassinated by Md Beg.

Thomas remained at Sardhana till 1792 - when he was replaced in the Begum's confidence by Le Vaisseau. Thomas joined the Marhattas & established a kind of independent estate on his own Jagir -

Sindhia became supreme in 1785 at Delhi - Duab was in their hands till [illegible] 1792 & the British conquest.

The British authorities were at first greatly troubled by the raids of the Sikhs

Lucknow. Sikhs 156 in 1901

Agra. The Sikhs are mainly in foot service in the army or police and are not natives of the District

[illegible]

For several years Akbar remained in the Punjab, holding his head quarters at Lahore till his return in 1599 to Agra. Akbar died in Sept 1605 at the age of 65 in Agra fort.

It was during the reign of Akbar that European influence first began to be felt in upper India. A Portuguese mission visited Akbar in March 1578 at Fatehpur Sikri under Pereira

Khusro escaped from prison in 1606 [illegible]

Emperor Jehangir soon after proceeded to Kabul & returned in 1607 the nauroz being celebrated near Muttra. For the next four years Jehangir remained at Agra - married Nurjehan in 1611. In 1613 he left Agra for Ajmer & did not return till 1618. In the end of 1618 he set out on his march to Kashmir & remained in that country or at Lahore for some time. In 1622 news arrived of the rebellion of his son ~~Khusro~~ Khurram (خرم) at Agra. Jehangir at once proceeded from the Punjab and came up with the forces of Khurram at Ajmer. Khurrum fled to the Deccan & in 1625 surrendered. The emperor did not visit Agra on this occasion, but returned to Lahore where he died in the beginning of 1628

In 1558 + 1559 Akbar remained at Agra; 1560 toward Biana, in 1565 at Dholpur & Narwar; 1569 commenced Fatehpur Sikri - From Ajmer he proceeded to Bikaner & Lahore returning to Fatehpur Sikri in 1571. In 1582 Akbar proceeded to the Punjab, for some time & on his return lived at Fatehpur Sikri till 1585

In 1586 Akbar set out for the Punjab & Kabul & for several years Akbar remained in the Punjab till his return in 1599

On the 6th of Feb 1628 Shah Jehan became King at Agra, & soon proceeded to Deccan to quell rebellion & did not return till 1631 to Agra! In 1633 Shahjehan left Agra for Lahore & Kashmir but two years afterwards he was again called southwards by the state of affairs in the Deccan. In 1639 he laid

the foundations of the new city of Shahjehanabad which was completed in nine years. Diwan-i-Khas at Agra was built in 1639, Moti masjid in 1647-to 54 — & Jamih masjid by Jehanara in 1644-49.
Empress Nur Jehan died at Lahore in 1645 where she had resided since the death of Jehangir. In 1657 Shah Jehan was deposed & imprisoned & died in Dec 1666. In the same year Sivaji was brought to Agra. Until 1682 Delhi was regarded as the capital, and from that year to the end of his reign the seat of Govt was at Ahmedabad, Burhanpur & elsewhere. Aurangzeb died in 1707

Kokil Jat was executed at Agra in 1670 — Jats were already becoming powerful & troublesome. Bahadur Shah defeated Kam bakhsh near Hyderabad in 1708.

At the time of mutiny there were already 60 or 70 Sikhs in Jail at Agra, who were then released by the Govt. officer & recruited as sepoys.

Shahjehanpur — Sikhs 184 all immigrants in the Police or other service

Bareilly — Sikhs 364 ditto.

Basti ~~Shahjehanpur~~ — Sikhs 75 — the only landowner of this creed is Baba Dalip Singh of Silja in Maghar East.

Gonda — Sikhs 315 — policemen & retainers and a few settlers in the District. Two families live in Pargana Tulsipur while others are in the service of the Kapurthala Estate or of the grantees of Chahlari.

Mahant Haricharan Dass of Lucknow and Maswasi in the Unao district is a Talukadar. He is a Nanak Shahi Fagir and the successor of Mahant Gur Narain Das, by whom the property was acquired by gift and purchase shortly before annexation. He left his estates by will to the present owner, who was then a minor, and the Taluqa was for some years under the management of the Court of Wards. The Mahant holds a number of villages in Unao, Lucknow, Hardoi, Kheri and Bahraich. His Gonda property is known as the Basantpur estate. It comprises twelve villages and eight mohals with an area of 8682 acres, in Pargana Gonda; eight villages and four mohals covering 5890 acres in Tulsipur; two villages and one mohal of 2623 acres in Nawabganj, and one small mohal of 70 acres in Guwarich. The whole is assessed at Rs 19,365

* Portions of the two of Sikh Talugas lie in this district but in neither case are they of any importance. The raja i.e. rajajan of Kapurthala owns the small Parsauli estate of three villages, covering 585 acres in pargana Jurwanch and one mahal of 245 acres in Paharpar. These were obtained after the mutiny and formed a portion of the large grant of confiscated land taken from the Bamdi and Dhaura Talugas. The revenue paid is only Rs 360/- but this is due to the fact that most of the land is held on a permanent settlement, the revenue being only that of the second summary assessment.

The other Sikh Estate is that belonging to Rani Lachhman Kunwar and S. Jagjot Singh, members of the royal family of Lahore, whose predecessors S. Fateh Singh and Jagat Singh obtained a grant of 26 villages in Bahraich that were formerly included in the Chahlari estate and a few plots of land in and around Colonelganj in this district. The whole amounts to 578 acres, of which 355 acres belong to the rani and 223 acres to S. Jagjot Singh. The latter is revenue free, and of the former only one-half, assessed at Rs 750/- pays revenue.

Gorakhpur. Sikhs 116.

The only estate held by Sikhs in this District is that of Dumri, which was confiscated for the rebellion of the Dumri Babus, descended from a younger branch of the Satasi family and bestowed on S. Surat Singh, a relative of Ranjit Singh of Lahore, who had rendered loyal services during the Mutiny. On his death in 1882 his sons Sardars Amrao Singh & Sundar Singh were minors and the estate was administered by the Court of Wards till 1892. The property which comprises 57 villages assessed at Rs 15,424 in the Sadr Tehsil is in a flourishing condition and is managed by S. Hardarsan Singh a relative of the owner.

* On page 110 of the same Gazetteer the area is given as 1790 acres.

Rai Bareilly:-

6 Sikhs, all at head quarters, owning 66 villages.

There are 4 Sikh Talukdars in Rae Bareli, who hold portions of the estate of Rana Beni Madho Baksh of Shankarpur which was confiscated in 1858. The chief is Shahzada Basdeo Singh, son of Shahzada Shahdeo Singh whose father was Maharaja Sher Singh of Lahore. The estate is known as Pandri Ganeshpur and consists of about 16 villages. The other Sikh Talukdars come of one family being the descendants of Sardar Chattar Singh Attariwala who was one of the principal chieftains of the Punjab and a member of the Council of Regency of 1846. After the annexation of the Punjab, the property of Sardar Chattar Singh was confiscated and he & his sons Raja Sher Singh, Sardar Autar Singh and Sardar Tej Singh were sent to Calcutta while another son Captain Gulab Singh received a pension. Raja Sher Singh died in 1858 but Capt. Gulab Singh in that year rendered conspicuous service against the rebels. The pensions of the three brothers were doubled and a large estate was granted in this district which was divided in 1876. Captain Gulab Singh obtained Bhira-Gobindpur which at his death in 1887 passed to his son, Sardar Nihal Singh who holds five villages and one Mahal in Rae Bareilli & four villages in Dalmau. Sardar Prem Singh and Sardar Narain Singh are the other members of this family who are now the Talukdars.

Barabanki

The few Sikhs are either Policemen or officials of the Kapurthala estate. Besides these, there are a few Sikhs in the Ramsanehighat Tehsil the descendants of pensioners and others who have settled in the District

One of the Sikh ~~two~~ talugadars with landed possessions in Barabanki ~~are~~ is the Raja of Kapurthala, who owns 48 villages the confiscated estate of the rebel, Raja Gur Baksh Singh which were conferred on a permanent settlement in the Raja of Kapurthala for the valuable services rendered during the mutiny. More ~~extensive~~ extensive property exists in Bahraich. The other Sikh Estate ~~of the~~ in the is the small Taluqa of Jakatganj consisting of a single mahal. It was conferred on Diwan Hakim rai, a Khatri Sikh of the Panjab who was a minister in the Court of Maharaja Ranjit Singh of Lahore. He was succeeded by Diwan Kishnohaur & the Taluqa is now held by his wife Bibi Mehri.

Sitapur –

112 Sikhs are for the most part employed in the Police and other service.

Hardoi – The few Sikhs are all employed in service mainly in the Police.

Unao – none   Mainpur none

Census Report for 1911 shows 66175 Nanak Panths in all in U. P. (page 186) besides the 15186 Sikh.

Sikhs – The Sikhs are foreigners to the Province, save where in the extreme west they have overflowed the political boundaries of their proper habitat. They are chiefly in military or Police service, though a certain number enter private service or public service of other kinds than military or Police. There are also scattered here & there a certain number of residents, some servants of Panjab landowners, who have estates in the U. P., such as Kapurthala, others descendants of persons who settled or were settled in the U. P. after the Sikh power disappeared. But the vast majority are soldiers or policemen. They have decreased slightly in the total which is 15160 (15, 186 with the States) as against 15,319 (15,333 with the States) in 1901, a decrease of 1 percent. But the decrease is entirely in the females (5187 as against 6670); the males have increased from 8693 to 9988, an increase of 15 per cent. The figures show that this increase is chiefly due to military causes, they are largely where there Cantonment

Bahraich. Sikhs 730

Lastly we come to the Sikh grantees of Jamdan, Bhangaha and Chahlari. The Jamdan estate which now consist of 33 villages and one patti and lies in the pargana of Charda Bahraich, Hisampur and Dharmanpur with an are of 36650 acres and a revenue of Rs 24037 is now held by Rani Narain Dei, the widow of S. Hira Singh who was made a raja in 1888. The father of the latter S. Jai Singh a Khatri Rais of the Punjab was given the property on account of good and faithful services rendered in 1857 from the confiscated estate of Charda. S. Hira Singh subsequently increased the estate by purchase. It is managed by S. Labh Singh who is an Honorary Magistrate.

Sardar Baghel Singh of Bhangaha is also an honorary magistrate. He is the owner of five villages in Bhinga with an area of 4500 acres and a revenue of 5800. He is the son of S. Sher Singh who received the estate for his meritorious services rendered during the mutiny from the confiscated portion of the Bhinga Taluqa.

Chahlari. Sardar Jagjot Singh & Rani Lachhman Kunwar are the present owners of Chahlari estate which consist of 26 villages of Pargana Fakharpur having an area of 15350 acres. It is held on a partially revenue-free tenure, the demand being Rs 3148. They also own the village of Sikrauna in Gonda. The Chahlari Taluqa was formerly held by the Raikwars but was confiscated after the mutiny and given to S. Fateh Singh & Jagat Singh, members of the house of Maharaja Ranjit Singh of Lahore.

The remainder of the confiscated Bhinga property was distributed among several Sikh soldiers such as Sher Singh of Bhangaha (see above) Indrajit Singh, Sarabjit Singh, Jiwan Singh, Jangli Singh and Bhujang Singh. Jiwan Singh also obtained 2 villages of Chahlari the remainder being given to the Sardars of the ex royal family of Lahore (see above)

Kheri Sikhs 88 chiefly in the service of Kapurthala

Grants were assigned to loyal Sikhs and the raja-i-rajagan of Kapurthala made large purchases, so that the Sikhs now own 63 villages.

Lastly there are the Sikh Estates of Aira and Raini in Dhaurahra. The latter was given from the confiscated Dhaurahra Ilaqa to S. Panjab Singh for his loyal services in the mutiny. His son Jwala Singh purchased the adjoining property of Aira from Mr. Sutherland. His sons S. Sant Singh and S. Jogendra Singh are now in possession. The former holds Raini, a property of 10 villages and one share assessed at Rs 4320; and the latter Aira, which comprises 12 villages paying Rs 5775.

Kapurthala also owns some mahals in the district

Balia – Sikhs 431 – for the most part employed in Govt. Service

Fyzabad Sikhs 762 in police & military

Azamgarh Sikhs 1455 – mostly converted Sikhs, comprising a number of castes, being Kandus Kayeths Halwais and Sonars – Gaur Kayasthas of Nizamabad are Sikhs by religion & are well to do people

Benares Sikhs 146

Chamba State

Chamba, sheltered by its snowclad mountain barriers, has had the rare fortune of escaping the successive waves of Moslem invasions, which in the plains of the Punjab have swept away all monuments of old-Indian civilisation. The result is that in this petty hill State, ancient remains are more

Ballia – Sikhs 431 found in all tehsils & especially in Ballia where they are for the most part employed in Govt. service. They are a fair no. 114 in Rasra village.

Benares. Sikhs or Nanakpanthis have several Akharas in the city notably near the Durga Kund, near the city telegraph office and at Mirghat while several other houses provide accomodation for them. The chief orders are the Nirmalas & the Udasis; these have separate establishments, but in spite of minor differences they all meet & eat together on stated occasions. The Nanakpanthis who number between four & five hundred persons have a tendency like other sects resident in Benares to relax their exclusive loyalty to the Nanak and be drawn into purely Hindu beliefs & practices. The chief akhara in the Chauk ward is the Bari Sangat in the Aso-Bhairon mohalla in the north east. It was founded in honour of Tegh Bahadur & is said to have been built by a Maharaja of Patiala its occupants are Sikhs who reside here in considerable numbers.

عالمگیری کے سن ت ت 1409 +

The large akhara in Bhelupura called the Pachaiti Kalan belongs to Nanakshahi Udasi sect & was founded about 1790 by Nanakram

Lastly there are the Sikh Estates of Aira and Raini in Dhaurahra. The latter was given from the confiscated Dhaurahra Taluqa to S. Panjab Singh for his loyal services in the mutiny. His son Jwala Singh purchased the adjoining property of Aira from Mr. Sutherland. His sons S. Sant Singh and S. Jogendra Singh are now in possession. The former holds Raini, a property of 10 villages and [illegible]

an officer in the Nizam's service, who bequeathed his great wealth for the purpose. The institution has property in many places the total income being about Rs 10000 devoted to Sadhus of the sect and pilgrims; there are branches at Allahabad, Hardwar, Gaya, Nasik, Ujjain, Patiala & Brindaban.

1444 [illegible]

Sikhs in Benares district are 140 —

Azamgarh. The Sikhs are found in all Tehsils but specially in [illegible] and Sagri, they are for the most part converted Sikhs & comprise members of a number of castes the best represented being Kandus, Kayasths Halwais & Sonars. Nanakshahis are strongly represented.

Fyzabad. 762 Sikhs are mainly in the Police, army etc [illegible] 10 [illegible]

Chamba State

Chamba, sheltered by its snowclad mountain barriers, has had the rare fortune of escaping the successive waves of Moslem invasions, which in the plains of the Punjab have swept away all monuments of old-Indian civilisation. The result is that in this petty hill State, ancient remains are more abundant and better preserved than in any other part of the province. In Kashmir the proud temples of Lalitaditya and his successors were ruthlessly destroyed by Sikander Butshikan; in that Centre of Sanskrit learning only a few poor fragments of inscriptions have come to light. In Chamba the brazen idols of Meru Varman, nearly contemporaneous with the temple of Mártand, still stand in their ancient shrines of carved ~~star~~ cedar wood. Copper-plate grants, issued by the early rulers of Chamba, whose names figure in the Rajtarangini are still preserved by the descendants of the original donees who enjoy the granted lands up to the present day. Chamba the oldest of the very few hill States which have survived the turbulent days of Sikh ascendency is not only a store house of antiquities but is in itself a relic of the past invaluable to the student of India's ancient history.

~~More than~~ Some hundred & fifty inscriptions ranging from the 6th to the 17th centuries have been inspected.

+ پرانے مندر پہاڑی نمونے کے ہیں اور دیوی اور ناگ دیوتا کے مندر ہیں کیونکہ پرانی پوجا وہاں پہاڑوں میں یہی تھی
دسویں صدی میں میدانوں سے وشنو مت کی لہر آئی تب سے شکھر والے میدانوں کی طرح کے مندر بننے لگے +

Devi & Nag worship represent the original cult of the hills, whereas Vishnuism was introduced in the 10th century.

In the Chandrabhaga Valley only one temple of the Shikhar type is ~~[Brahmanic ... the ancient capital]~~ found. It is the famous Sanctuary of Trilokinath which is another name for Avalokiteshvara the popular Bodhisattva. It is probably with the bodhi temple at Gaya the only Buddhist shrine in India which has remained Buddhist up to the present day. It contains a six-armed image of white marble. One wise sight

hand is in the gift-bestowing attitude, one of the left hands holds a lotus the typical attribute of this Bodhisattva, on his head he wears the effigy of his spiritual father the Buddha of Boundless Light, Amitabha. The officiating priest is a lama appointed by the Rana of Trilokinath who, though professing the Hindu religion acts as the manager of the temple. Trilokinath is indeed equally worshipped by the Buddhists of Lahul Ladakh & Zanskar and by the Hindus of neighbouring hill tracts. It is of special interest to note that the Trilokinath temple has a purely Indian type and must, therefore be regarded as a monument of Indian Buddhism. It is curious that it is still known by the name of <u>Bihar</u> a derivation of Sanskrit Vihara.

[illegible]

There can be little doubt that in the territory now forming Chamba State two scripts were once in common use, the indigenous <u>Brahmi</u> from which all modern alphabets of India are derived and the <u>Kharoshti</u> written from right to left which was introduced by the Achaemenids into the north west of India which formed part of their empire. At Pathyar and Kanhiara in the Kangra district, two rock inscriptions are found each of which contains the same legend in those two scripts. The former belongs to the Maurya period and the latter to that of Kushans, so that we must assume that for many centuries Brahmi & Kharoshti were used side by side in this part of the Punjab. It is interesting to note that both the places where these inscriptions are found once were included in Chamba territory. Within the present limits of the Chamba state the earliest epigraphs hitherto recovered are a few short rock inscriptions in Gupta character of the 6th century which have not yet been satisfactorily deciphered.

The group of inscriptions of the reign of Meru-varman

(c. A.D. 700) are engraved on the pedestals of the brass images of Lakshaná Shakti Ganesh & Nandi and they are written in a far from correct type of Sanskrit. His capital was at Brahmaur. For more than two centuries after Meru varman all inscriptions cease. From the middle of the 10th century there begins a series of epigraphical records continued almost uninterruptedly up to the present day. Those of the pre-Mohammadan period are all in the Shárdá character which is a descendent of the Western Gupta type and was used all through the hills and probably also in the plains (Buhler Indian Palaeography pp 57 ff). It is still in vogue among the Pandits of Kashmir. In the Mohamdan period this script gradually degenerates to the modern Tákrí. From the 18th century Nagari is used for copper plate inscription. It is curious that on the earlier plates of this period in the Rajas seal is invariably written in this character. Chamba is at present the only ~~state~~ place in the Panjab where copper plates of the pre-Mohammadan period exist, though Kalhan states having consulted such plates in Kashmir in compiling his Chronicle. The difference between the pre Mohamadan plates and those of the 14th and the 15th centuries is most striking. Whereas the former are neatly engraved in well defined Shárdá characters and written in very tolerable Sanskrit we find the latter scribbled on small sized & irregular shaped plates in a far from distinct type of Tákrí and in a language which though evidently meant for Sanskrit shows an astonishing ignorance of its elementary grammatical rules. This marked degeneration, both of scholarship and workmanship may no doubt be accounted for by the general deterioration of Hinduism after the final victory of Islam in India and particularly by the establishment of Mohamdan rule in ~~India~~ Kashmir which always had been a great centre of Sanskrit learning.

Kaliyoga era = 4270 corresponds to 1168-69 AD

Towards the end of the 16th century in the reign of Balabh Singh (a contemporary of Akbar) there is a decided improvement in the execution of the plates which perhaps was an outcome of the general revival of Hindu art under the tolerant rule of the early Moghal emperors. We also notice a tendency to follow the old examples of the pre-Mohammadan period, but the knowledge of Sanskrit remains at a low ebb and in those passages where the boundaries of the granted lands are described it is considered safer to resort to the vernacular. Plates of the Mohamedan period are all dated most of them in Vikrama as well as Lokkala or Shastra Kal. In the 17th + 18th centuries Shaka is also used. These enable us to fix approximately the reign of each of the Chamba Rajas.

Another noteworthy point is this that the pre-Mohamedan plates have a distinct Shaiva character. In the later copper plates, on the contrary Rama has become the designation of the supreme deity and the grant is given "for the sake of the pleasure of Krishna" [illegible]

[illegible] ۱۰۸۹ [illegible] ۳۶ [illegible]

[illegible] Aries [illegible] (Vernal Equinox) [illegible]

[illegible]

[illegible]

The period during which the Thakurs or Ranas i.e. petty Chiefs ruled in the hills is spoken of as the Thakuri or Thakurain. This Thakurain period seems to have been of very ancient origin, but when it began and how long it lasted are questions to which no satisfactory answers can be given. One thing is certain that it continued in force for a much longer time in some parts of the mountain than in others, even as recent as 12th century A.D. or later still to Akbar's time. [illegible]

~~Btr~~ Brahmaur was the first capital since 550 A.D.

Chamba was founded about 930 A.D.

Shastra era = Loka kala = Laukika or Kashmiri is a cycle of 2700.
= Sapta rishi era

years each century being named after one of the nakshatras the reckoning is never carried beyond 100. The first year of each century corresponds with 24th year of Christian century.

[illegible] ۱۳۸۲ [illegible] شروع ہوا [illegible]

[illegible] (c A.D. 920) [illegible]

[illegible] +

Shortly after Sahila Varma's accession Brahmpura was visited by 84 jogis who were greatly pleased with the Raja's piety and hospitality. They were invited to remain in Brahmpur till the prediction was fulfilled and in due course ten sons were born and also a daughter near Champavati. On his expedition to the lower portion of the Ravi valley, the rana was accompanied by Charpatnath one of the jogis, and also by his queen & daughter who liked these parts and the town Champa was founded & named after her [illegible]

[illegible] +

[illegible] +

In all matters connected with the settlement of the new capital the Raja was guided by the advice of the jogi Charpatnath; and in recognition of this a shrine was afterwards erected to him near the Lakshmi Narayan temple where puja is done morning & evening. This shrine is ascribed to Sahila Varma but it probably dates from a later period. The only coin special to Chamba is the Chakli five of which make an anna and it has been in use in all likelihood from ancient time. On it Sahil Verma caused to be struck a pierced ear, the symbol of a jogi, in honour of Charpatnath and this has been continued down to the present day. The later rajas added the Ushim pada on the coins.

Trigarta = Kangra including Jalandhar & a large portion of the [illegible]

Kuluta = Kulu

[illegible]

[illegible] ۹۰۰ [illegible] ۱۱۸۱ [illegible]

[illegible] Ohind [illegible]

[illegible] +

[illegible] +

Sahil Varma abdicated the throne in favour of his son Yugakar and retired to Brahmapura with Charpatnath & the other Jogis many of whose shrines are still pointed out on the small green where all the temples stand and which for this reason is called the Chaurasi. [illegible]

~~Ganesh Varma~~

Ananta Varma (A.D. 1475 to 1512)

Ganesh Verma (1512 to 1559 A.D.) [illegible]

Pratap Verma (1559 A.D to 1586?) [illegible]

[illegible] +

[illegible] +

From this time onwards for nearly 200 years Chamba like the other hill states was in subjection to the Empire but all accounts agree that the Mughal authority sat very lightly on the Hill chiefs. Their prerogatives were seldom questioned and there was practically no interference in their internal administration. Indeed throughout the whole period of Muhammadan ascendency, the Hill chiefs seem to have experienced liberal & even generous treatment. So long as they did not fail in their allegiance they were left very much to themselves in the government of their principalities; and were allowed to wield the power and exercise the functions of independent sovereigns. For example they built forts and waged war on one another without any reference to or interference from the Emperor and sometimes even asked & received assistance in men & arms from the Mughal Viceroy. On his accession each chief had to acknowledge the supremacy of the Emperor by the payment of a fee of investiture, after which he received a Sanad or patent of installation with a Khilat from the darbar. A yearly tribute called peshkash of four lakhs of rupees was exacted from the States of the Kangra group in the time of Shah Jehan, as we learn from the Badshah nama. The hill chiefs were always addressed as Zamindar

[illegible]

the title of raja being conferred only as a personal distinction. There seems to have been much friendly intercourse between them & the imperial court as is proved by the letters & valuable presents received from the Emperors which are still in the possession of the old royal families. Some of the chiefs gained for themselves so high a place in the favour of the Emperors that they received mansab or military rank in the Imperial army and were advanced to important offices in the State.

Vir Vahnu (A.D. 1586–1589)

Balabhadra Juvaraja (1589 deposed for profuse liberality not earlier than 1613 again raja from 1623 died 1641 – his son Janardan ~~nominally~~ really raja, though not in name

Janardan (from 1613 A.D.) had 'cause' to fight against Nurpur

[illegible]

We are not told what was the cause of the trouble but the Pathania chiefs were ever turbulent and this was by no means the first time they had raised their hands against the emperors. Court intrigues against him are hinted at by Jagat Singh in his petition to Shah Jehan. [illegible]

On the news of the outbreak reaching the imperial ear a large army under the command of Prince Murad Bakhsh with many able captains was sent to suppress it and assembled at Pathankot in August 1641 A.D.

[illegible]

Prithi Singh 1641 to 1664 A.D. as above

Chatar Singh 1664 to 1690

In A.D. 1678, the Emperor Aurangzeb issued an order for the demolition of all Hindu temples in the State. Chatar Singh refused to render obedience and directed that a gilt pinnacle should be put on each of the chief temples in Chamba as a mark of defiance. On hearing this the Emperor was greatly incensed and summoned the raja to Delhi. Instead of going himself he sent his brother Shakat Singh ([illegible]) who was accompanied by Raj Singh of Guler but for some reason unknown they returned from Bajwara. Chatar Singh seems to have been able to allay the Emperor's wrath, but there is no record as to how the matter was finally settled. The gilt pinnacles remain on the temples to the present day.

At that time Mirza Obed Beg the Suba or Viceroy of the Panjab who resided chiefly at Kalanaur used to make incursions into the hills and greatly annoyed the hill chiefs. This led to a confederation being formed against him in which were included Chatar Singh of Chamba Raj Singh of Guler, Dhiraj Pal of Basohli, and Kripaldeo of Jammu. Jammu sent a force of Pathan troops and the confederate army defeated that of the Viceroy enabling the Chiefs to recover the territory they had lost.

[illegible]

[illegible] ۱۷۴۳ سے ۱۷۶۷ تک

Udai Singh (1690 to 1720 A.D.) was well read & accomplished Raj Singh of Guler died ~~about 1691 A.D.~~ shortly after Udai Singh's accession and was succeeded by his son Dhuleep Singh, a minor to whom Udai Singh has been appointed a guardian. Taking advantage of Dhulip Singh's minority the Rajas of Jammu, Badhu and Basohli invaded Guler and Udai Singh was appealed to for help. He sent to Siba Kohlur, and Mandi and with the cooperation of these states drove out the invaders and restored the infant

[illegible]

raja to his right.

Dark days were near at hand. Udai Singh was a self-willed man. He gradually gave way to evil courses and surrendered himself to sensual pleasures & a barber the father of his mistress was appointed wazir. He was deposed, and Uggar Singh, his cousin was appointed regent for a month. Afterward Udai Singh was killed in 1720 A.D.

Uggar Singh was in the service of Dharabdeb raja of Jammu about the death of Udai Singh (A.D. 1720 to 1735) was deposed & replaced by Dalel Singh with the help of the Moghal Viceroy.

Dalel Singh (1735 – 1748)

Ummed Singh (1748 to 1764) [illegible]

Raj Singh (1764 to 1794) [illegible]

In Feb 1839 Chamba was for the first time visited by a European in the person of Mr. Vigne [illegible]

[illegible]

(Travels in Kashmir by Mr Vigne)

The State museum contains a large number of letters in Persian, Tankari, Gurmukhi and Devnagri. from Shahjehan, Aurangzeb Zakriya Khan, Md Hyat Khan [illegible] Mir Mannu, Rahmatali Khan, Adina Beg Khan, Ahmad Shah Durrani, Timur Shah, etc.

Fateh Pal – raja of Bhadrwah born A.D. 1732

The Duggar group of States

The states of the Duggar group were almost all situated in the outer hills between the Ravi & the Chenab – only two Kashtwar and Bhadrawah – being in the inner mountains. The ruling families were all of the Surajbansi race, except Chaneni, Balaur, Bhadu, Bhadrawah, and Kashtwar which were Chandrabansi.

Note:– In addition to the eleven states named herein there were 11 more between the Ravi and the Jhelum; four being between the Ravi & Chenab and seven between the Chenab and the Jehlum. Hence the saying current in the hills [illegible]

[illegible]

Jammu very ancient, called Durgara (= Duggar) in Chamba copper plates of 11th century. Old capital Babbapur (= Babor) taken by Tamerlane in 1398, submitted to Akbar in 1595 A.D. Ranjit Deva raja 1750-81, conferred on Raja Gulab Singh in 1820-21 and Bhimber on Dhyan Singh by Ranjit Singh.

Jasrota founded 14th or 16th century, dependent on Jammu, annexed to Jammu in 1835

Mankot now Ramkot to the north of Jasrota annexed by Gulab Singh in 1821

Sámba to the west of Jasrota annexed by Gulab Singh

These four ruled by branches of Jamwal family.

Chaneni to the north of Jammu on the Tawi ancient name Hiunta Himata, or Hirrat ruled by a Chandrabansi family from Kahlur (Bilaspur) seized by Gulab Singh in 1822. Bhoti was a small state. The two states were distinct.

Bandrálta – capital Ramnagar on the Tawi, 30 miles north east of Jammu, overthrown by Raja Gulab Singh in 1821.

Kashtwar (= Kashtavata in the Rajatarangini) on the Chenab in the inner mountains. In the time of Aurangzeb the ruling raja embraced Islam and the family has ever since been Mohammadan. annexed to Jammu 1820-21.

The three states of Basohli, Bhadu and Bhadrawah were ruled by branches of the same family, an offshoot of the ruling family of Kulu which came from Mayapuri (Hardwar).

Basohli old capital Balaur (Sk. Vallapur) – old name of state Suvrata. Forster passed through Basohli in 1783. annexed to Jammu in 1835 A.D.

Bhadu is the Badoo of maps – to the south of Balaur. annexed by Jammu in 1840-41

Bhadrawáh annexed by Chamba in 1821 & by Gulab Singh in 1846.

The whole of the Duggar states were subject to the Moghals from the time of Akbar till A.D. 1752 when they came under the Durrani rule and later on were subjected by the Sikhs & given over to the British after the first Sikh war.

The states of Kahlur, Nalagarh & Chaneni were all founded by branches of the same family.

Buddhist Records of the Western World (India).
=Chinese

Vol I & II
by S. Beal

The Buddhist literature of China, which includes the records of the travels of various Chinese Buddhist pilgrims to India, has been the the principle means of progress in knowledge regarding Northern Buddhism. These being sacred Books & faithfully preserved, and embodying the testimony of independent eye-witnesses, their evidence is entirely trustworthy.... Buddhist books began to be imported into China during the classic period of the first century of Christian era. [illegible] I-king [illegible]
[illegible] I-tsing [illegible] + [illegible]
[illegible] Fa-ling [illegible] Chi-Sihing [illegible]
Ho-Jun and Chi-l [illegible]
The first Chinese traveller whose name [illegible] +
and writings have come down to us is Sakyaputra Fa-Hian. (A.D. 400). His work is named Fo-Kwŏ-Ki & his own original name was Kung, a native of Wu-Jang. He set out for India in 399 A.D. and after an absence of 14 years returned to Nanking where in connection with Buddha Bhadra (an India Buddhist descended from the family of the family of the religion) he translated various works and composed the history of his travels— [illegible] +

Sung-Yun (A.D. 518) a native of Little Tibet. He was sent A.D. 518 by the Empress of Northern Wei dynasty in company with Hwui Sang to seek for books. They brought back altogether 170 volumes. Sung Yun after reaching as far as Peshawar and Nagarhar returned to China in the year 521 A.D.

Hiuen Tsang born A.D. 603 became early a priest. He started for India in 629 A.D. and returned across the Pamirs and through Kashghar and Khotan to China in 645 A.D.

Fo-Kwo-Ki

"On the borders of Nagarhara in the city of Hi-lo (Hidda) is the Vihara of the Skull bone of Buddha, which was worshipped by the king and all. In the capital [illegible] +
of Nagarhara there is a tower to the tooth of Budha. [illegible]
[illegible]

Half a jojan to the South of the City of Nagarhára there is a cavern, it is on the south west side of a high mountain Buddha left his shadow here. At a distance of 10 paces or so we see it like the true form of Buddha, of a gold colour with the marks and signs perfectly clear & shining. On going nearer to it or farther off it becomes less & less like the reality. About 500 paces to the west of the shadow when Buddha was alone, he cut his hair & pared his nails. In the temple are 700 priests. In this district there are a thousand towers in honour of Arhats and Pratyeka Buddhas. [illegible]

[illegible]

Sungyun and Hwei Säng came about 517-518 A.D.

To the east of the river is the place where Buddha dried his clothes. When first Tathágata came to the country of U-Chang he went to convert a dragon King. He being angry with Buddha raised a violent storm with rain. The Sanghâti of Buddha was soaked through & through with the wet. After the rain was over, Buddha stopped on a rock and dried his robe Kasháya. Although many years have elapsed since then, the traces of the stripes of the garment are as visible as if newly done, and not merely the seams and bare outline, but one can see the marks of the very tissue itself [illegible]

In the city of Nágarhára is a tooth of Buddha and also some of his hair, both of which are contained in precious caskets;.... We next arrive at the cave of Gopála where is the Shadow of Buddha. Entering the mountain cavern fifteen feet and looking for a long time (or, at a long distance) at the western side of it then at length the figure with its characteristic marks appears, on going nearer to look at it it gradually grows fainter and then disappears. On touching the place where it was with the hand, there is nothing but the bare wall.

Ta-Tang-Si-Yu-Ki

Records of the Western World (compiled during) the Great Tang dynasty (A.D. 618-907) translated by Imperial Command by Hiuen Tsiang a Doctor of the three Pitakas and edited by Pien Ki a Shaman of the Ta-tsung Chi temple preface by Chang 'Yueh, also the Introduction.

Na-Kie-Lo-Ho. or Nagarhára was a centre of Buddhism There were several temples and viháras. To the South west of the City about 10 li is a sthupa. Here ~~th~~ Tathâgata when living in the world, alighted, having left Mid-India and passed through the air for the sake of converting men. The people moved by reverence erected this building.

To the South west of this Sanghárâma, a deep torrent rushes from a high point of the hill and scatters its water in leaping cascades. The mountain sides are like walls; on the eastern side of one is a great cavern deep & profound, the abode of the Nága Gôpâla. The entrance leading to it is narrow; the cavern is dark: the precipitous rock causes the water to find its way in various rivulets into this cavern. In old days there was a shadow of Budha to be seen here bright as the true form with all its characteristic marks. In later days men have not seen it so much. What does appear is only a feeble likeness. But whoever prays with fervent faith he is mysteriously endowed & he sees it clearly before him, though not for long.

Nágagôpála was a dragon shepherd in olden days who provided the king with milk & cream. He became later a destructive dragon for the purpose of afflicting the country, ~~an~~ and occupied this cavern. Tathagata came by spiritual light from Mid India and converted the dragon and at the dragon's request Buddha promised to be ever present in that cavern as a shadow.

On either side of the Cavern of Shadow, there are several stone chambers; in these the holy disciples of Tathâgata reposed in meditation. At the north west corner of the cave of the Shadow is a stupa which contains some of the hair and the nail parings of Tathâgata. At the west of the Cave of Shadow

is a vast rock on which Tathâgata in old time spread out his Kashâya robe after washing it the marks of the tissue still exist.
To the south east of the city 30 li or so is the town of Hidda (or Begrâm)

۲۴ انگل = ہست ہست = دھنش (= ۶ فٹ) + ۵۰۰ دھنش = کروش ۸ کروش = یوجن
ایک یوجن = ۱۶ li یعنی li = آدھا کروش = ۱۵۰۰ فٹ اندازاً ۵ لی = ایک میل
بیگرام میں بھی ایک سٹوپ [illegible]
[illegible]
[illegible] All who wish to see the skull bone of Budha have to pay one gold piece those who wish to take impression pay 5 pieces. The other objects in their several order have a fixed price, & yet though the charges are heavy, the worshippers are numerous

To the north west of this double storied pavilion is a stupa not very high or large, but yet one which possesses many spiritual (miraculous) qualities (If men only touch it with a finger it shakes & trembles to the ~~bottom~~ foundation and the bells and the jingles moving together give out a pleasant sound.
[illegible]
[illegible] Kapisa [illegible] +
یہاں سے [illegible] جنوب مشرق گندھارا کی [illegible] (یا پشاور)

گندھارا = پشاور [illegible] = تکشن شلا [illegible]
تکشن شلا [illegible] 2 steps [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] audience [illegible]
[illegible] +

[illegible Urdu annotation] +

Takka dêsa the country of the Bâhîkas is named [illegible Urdu annotation] +
in the Rajtarangini, and said to be a part of the Kingdom of
Gurjjara which Raja Alakhâna was obliged to cede to
Kashmir between the years 883 A.D. and 901 A.D. The Takkas
were a powerful tribe living near the Chenab and were at
one time the undisputed lords of the Punjab. "The climate
is very warm and the land is subject to hurricanes. The people
are quick and violent, their language coarse and uncultivated.
For clothing they wear a very shining white fabric which they
call Kausheya and also red cloth & other kinds. Few of them
believe in Buddha. many sacrifice to the heavenly spirits
(Devas & spirits). There are some ten Sangharamas & some
hundreds of temples. There were formerly in this country many
punyshâlas for keeping the poor and unfortunate. They provided
for them medicine and food clothing and necessaries; so
that travellers were never badly off. To the south west of the
capital about 14 or 15 li we came to the old town of Sakala. This
was the old capital of the country. Some centuries ago there was
a king called Mahirkula who established his authority in this town
& ruled over India (as far as Magadha)

[illegible Urdu annotation]

At a certain time there was a Bodhisattva of the island of Sinhala
called Dêva who profoundly understood the relation of diff. of truth and
the nature of all composite things. Moved with pity at the ignorance
of men, he came to this country to guide & direct the people in the
right way. At this time, the men and women were all assembled
with the young and old together on the banks of the river, whose
waves rolled along with impetuosity. The Dêva Bodhisattva
composing his supernatural appearance (His agreeable splendour
dipping up & drawing in) bent his head and dispersed it again
his appearance different from that of other men). There was an
unbeliever (stone) who said "What does my good master in altering thus
his appearance". Deva Boddhisattva answered: "My father
mother and relations dwell in the island of Ceylon. I fear lest

they may be suffering from thirst; I desire to appease them from this distant spot." The heretic said: "You deceive yourself, my good master; have you no reflection to see how foolish such a thing is? Your country is far off and separated by mountains and rivers of wide extent from this. To draw up this water and scatter it in order to quench the thirst of those far off is like going backwards to see a thing before you. It is a way never heard of before." Then Deva Boddhisatva said:– "If those who are kept for their sins in the dark regions of evil can reap the benefit of the water, why should it not reach those who are merely separated by mountains and rivers?" Then the heretics in presence of the difficulty confessed themselves wrong and giving up their unbelief received the true law. Changing their evil ways they reformed themselves and vowed to become his disciples. [illegible]

The history of Deva Boddhisatva is somewhat confusing. We know this much of him that he was a disciple of Nagarjuna and his successor as fourteenth or fifteenth patriarch. He is called Kāna Deva (one eyed) because he gave one of his eyes to Mahesvar.

[illegible]

It is the same as the country of the "Eastern Women" [illegible]

There is a country of the "Western Women" named by Hiuen Tsang

[illegible]

[illegible]

[illegible]

[illegible]

See Jaramrathes [illegible]

At Sravasti, there is a stup dedicated to Anguli malya, a demon who rushed with the purpose of killing Buddha but was converted. These Angulimalyas used to infest country round about, murder people & use their fingers for making necklaces. [illegible]

[illegible]

سے پادشاہ تھا اور بات چھپا کر اسنے اس عورت کو مار ڈالا + ایسی ہی کہانی گوتم کے برہمن کرنے کی بھی گھڑی ہوئی ہے +
ایسی ہی دیکھ بھال کی دیکھ بھکشنی کو کالی نے بدھ مہاتما کی بیٹھ پر لکڑی باندھ کر کے حاملہ بنا کر بیٹھ
گیا تھا کہ ایک اور برہمن کی لڑکی چنچا تھا یا چنشا نے بدھ کو بدنام کرنے کی کوشش کی + سب زمین میں
غرق ہو گئیں + ان جگہوں پر ستوپ بنے تھے + چینی جین میں +

In Kapilvastu, to the north east of the city Krakuchchhanda about 40 li is a stupa. This is the spot where the prince sat in the shade of a tree to watch the ploughing festival. Here he engaged in profound meditation and reached the condition of "absence of desire". The King seeing the prince in the shade of the tree and engrossed in quiet contemplation and observing that whilst the sun's rays shed their bright light around him, yet the shadow of the tree did not move, his heart recognizing the spiritual character of the prince was deeply reverent.

بدھ مہاتما جس میں تیر انداز کا مشق کرتے تھے + کہ ایک تیر زمین میں گڑا وہاں سے چشمہ پانی کا جاری ہوا

When Tathagata died he appeared three times from his coffin: first when he put out his arm and asked Anand "Have you prepared the way". Secondly when he sat up and preached the Law for his mother's sake; and thirdly when he showed his feet to the great Kashyapa.

This garrison town of Pataliputra founded under the benediction of the Buddha, was hallowed ere long with the remains of the great Anand. We read in the Tibetan Buddhist account of the last moment of the Parinirvana of Anand— "Then the venerable Anand commenced showing all kinds of miracles. A Magadha man with tears of love cried, 'Master come here'. A Vrijjian with tears of love cries, 'Master come here'. Hearing these words spoken on the banks of the river by the two men, he wisely divided in two his worn out body. Then Ananda gave his blessing and having shown different miracles, he became like water thrown on fire (i.e steam) and entered Parinirvana. Half of his body was taken by the men of Vaisali and the other half by King Ajatsatru. So it was said

"By the sagacious diamond of wisdom
Who had subdued the mountain of his own body
A half given to the sovereign
A half the mighty one gave to a nation'

After that the Lichavis (the mighty nation that had got a half share of the body of the venerable Anand) had a Chaitya built in Vaisali and placed (the half of the body therein). Likewise King Ajatsatru built a Chaitya in the city of Pataliputra placed (the other half in it)."
It appears that just as the remains of Buddh were divided into 8 parts + stupas erected over

them, so the remains of Anand were shared in equal parts (Cf. the scene at death of Kabir & G. Nanak & ...)

G. Forster's letters

"Rajputs" [illegible] ۱۹۱۸ [illegible] صفحہ ۵۰۹ – نمبر

G. Forster, a traveller journeyed from Bengal to England by overland route in 1782. The letters he wrote from these parts were later collected by him in two volumes & dedicated to Lord Cornwallis in 1790. In passing through Punjab, he naturally makes some remarks about the Sikhs, in addition to which he gives a connected account of them in one place. But for this he is indebted to an earlier writer. He says in the preface:- "I have to express with pleasure great obligations to Col Polier, of the Honourable Company's service for having furnished me with large historical tracts of the Seiques and of the life of Shuja-ud-Daula."

Letter XI

The frequent introduction of the Seiques to your notice, will have naturally excited a desire to examine the history of this new and extraordinary people who within a period of 20 years ~~have~~ conquered a tract of country extending in certain directions from the Ganges to the Indus. My knowledge of the subject does not permit me to deduce, on substantial authority, their history from the period in which Nanock their first institutor and law-giver lived or mark with an order of dates the progress which this people have made and the varying gradations of their power, until their attainment of their present state of national importance. You who are apprised of the futility of the documents which compose the general texture of Eastern* record, who have witnessed the irresistible tendency of an Asiatic mind to fiction and the produce of a ductile fancy, will grant me an indulgent scope and will, I trust, believe, that though the body of the history be not complete such parts will only be noticed, as are either founded on received tradition or on those legends which have the least exceptionable claims to credit.

*Note:- Neither the genius of the people, nor the form of their Government is favourable to the growth of history which is rarely seen to flourish on despotic ground. The actions of Asiatic princes are usually

recorded by their own scribes; and we know that a large portion of the annals of India was manufactured under Imperial inspection. It is therefore scarcely within the verge of probability that a writer attracted by so powerful an influence would have dared to have thrown the "piercing light of history" on the reigning monarch or even to have examined with freedom the actions of his ancestors, who have for more than 200 years maintained an unbroken succession of the empire of Hindostan. Oriental speech pregnant with figure and capable of expressing the wildest flights of fancy disdains the limits of history. It is better fitted to modulate poetic strains, and describe the wide region of romance; where it can roam without restraint and happily without the power of committing extensive injuries.

Under the shelter of this preliminary I will proceed to inform you that Nanock, the founder of the Seique nation was born in the year of Christian era 1469 during the reign of Sultan Bellool, at the village of Tulwandi, about sixty miles to the westward of Lahore. Nanock appears to have possessed qualities happily adapted to effect the institution of a new system of religion. He was inflexibly just: he enjoyed from nature a commanding elocution and was endowed with a calm passive fortitude which successfully supported him through the long course of a dangerous occupation. The tenets of Nanock forbid the worship of images and ordain that the places of public prayer shall be of plain construction and devoid of every exhibition of figure. A book, entitled the Grunth which contains the civil and religious institutes of Nanock, is the only typical object which the Seiques have admitted into their places of worship. Instead of the intermediation of subordinate deities they are directed to address their prayer to one God who without the aid of any delegate is to be considered the 'unassociated Ruler of the universe.' Though many essential differences exist between the

The terms given by the Seiques to their places of worship, are simply Dursmalla & Daira.... The Seiques in commemoration of the place of Nanock's birth, have erected an edifice at Tulwundy where a grand festival is annually celebrated.

† See the next page

religious code of the Hindoos and that of the Seiques, a large space of their ground work exhibits strong features of similarity. The article indeed of the admission of proselytes amongst the Seiques has caused an essential deviation from the Hindu system and apparently levelled those barriers which were were constructed by Brahma for the arrangement of the different ranks and professions of his people. Yet this indiscriminate admission by the qualification which have been adopted, do not widely infringe on the customs and prejudices of those Hindoos who have embraced the faith of the Seiques. They still preserve the distinctions which originally marked their sects and perform many of the ancient ceremonies of their nation. They form matrimonial connections only in their own tribes, and adhere implicitly to the rules prescribed by the Hindoo law, in the choice and preparation of their food. The only aliment used in common by the Seiques at this day, is the karah parsaud, or sacred bread

† When it is noticed that the worship of the Hindoos clashes with a mass of puerile ceremony and oftentimes conducted with a ridiculous grimace, it will not seem surprising that a creed, founded on principles calculated to promote the establishment of a simple uniform religion and promulgated by a man of distinguished tribe and exemplary manners, should draw to it proselytes even in the bigoted regions of India.

Few events of historical importance are related of Nanock the founder of this sect; who possessing neither territory nor wealth nor aided by the force of arms preached his doctrine in peace and manifested in the countries which he visited an unaffected simplicity of manners. He journeyed through most of the kingdoms in India, from whence, according to the tradition of the Sikhs he went into Persia and Arabia. In his travels, which with short intervals continued for the space of fifteen years, he was attended by a Mohammedan musician named Mardana who became his convert and ever remained faithfully attached to his person.

It is said that in one of the expeditions of Baber into India Nanock having been apprehended by some of the soldiers was brought before that Prince, who informed of the sanctity of his character, treated him with respect and indulgence. As no records of the Moghal Empire bear a testimony of the existence of this sect during the period in which Nanock lived, it cannot be supposed that his converts were numerous or powerful. Nanock, according to the Seique records, died in the month of August A.D. 1539 aged seventy years at Dyrah a village on the banks of the Rawee about 40 miles to the northward of Lahore, where a vast concourse of people annually assemble, to perform certain ceremonies in commemoration of the day of his decease. Nanock, though he had two sons devolved the charge of the mission to his favourite disciple Anghut, a Hindu of the Chittery tribe, to whom he also entrusted the publication of the laws and precepts of his doctrine. Anghut who seems to have passed his time in retirement died about the year 1542 at the town of Khadaur, the place of his nativity.

† The religious and historical writings of the Seiques, are written in a character called the Gooroo mukhi or the language of the Gooroos or priests. This letter which is said to have been invented by Nanock, differs from the various characters in use among the Hindoos.

He was succeeded by Ummerdas, a native of the Lahore district, who propagated the new doctrine without molestation, and died in the year 1574, at the village of Govindwal.

Ramdass, who had espoused the daughter of the last preceptor of the Sicques, was then chosen the representative of their sect. This priest lived in the reign of ~~Akbar~~ Acbar, and, according to the tradition of the Sicques, experienced some marks of that emperor's favour. Retiring in the latter part of his life to a small district in the vicinity of Lahore, which

Acbar had granted to him, he founded the town of Ramdasspur. He repaired also and ornamented a reservoir of water, which had in ancient times been dedicated at that place by the Hindoos to their God Ram, and to which he now gave the name of Amrutsir. Ramdass made a compilation of the history and precepts of his predecessors, and annexing his own commentaries, ordained that his disciples should form the principles of their faith on the doctrine set forth in the joint collection. Ramdass died at the town he had founded about the year 1581, and was succeeded by his son Arjun, who having incurred the displeasure of a Hindoo named Chandoo favoured by Jehanguir, was committed by that prince to the persecution of his enemy; and his death, which happend in the year 1606, at Lahore, was caused, it is said, by the rigour of confinement. The succession devolved on Hurgovind, his only son, who actuated by revenge for the cruelties exercised on his father and strongly supported by the enthusiastic valour of his adherents, dragged the Hindoo from his house, though within the walls of Lahore, and put him to death. Fearing the effects of the emperor's displeasure, Hurgovind fled to Kartarpur, a village founded by his father, where he collected an armed body for the defence of his person, and according to the records of the nation, defeated a force that Jehanguir had sent to punish his rebellion. But the vein of incongruous story which runs through the achievements of this militant priest, precludes the derivation of any extensive historical use. The only passage deserving a serious notice, represents, that an officer of Jehanguir, named Mahobut Khan, effected the Sicque's submission to the emperor, who ordered him to be imprisoned in the fort of Gualior: but that after a short confinement, he was, at the intercession of Mahobut Khan, set at liberty. It is not seen that Hargobind disturbed the peace of the Mogul ~~Kingdom~~ government at a future period, but passing his days in a recluse manner he died about the year 1644 at Khyrutpur, a village in the Punjab. The Sicques conferred the office of priesthood on Harray, the grandson of Hargobind, though four of their late preceptor's ~~sons~~ sons were

above. No other mention is made of Harray than that he died in the year 1661 at Khyratpur. At his death a violent contest arose for the succession which was claimed by the respective adherents of his two sons Ramroy and Hurkishen, then in infancy; but not being able to adjust their claims at home, they appealed to the court of law at Delhi where the opponents appeared and set forth their several pretensions. The cause it is said terminated in a permission being granted to the Sicques to nominate their own priest; when adjusting the contest, they elected Hurkishen who died at Delhi in 1664, a short time after his investiture.

Hurkishen was succeeded by Taigh Bahadur, his uncle, who appears to have been persecuted with inveterate animosity by the adherents of Ramroy; who being supported by some persons of influence at the Court of Aurangzeb, an order was obtained for the imprisonment of the new priest. Taigh Bahadur after remaining in confinement at Delhi for the space of two years was released at the entreaty of Jaysingh, the powerful chief of Jaynaghur who was at that time proceeding to Bengal on the service of the Government. The Sicque accompanied his patron to Bengal whence he returned to the city of Patna which became his usual place of abode. The records of the Sicques say that Ramroy still maintained a claim to the [22] priesthood and that after a long series of virulent persecution, he accomplished the destruction of Tegh Bahadur who was conveyed to Delhi by an order of court and in the year 1675 publicly put to death. The formal execution of a person against whom, the Sicques say, no criminal charge was exhibited is so repugnant to the character and the actions of Aurangzeb that we are involuntarily led to charge the Sicques of a wilful misrepresentation of facts injurious to the memory of the prince and extravagantly partial to the cause of their priest. No document for the elucidation of this passage appearing in any of the memoirs of Hindostan that have reached my knowledge, I am prevented from discovering the quality of the crime which subjected Tegh Bahadur to capital punishment.

Gobind Singh, then a youth and the only son of Tegh Bahadur, was called to the succession by the largest portion of the Sicques disciples: but the intelligence of his father's death and dread of a like fate, had induced him to fly from Patna, whence he retired after a series of various adventures into the territory of Sirinagahur. Though Gobind Singh could not then have reached his fifteenth year, he evinced many marks of a haughty and turbulent spirit, which was conspicuously shown in his conduct to the Siringnagar chief. On pretence of an insult being offered he collected his party, which amounted it is said, to four or five thousand men, and defeated a body of Siringnaghur troops; but being worsted in some future action, or according to the authority of the Sicque, obliged by an order of the emperor to leave the country of the Siringnaghur he proceeded with his adherents to the Panjab where he was hospitably received by a marauding Hindu chief of that quarter. The dependencies of Machoval, through which the river Sutlej runs, were given by this Hindu to Gobind Singh where he founded certain villages. Endowed with an active and daring temper the Sicque assisted his new associate in various expeditions against the bordering landholders and often in opposing the forces of Government. The predatory conduct of Gobind Singh rendering him obnoxious to the Governor of Sirhend, he was attacked and driven from his place of residence. Being afterwards discovered amongst the hills in the northern part of the Sirhend districts he was so vigorously pressed by the imperial troops, that abandoning his family and effects, he was compelled to save himself by speedy flight. Vazier Khan the Governor of Sirhend, sullied the reputation he had acquired in this service by putting to death in cold blood the two younger sons of Gobind Singh. A severe vengeance was taken for this act at a future period by the Sicques who giving a loose to savage and indiscriminate cruelty

massacred the Mohammedans, of every age and sex that fell into their hands. After his late disaster Gobind Singh found a secure retreat in the Lakhy jungles, which its natural defence a scarcity of water and the valour of its inhabitants had rendered at that day impregnable. But when the resentment of govt. abated he returned without molestation to his former residence in the Punjab. The Sicques say, he even received marks of favour from Bhadaur Shah, who being apprised of his military abilities gave him a charge in the army which marched into the Deccan to oppose the rebellion of Kambuckhsh his brother. Gobind Singh was assassinated during this expedition by a Patan soldier and he died of his wounds in 1708, at the town of Nandere, without leaving any male issue; and a tradition delivered to the Sicques, limiting their priests to the number of ten induced them to appoint no successor to Gobind Singh. A Sicque disciple named Banda, who had attended Gobind Singh to the Deccan came after the death of his chief, into the Punjab; where claiming a merit from his late connection he raised a small force and in various desultory enterprises established the character of a brave but cruel soldier. His successes at length drew to his standard the whole body of the Sicque nation which had now widely deviated from the precepts of their founder. A confidence in their strength, rendered presumptuous by the absence of the emperor had made them rapacious and daring and the late persecutions, cruel and enthusiastic. Banda after dispersing the parties of the lesser Mohammedan chiefs attacked the forces of Vizier Khan, the Governor of Sirhend, who fell in an action that was fought with an obstinate valour, but ended in the total defeat of the imperial troops. The Sicques expressed an extraordinary joy at this victory, as it enabled them to satiate their revenge for the death of the sons of Gobind Singh. The wife of Vizier Khan, with his children and a vast multitude of the inhabitants of Sirhend were destroyed with every species of wild fury. The mosques were overthrown and polluted, and the dead torn

out of their graves, were exposed to the beasts of prey. A party of Sicques had at the same time penetrated the greater Duab and seized on the town and certain district of Saharanpur where they slaughtered the inhabitants, or forcibly made them converts to the new faith. Benda, who had rapidly acquired the possession of an extensive territory was now deserted by his good fortune. He had crossed the river Sutlej with an intention of carrying his conquests to the westward, but being encountered by Shems Khan, an imperial officer who commanded in that quarter, he was repulsed with a great loss. The Sicques troops employed in the Duab expedition, had even approached the vicinity of Delhi, but they were defeated by the forces of the empire and driven back to the districts which still remained subject to Benda.

Such was the situation of the Sicques when Bhahaudur Shah finished the Deccan Campaign and returned in the year 1710 to Hindostan. Alarmed at the progress, and irritated at the cruelties they had exercised, he marched towards their stations with a determination to crush the Sect and revenge the injuries that had been inflicted on the Mohametan religion. Sultan Kouli Khan, one of his principal officers, advanced with a division of the army and encountering the Sicques on the plains of Sirhend, put them to flight after a bloody conflict; and a party of the fugitives who had taken refuge with Benda in a strong post, were made prisoners, though not before their chief had escaped. The Sicques who survived this disaster, though compelled to disperse and their chief to wander about the country in disguise, were not conquered in the reign of Bhahauder Shah. The death of this prince impeded the success of an active pursuit which had been made after the vanquished sectaries, on whose lives a price was set in every part of the empire. Conformably to the order of the last priest

the disciples of Nanock had permitted the growth of the hair of the head and beard. An edict was therefore issued, compelling the Hindoos of every tribe to cut off their hair.

Jehandar Shah (who reigned only a few months) who succeeded to the empire, made a feeble effort to accomplish the extirpation of the Sicques; but his short reign being involved in an alternate series of debauchery and tumultuous defence of his country against the invasion of Furrukhseer; this people were encouraged to emerge from their concealment and again take up the sword. In the Reign of Farrukh Sir the Sicques who had then collected a large* force, were vigorously attacked by Abdul Sumet Khan, the Governor of Lahore who gave them battle near the fort of Lohghur and gained a decisive victory. Those who escaped took shelter with Bunda in Loghur but being closely invested and reduced to extreme distress from hunger they surrendered at discretion. This event happened in 1714. The captives were conveyed in triumph to Delhi, where being exhibited in an ignominious manner to the inhabitants of the city, they met a deserved fate, for their savage and often unprovoked cruelties. Yet they met it with an undaunted firmness and died amidst the wondering praise of the populace.

Having thus briefly related the origin of the Sicques, with a chronological notice of their ten priests and the issue of Bunda's attempt to establish an independent dominion I will interrupt the historical narrative at this period by a summary description of certain domestic ordinances established by Nanock & his successors. The person desirous of becoming a member of the Sicque doctrine is conducted into the presence of five or more of their people of any class or profession, assembled for the occasion, when one of them pours into the hollow of his hand a little water, which being touched by the toe of the Sicques, the proselyte swallows, previously repeating the words — [illegible]. After the performance

* The Sicque forces amounted, it is said, to 20,000 cavalry

of this obligation, a cup filled with sherbet is introduced out of which he drinks five times and repeats at intervals the aforementioned ejaculation. At the conclusion of this ceremony the convert is instructed in the use of a prayer of great length, in which the religious, moral and political duties of a Sicque are set forth and the observance of them enjoined.

Note:—…The Sicques salute each other by the expression Wahgooroo ek without any inclination of the body, or motion of the hand.....

The first part of the initiation observed in admitting a proselyte denotes the equality of the followers of Nanock and is designed to destroy that fabric of ceremony and form, which the Hindoos are now taught to consider as the essential principle of their religion: but the purpose of the Sicque priest in elevating the new religion on this simple base, has been but partially executed. The military Sicques permit the hair of the head and beard to grow long; they usually fix an iron bracelet on the left hand, and they are prohibited the use of tobacco. These regulations, which were probably instituted by their law giver to distinguish them from other nations are now become duties of a primary class and seem almost to form the essence of their creed.* By a law of Nanock widows

* This would appear to be an effect naturally produced in the minds of the bulk of mankind, who eagerly fix their attention and their affections on exterior objects; which having been taught to behold with sentiments of respect and religious enthusiasm they become so strongly attached to them, that a portion of temporal welfare, with the hope of future happiness seems among many nations to depend on a rigorous observance of form. A conspicuous example of this disposition was evinced in the rage which the Russians manifested on being obliged by Peter to shave their beards. The prince perhaps encountered less danger and difficulty in giving a new form and new manners, to the empire, than in accomplishing that change in the persons of his subjects.

are expressly forbidden to destroy themselves at the death of their husbands, and are permitted to renew the ceremonies of marriage. But so strong is yet the adherence of the Sicques who have been converted from the Hindu tribes, to the ancient customs of their country that many of their women are seen ascending the funeral pile; nor are they ever induced to enter a second time into the connubial state. The Sicques after the manner of the Hindoos burn their dead, and they oblige the Mohamedan converts to adopt the like usage. They hold a lamentation for the death of any person criminal and equally unjust as the afflicted with grief at the payment of an equitable debt or the surrender of a trust. Their belief of a future state seems to correspond in most of its parts with the metempsychosis of the Hindoos; and as a sketch of that system has been already given, any further explanation of it is unnecessary.

The Sicque nation is composed of two distinct sects or orders of people. Those who compose the most ancient one are denominated Khualasah and adhere with little deviation, to the institutions of Nanock and the eight succeeding priests, in obedience to which the Khualasah sect are usually occupied in civil and domestic duties. They cut off the hair of their heads and beards and in their manners and appearance resemble the ordinary classes of the Hindoos. Note:- I have been informed that matrimonial connection are occasionally formed between the Hindoos and Khualasah Sicques.

For the space of seventy years after the death of Nanock the growth of the Sicques was slow and their conduct was regulated by a temperate discretion. But when the Moghal Empire had received its mortal wound from the commotions which arose amongst the sons and the grand sons of Aurangzebe; when it was no longer guided by the skilful and vigorous hand which had diffused wisdom + spirit throughout its vast machine, the disciples of Nanock issued into the field and participated in the varying fortunes of the day. The rebellions of

the distant provinces and the factions and the intrigues of the court, events which rapidly followed the death of Aurangzebe gave a powerful aid to the exertion of the Sicques who improving the favourable occasion carried their depredation even in the reign of Bhahadar Shah to the environs of the Capital. The situation of the Country viz in the vicinity of the Punjab mountains where the doctrine of the Sicques had been the most widely promulgated, and where they first formed a military body, contributed to augment their power, as well as afford shelter against a superior force of their enemies. On the skirts of forests and mountains impervious to cavalry they enjoyed also the benefits arising from the vicinity of an opulent populous territory which at once afforded a store of converts and plunder.

The Sicque common-wealth acquired an active strength from the spirit of & valour of Bunda who had inspired them with a zeal which rendered meritorious every act of cruelty to the enemies of their faith and gave their attacks until opposed by the collected force of the empire an irresistible impulse. The success of this fierce adventurer had allured to his standard a numerous body of proselytes: some to obtain a protection against the rapacity of the Sicque government, others to take shelter from the oppressions or just demands of the empire: whilst many embraced the new doctrine, from the hope of participating the plunder of the Punjab. The larger portion of the converts were of the tribe of Jatts and Goojars; a people who are chiefly seen in the northern parts of India. They are esteemed skilful and active husbandmen but notorious for a turbulent and restless temper.

The defeat & death of Bunda effected a total destruction of the power of the Sicques, and ostensibly an extirpation of their sect. An edict was issued by Farrukh Sir directing that every Sicque falling into the hands of his officers, should on a refusal of embracing the Mohametan faith, be put to the sword. A valuable

* The Whole Sicques have largely originated from these tribes

reward was also given by the emperor, for the head of every Sicque and such was the keen spirit that animated the persecution and the success of the exertions that the name of a Sicque no longer existed in the Moghul kingdom. Those who still adhered to the tenets of Nanuck either fled into the mountains at the head of the Punjab or cut off their hair and exteriorly renounced the profession of their religion.

After a period of more than thirty years, the spark that had lain concealed amongst the ruins of the fabrick of Nanuck burst forth and produced a flame which hath never been extinguished. It is mentioned that the Sicque forces appeared in arms at the period of Nadir Shah's return from Delhi in 1739. when the Persian army incumbered with spoil & regardless of order was attacked in the rear by detached predatory parties of Sicque Cavalry who occasionally fell upon the baggage-guards and acquired a large plunder. During the periods of tumult and distress, which followed the Persian and the first Afghan invasion the Sicques 1739 to 1746 emerged more conspicuously from their places of concealment, and collecting a numerous party of promiscuous adventurers, they soon rose into military importance. Even at the low ebb to which the Sicques had been reduced by the destruction of their force, the death of their leader and the proscription of their sect, they had continued to resort secretly to Amritsur and as the attention of the empire became, at subsequent periods, fixed on subjects that demanded an undivided force the Sicques were not molested in visiting their favourite place of worship which gradually rose into the capital of their narrow territory. Meer Munnoo*, the governor of Lahore in the reign of Ahmed Shah 1747-1753 alarmed at an increase of power, the evils of which had been already manifested by the devastation of the Sicques in his own country made a vigorous attack on them; and it is supposed that their force would then have been annihilated but this people found a strenuous advocate in his

* The son of Kamar-ud-din, the vizier of Mohamed Shah

minister Korah Mul, who was himself of the Khualsaah sect and diverted Meer Munnoo from reaping the full fruits of the superiority he had gained

Adina Beg Khan, an officer in the service of Meer Munnoo had been sent with an army into the centre of the Sicque districts, which he overran; and encountering their army some time in the year 1749 had defeated it with great slaughter. This action was fought near the village of Mackaruel, in the northern districts of the Punjab. A permanent accomodation was ultimately effected through the mediation of Korah Mul, between the Sicques and the governor of Lahore; who being engaged in operations that led to more interesting objects the Sicques were left at liberty to acquire strength and enlarge their territory which extended from the vicinity of Lahore, to the foot of the mountains. While Korah Mall lived, his influence over the Sicques confined them to their own limit. But the death of this officer who was slain* in an action (in 1751) fought with the Afghans and the tumult which arose at the decease of Munnoo in 1752 from the various competitors * the government of Lahore enabled the Sicques to fix the basis of a power which though severely shaken at a subsequent period has raised them from a lawless banditti to the rank of sovereigns of an extensive dominion. The charm which had so powerfully acted in augmenting and consolidating the spacious empire of the Indian Moghals and had in the Eastern World proclaimed it invincible, was now broken; and a wide theatre was opened in which every band of bold adventurers had an ample scope to exercise their courage and where the most alluring objects were held out to the grasp of ambition and avarice. The southern territories had been dismembered from their empire; and the Persians and Afghans, the Marhattas & the Sicques, had severally plundered & laid waste the northern parts and the capital.

After the death of Meer Munnoo, and a rapid

succession of fleeting governors the government of Lahore devolved on Adinabeg Khan and the court of Delhi in opposition to the arrangements of the Durrani Ahmed Shah, who had annexed the Lahore province to his dominion avowedly supported the power which Adinabeg had assumed in the Punjab. The courage and military experience of this officer found an active employment in curbing the turbulent and rapacious spirit of the Sicques: but aware of the advantages that would arise from a confederacy with a people whose depredations accompanied with every species of rapine could not be prevented without continued warfare, Adina Beg made an alliance with the Sicques, founded on a scheme of combined hostilities against the Afghans whose territories he invited them to lay waste without requiring participation of the booty. Every infringement of the compact being severely resented by Adina Beg, the Sicques were rarely seen interrupting the peace of his government.

The court of Delhi having by intrigue and occasional military aid, zealously contributed to promote the successes of the Lahore chief; Ahmed Shah brought an army in the year 1756 into India to recover the possession of the Punjab and to punish Ghazi-ud-Din the minister of Alumgir the Second who had assumed an absolute authority in the Capital. Adina Beg an active supporter of the minister's interests which were closely united with his own not having a sufficient force to meet Ahmed Shah Durrani in the field, fled into the adjacent mountains, where he remained in concealment until the departure of the Afghan prince to his northern dominions.

In the year 1757 or 1758 a numerous army of Marhattas*

* They had been invited into Hindostan by Ghazi-ud-Din to support an administration which was detested by the people and opposed by a party at court. Had not the arms of Ahmed Shah the Durrany prevailed over the Marhattas at the battle of Panniputt, it is probable that the Mohammedan power would have been extinguished in India

after subduing the adjacent territory, arrived in the city of Delhi, where their chiefs assumed an absolute sway. Adina Beg, aware of the benefit of an alliance with the Marhattas represented to their chiefs that the Punjab garrisons weakened by the departure of Ahmed Shah would fall an easy conquest to their arms, which he offered to reinforce with his party and the influence he possessed in that quarter. The Marhatta army moved without delay into the Punjab and expelling the Afghans from Sirhind & Lahore reduced to their power a tract of country that extended to the river Jaylum. National commotions calling the principle Marhatta officers into the Deccan they appointed Adina Beg Khan who had largely promoted their success, the governor of Lahore. but he died early in the following year at an advanced age highly celebrated in Upper India for his military and political talents.

The Sicques awed by the superior power of the Marhattas and fearful of incurring the resentment of Adina Beg had not, during his government carried their depredations into the low country. In the course of the several expeditions which the Afghans made into India under Ahmed Shah they were severely harassed by the Sicques, who cut off many of their detached parties and evinced, in the various schemes of annoying the Afghans, an indefatigable intrepidity.

Ahmed Shah, having in conjunction with the Mohammedan chiefs of Hindostan routed the combined forces of the Hindus at the battle of Parniput in the beginning of the year 1761 and driven the Marhattas from the northern provinces, meditated a full revenge on the Sicques, who during a small interval of his absence had in the latter end of the same year seized on the largest division of the Lahore province. Early in the year 1762, he entered the Punjab which he overran with a numerous army dispersing the Sicques wherever they appeared and diffusing a general terror by

the havoc which marked his invasion. The Afghan soon became possessed of all the low country and the Sicques dismayed at his rapid success and the cruelties exercised by his fierce soldiery abandoned the plains and sought a shelter with their families in the skirts of the mountains. A large party of Sicques had retired towards the northern district* of Sirhind which being more than a hundred miles distant from Lahore, the station of the Afghan army they were not apprehensive of any immediate attack. But the motions & onset of Ahmed Shah were equally rapid and dreadful. He fell suddenly on his body in February 1762 having marched from Lahore in less than two days and cut to pieces it is said twenty five thousand of their cavalry. The Sicques in their day of success having defiled and destroyed the mosques and other sacred places of the Mohamedans, compelling also many of them to embrace the faith of Nanock, now felt the savage vengeance of their enemies. Amritsar was razed to the ground and the sacred waters choked up with its ruins. Pyramids were erected and covered with the heads of slaughtered Sikhs; and it is mentioned, that Ahmed Shah caused the walls of the principal mosque which had been polluted by the Sikhs, to be washed with their blood, that the contamination might be removed and the ignominy offered to the religion of Mohomet expiated. Yet these examples of ferocious rigour did not quell the native courage of the Sicques, who still continued to issue from their fastnesses, to hover on the rear of the Afghan armies and to cut off their scattered parties.

Ahmed Shah, in the close of the year 1762, returned into Afghanistan which being composed of provinces recently conquered or acquired and inhabited by a warlike fierce people, demanded a vigilant personal attention. A body of his troops commanded by an officer of distinguished rank had been stationed in the Lahore territory. And in the capital which was strongly garrisoned. But soon after the march of Ahmed Shah, the Sicques were seen descending

* The villages of Jogjiwal and Beffpur, were at that time their common places of refuge.

from their various holds on the Punjab, which they rapidly laid waste and after several desultory actions in which the Affghans were defeated they besieged and what seems extraordinary, they took the city of Lahore; where wildly indulging the enmity that had never ceased to inflame them against these severe scourges of their nation, they committed violent outrages. The mosques that had been rebuilt or restored to use by the Mohametans, were demolished with every mark of contempt and indignation; and the Affghans, in chains, washed the foundations with the blood of hogs. They were also compelled to excavate the reservoir at Amrutsar, which in the preceding year they had filled up. The Sicques, however keenly actuated by resentment set a bound to the impulse of revenge; and though the Affghan massacre and persecution must have been deeply imprinted on their minds, they did not, it is said, destroy one prisoner in cold blood.

The records of the Sicques give a relation of a battle fought with the Affghans previously to the capture of Lahore: but as its asserted issue does not correspond with the series of success which conspicuously in India accompanied the Affghan arms under Ahmed Shah or stand supported by any collateral proof to which I have had access, I am necessarily led to doubt some part of the Sicques relation. This event is said to have happened in Oct 1762 when the collected body of the Sicque nation amounting to sixty thousand cavalry had formed a junction at the ruins of Amritsar, for the purpose of performing some appointed ceremony and where they resolved expecting the attack to pledge their national existence on the event of a battle. Ahmed Shah at that time encamped at Lahore, marched with a strong force to Amrutsar and immediately engaged the Sicques; who roused by the fury of a desperate revenge in sight also of the ground sacred to the founders of their religion, whose monuments had been destroyed by the enemy they were then to combat, displayed during

lasted from
a bloody ~~contest~~ which ~~lasted from~~ the morning until night, an enthusiastic & fierce courage which ultimately forced Ahmed Shah to draw off his army and retire with precipitation to Lahore. The Sicques, it is also said, pursued the enemy to that city, which they took after a short siege; and that Ahmed Shah having made his escape before the surrender, crossed the Indus. Any probability of this event can only be ~~recognized~~ reconciled by a supposition, that the Army of Ahmed Shah had suffered some extraordinary reductions, previously to the period in which this occurrence (a total eclipse of the sun is said to have happened on the day of action) is said to have happened. Without a further discussion of this clouded fact we will proceed to the common annals of the day where it is seen that the Durrany returned into the Punjab in the autumn of 1763; when he retook Lahore and again drove the Sicques from the low country. The successes of this prince though decided at the moment, were not followed by either a benefit to himself or to the country he conquered; and could be only traced by slaughter & rapine; for in the course of the following year, during his short absence, the Sicques ravaged the Punjab, expelled the Affghan garrisons and pursued their fortune with so vigorous a rapidity that during the year 1764, they had overrun and seized on an extent of territory reaching from the borders of the Indus to the district of Delhi.

Ahmed Shah, in the three following years continued to maintain a desultory war with the Sicques; but possessing no treasure in India, fearing also the effects of a remote residence from his native dominion he must have at length shrunk from the difficulties of conquering a numerous people, who when driven from the plains possessed impenetrable retreats in forests & mountains; and what was more dreadful to their enemies, an invincible courage.

After the year 1767, the period of his last campaign in India, Ahmed Shah seems to have wholly relinquished the design of subduing the Punjab. The Sicques now became the rulers of a large country, in every part of which they established an undivided authority and raised in it the solid structure of a religion, in the propagation and defence of which their persevering valour merits no common applause.

Timur Shah the reigning prince of Afghanistan the son of Ahmed Shah had made war on the Sicques with various success. During the interval of his last campaign in India, he wrested from them the city with a large division of the province of Moultan; which the Sicques, contrary to the spirit of their natural character evacuated after a weak resistance. This surrender might on the first view be termed pusillanimous especially when the inactive disposition of Timur is considered; but it seems to have been a natural consequence of their eternal divisions and the fears entertained by the body at large, of the increase of individual power. The dominions of the Sicques, whose limits are ever in a state of fluctuation was in the year 1782, bounded on the north by the chain of mountains that extended in an oblique line, across the head of the Punjab; on the east by the possessions of the Emperor and his officers which reach to Panniputt and Kurrnaul; on the south east by the Agra districts on the south by Moultan; and on the west by Indus except where the town & independencies of Attock and some petty chiefs are interspersed.

The Sicques have reduced the largest ~~partia~~ portion of the territory of Zabita Khan, leaving him little more than the fort of Ghaus Ghur, with a very limited domain in its vicinity. This chief, the degenerate son of Najeeb-ud-Dowla, has made no vigorous effort in his defence; but thinking to evoke them and divert their encroachment

assumed the name of a Sicque and ostensibly, it is said became a Convert to the faith of Nanock. (Durm Singh was the name taken by Zabita Khan. He was succeeded by his son Gholam Kyder in 1785 who though an active soldier and respected by the Sicques, is not emancipated from their power.) It is not seen that he derived any benefit from his apostacy; for at the period of my journey through the Duab the Sicques were invading his fort and he was reduced to the desperate alternative of calling in a body of their mercenaries to his assistance. In the beginning of the year 1783, a party of Sicques traversing the Ghaus Garh district approached the Ganges where it forms the western limit of Rohilkhand with an intention of crossing the river and invading the country of the vizier. Being at that time in Rohilkhand, I witnessed the terror and general alarm which prevailed amongst the inhabitants who deserting the open country had retired into forts and places inaccessible to cavalry. The Sicques, perceiving the difficulty of passing a river in the face of the Vizier's troops which were posted on the eastern bank receded from their purpose. This fact had been adduced to show that the Sicques command an uninterrupted passage to the Ganges. Note:— The Sicque forces assembled again in the beginning of the year 1785, when they entered the province of Rohilkhand and having laid it waste for the space of one hundred miles they returned unmolested.

Thus have I laid before you according to the most substantial authorities that I could obtain the origin of the Sicques; their first territorial establishment and the outlines of the progress they made, in extending a spacious dominion and consolidating the power which they at this day possess. We have seen this people, at two different periods, combating the force of the Mogul empire and so severely depressed by its superior strength that the existence of their sect was brought to the edge of annihilation. The Afghan war involved them in a series of still more

grievous calamity; as they had then laid the foundation of a growing power, and more sensibly felt the ravages of a formidable foe. They were driven from the sanctuary of their religion and persecuted with a rage which seemed to keep pace with the increasing strength and inveteracy of their enemy: yet we have seen, that in the lowest ebb of fortune, they retained the spirit of resource; that they boldly seized on every hold which offered support; and by an invincible perseverance, that they ultimately rose superior in a contest with the most potent prince of his age. Grand auxiliary causes operated also in the formation and final establishment of the Sicques dominion. It hath already been noticed that the first efforts of this people commenced at a time when the Mohametan empire lost its energy & vigour; when intestine commotions, the intrigues of a luxurious court and the defection of distant governors had promoted the increase of individual interests and a common relaxation of allegiance.

The decisive superiority obtained over the Sikhs by Meer Munnoo would we must believe, with a judicious application of its uses have removed to a further distance the rank which this state now maintains in Hindostan. To develope the actions of men, with whose history we are trivially acquainted, would be fabricating too refined a system of speculation; nor would I now investigate so obscure a subject were it not to generally observe that the preservation of the Sicques from the effects of Meer Munnoo's success, appears to have been largely promoted by the interference of his minister Khorah Mal who being himself a Sicque, naturally became a trusty advocate of the sect; and who, it is said, completed his ascendancy over the Mohametan, by a considerable donation. But the distracted state of Ahmed Shah's Afghan and Persian dominion, which urgently called on a personal

administration, afforded the Sicques the most favourable occasions of accomplishing the conquest of the Punjab; and it is probable that had the Afghan prince been enabled to prolong his campaigns in Hindostan, the Sicques would not, during his life, have attained any extensive degree of national consequence.

I find an embarrassment in applying a distinct term to the form of the Sicque government which on the first view bears an appearance of aristocracy but a closer examination discovers a large vein of popular power branching through many of its parts. No honorary or titular distinction is conferred on any member of the state and the chiefs are treated with a deference that would seem to arise only from the military charges they may at the instant be invested with, and from a self preserving regard to the subordination necessarily required in conducting an armed body. Though orders are issued in a Sicque army and a species of obedience observed, punishments are rarely inflicted; and the chiefs who often command parties of not more than fifty men being numerous, its motions are tumultuous and irregular. An equality of rank is maintained in their civil society which no class of men however wealthy or powerful, is suffered to break down. At the periods when general councils of the nation were convened which consisted of the army at large every member had the privilege of delivering his opinion; and the majority it is said decided on the subject in debate. The Khalsa Sicques even of the lowest order are turbulent people and possess a haughtiness of deportment which in the common occurrences of life peculiarly marks their character. Examples of this disposition I have myself witnessed and one of them I think merits a distinct notice. In travelling through the Siringnaghur country our party was joined by a Sicque horseman and being desirous of procuring his acquaintance, I studiously

offered him the various attentions which men observe to those they court. But the Sikh received my advances with a fixed reserve and disdain, giving me however no individual cause of offence; for his deportment to the other passengers was not less contemptuous. His answer, when I asked him the name of his chief was wholly conformable to the observations I had made of his nation. He told me (in a tone of voice and with an expression of countenance which seemed to revolt at the idea of servitude) that he disdained an earthly superior and acknowledged no other master than his prophet!

The civil & military government of the Sicques, before a common interest had ceased to actuate its operations, was conducted by general and limited assemblies which presided over the different department of the State. The grand convention called in their language Goorumata was that in which the army met to transact the more important affairs of the nation; as the declaration of war or peace, forming alliances and detaching parties on the service of the year. The amount of the contributions levied on the public account was reported to this assembly and divided among the chiefs, proportionably to the number of their troops. They were at the same time obliged to distribute a certain share of this property to their soldiers, who on any cause of dissatisfaction made no hesitation in quitting their service and following a more popular leader. Subordinate officers were established for registering the political correspondence of the State and for providing warlike stores; and the administration of ecclesiastical affairs was entrusted to a certain society of religieuse composed chiefly of the descendents of their original priests, but they did not possess any influence

in the temporal regulation of the state. These were the principle ordinances enacted by the first chiefs when the people were united and a common object governed their public conduct. The dominions of the Sicques, now widely extended, have been since divided into numerous states, which pursue an independent interest without a regard to general policy. The grand assembly is now rarely summoned nor have the Sicques since the Afghan war, been embarked in any united cause.

Their military force may be said to consist essentially of cavalry; for though some artillery is maintained it is awkwardly managed and its uses ill understood. and their infantry held in low estimation, usually garrison the forts and are employed in the meaner duties of the service. A Sicque horseman is armed with a matchlock and a sabre of excellent metal and his horse is strong and well formed. In this matter, I speak from a personal knowledge, having in the course of my journey seen two of their parties, each of which amounted to about two hundred horsemen. They were clothed in white vestings and their arms were preserved in good order: the accoutrements, consisting of priming horns and ammunition pouches, were chiefly covered with European scarlet cloth and ornamented with gold lace. The predilection of the Sicques for the matchlock musquet and the constant use they make of it, causes a difference in their manner of attack from that of any other Indian cavalry; a party from forty to fifty advance in a quick pace to the distance of a carbine shot from the enemy and then that the fire may be given with the greater certainty, the horses are drawn up and their pieces discharged; when speedily retiring about a hundred paces, they load and repeat the same mode of annoying the enemy. The horses have been so expertly trained to the performance of this operation that on receiving a stroke of the hand, they stop from a full career. But it is not by this

mode of combat that the Sicques have become a formidable people. Their successes and conquests have largely originated from an activity unparalleled by other Indian nations, from their endurance of excessive fatigue and a keen resentment of injuries. The personal endowments of the Sicques are derived from a temperance of diet and a forbearance from many of those sensual pleasures which have enervated the Indian Mohametans. A body of their cavalry has been known to make marches of forty or fifty miles and to continue the exertion for many successive days.

The forces of this nation must be numerous, though I am not possessed of any substantial document for ascertaining the amount. A Sicque will confidently say that his country can furnish three hundred thousand cavalry, and to authenticate the assertion affirms that every person holding even a small property is provided with a horse, matchlock and side-arms. But in qualification of this account, if we admit that the Sicques when united can bring two hundred thousand horse into the field their force in cavalry is greater than that of any other state in Hindostan. A passage which I extracted from a memoir written at Delhi in 1777 I believe by Col. Polier exhibits a lively picture of this people in their military capacity. "The Sicques" it represents "are in general strong and well made, accustomed from their infancy to the most laborious life, and hardest fare, they make marches and undergo fatigues that really appear astonishing. In their excursions they carry no tents or baggage, except perhaps a small tent for the principal officer; the rest shelter themselves under blankets which serve them also in the cold weather to wrap themselves in & which on a march cover their saddles. They have commonly two, some of them three, horses each, of

the middle size, strong active & mild tempered. The provinces of Lahore & Moultan noted for a breed of the best horses in Hindostan afford them an ample supply and indeed they take the greatest care to increase it by all means in their power. Though they make merry on the demise of any of their brethren, they mourn for the death of a horse: thus showing their love of an animal so necessary to them in their professional capacity. The food of the Siques is of the coarsest kind and such as the poorest people in Hindostan use from necessity. Bread baked in ashes & soaked in a mash made of different sorts of pulse, is the best dish and such as they never indulge in but when at full leisure. otherwise vetches & tares hastily parched is all they care for. They abhor smoking tobacco, for what reason I cannot discover. but intoxicate themselves freely with spirits of their own country manufacture. A cup of the last they never fail taking after a fatigue at night. Their dress is extremely scanty: a pair of long blue drawers and a kind of checkered plaid, a part of which is fastened round the waist, and the other thrown over the shoulder with a mean turban form the clothing and equipage. The chiefs are distinguished by wearing some heavy gold bracelet on their wrists and sometimes a chain of the same metal bound round their turbans, and by being mounted on better horses: otherwise, no distinction appears amongst them. The chiefs are numerous some of whom have the command of ten or twelve thousand cavalry; but this power is confined to a small number, the inferior officers maintaining from one to two thousand and many not more than twenty or thirty horses; a certain quota of which is furnished by the chief, the greater part being the individual property of the horseman."

From the spirit of independence so invariably infused amongst them, their mutual jealousy and rapacious roving temper the Siques at this day are seldom seen co-operating in national concert, but actuated by the influence of an individual

ambition or private distrust, they pursue such plans only as coincide with those motives. An example of their forces being engaged in opposite interests has been noticed in the case of Mhah Singh who succoured the Raja of Jumbo against the Sikh party which had invaded his country. Before the Chiefs of the mountaineers country, at the head of the Punjab were reduced to a tributary state, severe depredations were Committed on them by the Sicques, who plundered and destroyed their habitations, carried off the cattle and if strong & well formed the male children, who were made converts to the faith of Nanock. But since the payment of a fixed tribute has been stipulated, which does not amount to more than five per cent on the revenue the mountaineers are little molested, except when the Sicques have been called in to adjust their domestic quarrels.

The extensive and fertile territory of the Sicques and their attachment and application in the midst of warfare to the occupations of agriculture, must evidently produce a large revenue. The districts dependent on Lahore in the reign of Aurangzebe produced according to Mr. Bernier a revenue of two hundred and forty six lacks and ninety five thousand rupees; and we are naturally led to suppose, from the industrious skill of the Sicques in the various branches of cultivation, that no great decrease of that amount can have taken place since the Punjab has fallen into their possession.

An extensive and valuable commerce is also maintained in their country which has been extended to distant quarters of India; particularly to the districts of Bengal and Behar, where many Sicque merchants of opulence at this time reside. The Omi-chand who took so active though unfortunate a share in the Revolution which the English effected in Bengal, was a Sicque; as is his adopted son, who is now an inhabitant of Calcutta. Merchants of every

nation and sect, who may introduce a traffick into their territories or are established under their government experience full protection and enjoy commercial privileges in common with their own subjects. At the same time it must be noticed, that such immunities are granted only to those who remain amongst them, or import wares for the immediate supply of the Sicque market. But the foreign traders or even travellers who attempt to pass through the Punjab are often plundered and usually ill-treated. In the event of no molestation being offered to people of this description the escape is spoken of with a degree of joyful surprise, and a thanksgiving is offered to Providence for the singular escape. This conduct inimical to the progress of civilization and an impediment to the influx of wealth, proceeds from an extreme jealousy of strangers, added to a rapacity of temper, which make them averse to the encouragement of any scheme in whose success they do not immediately partake. The Sicques are not rigorous in their stipulations with the Mohametan proselytes, who if they abstain from beef's flesh (which is held in equal abhorrence by the Sicques as by the Hindus) and perform the more ostensible duties as burning their dead and preserving the hair of the head, an indulgent latitude is granted in all other articles of the Creed of Nanock. The Mohametans who reside in the Punjab, are subject to occasional oppression and often to the insult of the lower classes of the people; among whom it is not an uncommon practice to defile the places of worship, by throwing in the carcases of hogs and other things held impure by the Musselman law. The Mohemetans are also prohibited from announcing their stated times of prayer, which conformably to their usage is proclaimed in a loud tone of voice. A Sicque who in the chase shall have slain a wild hog, is frequently known to compel the first Mohametan

he meets to carry to his home the body of the animal; and on being initiated into rites of their religion the Sicques will sometimes require a Mohemtan convert to bind on his arm the tusk of a boar, that by this act of natural impurity he may the more avowedly testify a renunciation and contempt of the tenets of his former faith. These facts will sufficiently mark the haughty and insulting demeanour, which with few deviations forms a prominent feature in the character of the military Sicques; but we may also ascribe a certain portion of their severe and contumelious treatment of the Mohamatans to a rememberance of recent injuries.

The discordant interests which agitate the Sikh nation and the constitutional genius of the people, must incapacitate them, during the existence of these causes, from becoming a formidable offensive power; nor are they invested with that species of executive strength which is necessary to advance and establish a distant conquest. In the defence and recovery of their country, the Sicques displayed a courage of the most obstinate kind and manifested a perseverance, under the pressure of calamities, which bear an ample testimony of native resource, when the common danger had roused them to action, and gave but one impulse to their spirit. Should any future cause call forth the combined efforts of the Sicques to maintain the existence of empire and religion, we may see some ambitious chief led on by his genius and success and absorbing the power of his associates display, from the ruins of their commonwealth, the standard of monarchy. The page of history is filled with the like effects springing from the like causes. Under such a form of government I have little hesitation in saying, that the Sicques would be soon advanced to the first rank amongst the native princes of Hindostan; and would become

a terror to the surrounding state.*

Note:- Mhadaji Scindia, a Marhatta chief by seizing the relics of the Imperial authority and domain, has placed himself in the situation which the Sicques must have been desirous of occupying. This resolution will naturally create a natural enmity, perhaps a contest between the Northern branch of the Marhatta Empire and the Sicques.

I am Dear Sir etc

Stray notes about Sikhs from the same Book

February 1783- Forster found an army forming against the Sicques at Najibabad. Doon was then under the Sirinagar

ضلع نجیب آباد سے جا ملتا دون پہاڑوں کی پہاڑوں میں جمنا تک ایک کا طول ہے کہا گیا - کیونکہ سکھوں

مرہٹوں وغیرہ کی لوٹ مار کا سبب [illegible] سوداگروں نے یہی راستہ اختیار کیا تھا + قوم اور رسم چھپی میں مارا سرینگر

سوا حال جو ترک کا جیسی ہی کیا ذکر کیا ہے اور جگہ جگہ سکھوں کی لوٹ کھسوٹ - مغرور - ظلم وغیرہ کا ذکر کیا ہے اور بتایا

کہ لوگ کس طرح ان سے خوف زدہ رہتے تھے

سرینگر کا علاقہ جمنا تک تھا اور ڈیرہ دون میں اس کا ایک نائب رہتا تھا + اسوقت سرینگر (سری نگر)

inactivity کا راجہ سے سکھ خراج لیتے تھے + سکھ والا زبردست تھا مگر یہ راجہ نہایت کمزور اور نکما ہے

The inactivity of the present raja has enabled the Sicques to exact from this country a regular tribute (c.4000/-) Of what superior courage and resource was that chief of Siringnaghur who in defiance of Aurangzebe, the most powerful prince of his time protected the son of Dara brother of the emperor and his deadly foe, regardless of every menace.

— At Kheyrnsapoor ([illegible]) I saw two Sicque horsemen, who had been sent from ([illegible]) their country to receive the Siringnaghur tribute which is collected from the revenues of certain custom houses. From the manner in which these men were treated or rather treated themselves, I frequently wished for the power of migrating into the body of a Sicque for a few weeks— so well did these cavaliers fare. No sooner had they alighted, than beds were prepared for their repose and their horses were supplied with green barley pulled out of the field. The Kofilah travellers were contented to lodge on the ground and expressed their thanks for permission to

purchase what they required; such is the difference between those who were in power and those who were out of power.

[illegible]

Letter X

22nd March 1783 – I can now with pleasure say that unhurt by the Siques, tigers or thieves, I am safely lodged in Nourpur.

[illegible]

Aware of the licentious manners of the disciples of Nanock, especially when employed in foreign service.

~~Near~~ ~~Sebo~~ Sebah fort – In passing it, I saw two Sique Cavaliers strike a terror into the chief and all his people though shut up within their fort. They had been sent to collect the tribute which the Siques have imposed on all the mountain chiefs from the Ganges to Jumbo, and offended at the delay of the payment, these high-spoken men were holding to the affrighted Hindoos, that style of language which one of our provincial magistrates would direct at a gypsey or sturdy beggar.

[illegible]

[illegible]

We met many of the Sique stragglers (coming behind these detachment) who are always the most mischievous.

[illegible]

Travels of Mohan Lal

In the years 1831 to 1846 — بطور سفیر کے اپنے کابل و ایران وغیرہ دیکھے دوست انگریز افسروں
کے ساتھ + اور اپنا روزنامچہ رکھا جسمیں سے چند نوٹ جو سکھوں کی لنسبت ہیں اخذ کئے جاتے ہیں +

(۱) اکالی یا نہنگ ہمیشہ خود سر رہتے ہیں اور انکی تنبیہ کے واسطے فوج کا دستہ مامور رہتے ہیں + مہاراجہ انکو کم فہم
اور کوتاہ اندیش کہا کرتا ہے +
(۲) سکھ جاٹوں میں بیوہ اپنے دیور یا جیٹھ کے ساتھ رہتی ہے [شادی کر لیتی] + بلکہ خاوند کی غیر حاضری میں بھی دیور وغیرہ سے عیش
ہے اور خاوند برا نہیں منانا + پہاڑوں میں ایک عورت کے قریب قریب ہمیشہ چار پانچ خاوند ہوتے ہیں [illegible]
(۳) رنجیت سنگھ بدن کا لاغر ایک آنکھ سے کانا اور ڈاڑھی سفید والا تھا - بغیر وزیر وغیرہ کے دربار کرتا ہے + شراب یا
افیون سے آنکھ بہت شوخ رہتی ہے + یورپینوں سے باتیں کر کے کشمیری شراب کی بہت تعریف کرتا ہے + ہمیشہ خوبصورت
رنڈیاں پاس بیٹھی رہتی ہیں مگر وقت نظر بازی کے لئے + ہیرا سنگھ کچھ ایسا بہت خوبصورت تو نہیں مگر رنجیت سنگھ اسکا
بہت فریفتہ ہے + لاہور بہت تنگ اور میلا شہر ہے + مسلمانوں سے سختی کی جاتی ہے اور انکی بے عزتی کی جاتی ہے
(۴) سکھ حکومت کا حال مسٹر ایک [illegible] ہے اسمیں کچھ نہیں لکھتا +
(۵) شاہدرہ سے ۱۵ میل [illegible] سادھوں کا گاؤں جو [illegible] ہیں + وہاں سے ۱۱½ کوس
کوٹ سے ۱۲½ میل سہارن Saharan جہاں کی عورتیں خوبصورت ہیں اور حاکم [illegible] کرتے ہیں + [illegible]
۱۱ میل [illegible] +

The natives of the Panjab are filthy. They never bathe or wash
their faces on account of which they are much afflicted with
fever & cold [illegible] ۱۱ میل وہاں سے جہلم دس میل - یہاں کی عورتیں خوبصورت اور خوش [illegible]
ہیں +

Sardar Hari Singh's appearance, deportment, intrepid language
as well as his moral qualities resembled that of Ranjit Singh
He was talkative.

In the town of Gujrat the bazar is long and narrow, the shops
are generally clean, the inhabitants are Hindus whose dress is very
dirty which is the character of the nation in this country.

Gujranwala is famous for Kevo

Farid was born in 569 Hejira (A.D. 1174) and died of colic
in the year 664 (A.D. 1266) at the age of ninety two

[illegible]

[illegible] آباد کا کھتری زراعت پیشہ ہیں اور بہت سے [illegible] اور ترکستان میں تجارت کرتے ہیں

موہن لعل نے ایک طویل ذکر سکھوں کا لکھا مگر وہ اس کتاب میں نہیں ہے +

The

Copied again on page 1004/101

[illegible] 30/4

These tables have been compiled with a view to help in research work in Sikh history and cover a period of about 270 years from 1463 to 1733 A.D. i.e. from about six years before Guru Nanak's birth to 25 years after Guru Gobind Singh's passing away. This is the period for which such help as these tables provide is found necessary, later history being much more lucid. The tables have been made as simple as possible and can be readily consulted by any lay man, without requiring any knowledge of astronomy or ~~calc~~ long calculations and withal easily understood.

The left hand page ~~compares~~ gives the corresponding the Hindu Solar dates, ~~with~~ the A.D. and the Hejri dates as also the Sun and moon eclipses of ~~the~~ each year, while the right hand page gives the Hindu lunar dates or tithis. Subsidiary tables have been added to the main table for the purposes of calculating all ~~other~~ dates other than those given here. The following explanation will make them clear.

The first column gives the Vikrama ~~era~~ Sammat (expired or gata) & the second gives the day of week, the English month, date and time at which the Vaisakha Sankranti takes place i.e. the Hindu Solar year begins. In the third & fourth columns are entered the corresponding A.D. year and the day of week on which its first January fell. While the fifth and sixth columns show the corresponding A.H. year and the day of week and the month and date on which the first of Moharram or the new year day of Mohammedan year took place. For any other dates ~~you~~ the reader has only to add so many days after the first of Baisakh or Moharram or deduct so many days before the 1st of Moharram. All the information that is needed for the purpose is given in subsidiary tables. Thus in Vikrama Sammat 1526, the ~~first~~ Sankranti of Baisakh (Solar or pravishta) fell on Monday March 27th at 0.10 days after sunrise on that date, and as in accordance with a rule that if Sankranti occurs before midnight on a day, that day to be considered the first of Baisakh i.e. Hindu new year, 27th March was the first of Baisakh. ~~Supposing~~ we want the date corresponding to 18th

بسیر قلعہ کانگڑہ و علاخطبہ نمودن بتخانہ درگاہ و جوالہ مکھی + فوت سلطان خسرو

آسمانی لوہا پرگنہ جالندھر میں گرا تھا - اور دیوان کے عامل محمد سعید نے زمین میں سے کھود کر نکالا اور حضور میں بھر بھیج دیا
ایک سو ساٹھ تولہ وزن تھا - ہتھوڑا نہیں سہہ سکتا تھا - دوسرا لوہا ملا کر چیزیں تیار ہوئیں

چوتھا حصہ + چوں ہوائے آگرہ از مہر شدت حرارت دا از اعتدال گرا برزاج من سازگار نبود - پنجاب کیطرف چلے + ہفتم
ماہ صفر ۱۰۳۰ سنہ ہجری ہردوار گئے + براہمنوں کو دان دئے + سہ ہند بیستہ کانگڑہ میں آئے + بتاریخ بست و چہارم ماہ مذکور
متوجہ سیر قلعہ کانگڑہ شدم - و حکم کردم کہ قاضی و میر عدل و دیگر علمائے اسلام در رکاب بودہ - آنچہ شعار اسلام و شرائط دین
محمدی است در قلعہ مذکور بعمل آوردند - بالجملہ قریب یک کروہ طے نمودہ برآ و از قلعہ برآمدہ شد + بتوفیق ایزد سبحان
بانگ نماز و خواندن خطبہ و کشتن گاؤ وغیرہ کہ از ابتدائے بنائے ایں قلعہ تا حال نشدہ بود - ہمہ را در حضور خود بعمل آوردند + سجدات
شکر ایں موہبت عظمے کہ ہیچ پادشاہے توفیق براں نیافتہ بود بتقدیم رسانیدہ حکم فرمودم کہ مسجد عالی درون قلعہ بنا نہند +
پھر درگا بھون دیکھا + مسلمان بھی دور دور سے آکر نذریں گذارتے ہیں اور اس کالے پتھر کو پوجتے ہیں - لاہور میں خسرو کے مرنے
کی خبر خرم نے بھیجی کہ آٹھویں مہینے میں خسرو مر گیا +

(۱۷) شب دوشنبہ شہر جمادی الاول سنہ ہزار و سی و یک ہجری سال ہفدہم آغاز شد + اس مہینے کی اٹھارہ کو حسن ابدال میں 2nd Kashmir trip
مقام تھا + ہفتم شوال کو کشمیر سے متوجہ لاہور ہوئے + چہارم کو لاہور میں داخل ہوئے

چوں از جو ضعیفی کہ دو سال پیش ازیں عارض شدہ بود - و ہنوز ہست - دل و دماغ ہمراہی نمود کہ بسودات سوانح و وقائع
توانم پرداخت - معتمد خان را کہ از بندہائے فراجہ و شاگردان سخن فہم بود و سابق نیز سر رشتہ ایں خدمت - و ضبط وقائع بعہدہ
او بود حکم فرمودم کہ از تاریخے کہ نوشتہ ام آئندہ مشارالیہ بخط خود نویسد - و در ذیل مسودات من داخل سازد + و آنچہ بعد
ازیں سوانح شود بطریق روزنامچہ مسودہ نمودہ بہ تصحیح من رسانیدہ بہ بیاض ثبت کردہ باشد +

ازینجا مسودات نوشتہ معتمد خان است

(۱۸) بستم ماہ جمادی الاول (سہ شنبہ) ۱۰۳۲ سنہ ہ سال ہیژدہم از سنہ آئے جلوس آغاز شد 3rd Kashmir trip
غرہ شہر صفر کو اجمیر سے بطرف کشمیر کو روانہ ہوئے - کیونکہ گرمی موافق مزاج نہ تھی + یہ پہلی بار تھی کشمیر کی سیر کی +
شاہجہان راجپوتانہ میں باغی ہوئے - اور پرویز کو انکے تعاقب میں بھیجا +
جگت سنگھ پسر راجہ باسو راؤ (پنجاب کے پہاڑی راجوں میں سب سے بڑا - نور پور کا راجہ) نے سرکشی کی +
(۱۹) بیست و نہم جمادی الاول ۱۰۳۳ سنہ ہ جشن منایا

یہاں سے آگے میرزا محمد ہادی مولف دیباچہ کا لکھا ہوا ہے

جہانگیر کشمیر پہنچا + کشمیر سے لاہور کو لوٹا - اور آصف خان کو صوبہ دار لاہور کیا + جہانگیر کشمیر لوٹ لیا 4th Kashmir trip
(۲۰) اسمعیل بیگ کشمیر + کشمیر سے واپس لاہور پہنچا 5th
دہم جمادی الثانی ۱۰۳۴ سنہ آیا

(۲۱) بیست و دوم جمادی الثانی ۱۰۳۵ سنہ - واقعات بابری کا خانخاناں کی ترکی سے فارسی میں ترجمہ کیا +
(۲۲) جہانگیر بطرف کشمیر گیا + بہ سبب بیماری دمہ کے لوٹا - جو بائیس سال سے افیون کھاتا تھا - لاہور کو روانہ ہوئے + اور 6th
رستہ میں مر گئے بیست و ہشتم شہر صفر ۱۰۳۷ سنہ ہجری موضع بھمبر میں + آصف خان نے خسرو کے بیٹے داور بخش کو تخت
پر بٹھایا + شاہجہان کو مرگ کی خبر بنارسی لوہر نے پہنچائی - اور دکن میں سے آگرہ کو چلا + شاہجہان اس وقت ۳۶ سال کی عمر کا تھا +
بست و ہفتم جمادی الاخر کو شاہجہان تخت پر بیٹھا - اور داور بخش اس سے پہلے ہی لاہور میں مار دیا گیا تھا +

اکبر کے وقت میں کشمیر میں بیس دام کا تھا۔ جہانگیر نے جو روپے سنیاسی کا بحال رکھا بیس دام کا کشمیر شاہی ۲۶ دام
کا کشمیر مقرر کیا + شیخ عبد الحق دہلوی سے ملاقات کی۔ اسنے ایک کتاب مشتمل بر احوال مشائخ ہند
لکھی سو وہ دکھائی بہت محنت سے لکھی تھی۔ مرد گرامی است و صحبتش بے ذوق نیست + مدتہا است
کہ در گوشہ دہلی بوضع توکل و تجرید بسر مے برد +

روز یکشنبہ ہشتم ربیع از دہلی کوچ کردہ شد + کلانور میں شاہ جہاں آ کر ملا +

چون بعرض رسید کہ در لاہور شیخ محمد میر نام درویشے است (میاں میر مشہور تھا) سندی الاصل بغایت فاضل و
مرتاض و مبارک نفس و صاحب حال و در گوشہ توکل و عزلت منزوی گشتہ از فقر غنی و از دنیا مستغنی نشستہ است
بنابراں خاطر حق طلب بملاقات ایشاں قرار گرفت و بدیدن ایشاں رغبت افزود + چون بلاہور رفتن متعذر بود رقعہ
بخدمت ایشاں نوشتہ شوق باطن و اظہار ساختم و آنعزیز با وجود کبر سن و ضعف بنیہ بقصد لعوم(؟) کشیدہ
تشریف آوردہ و مدت ممتد تنہا با ایشاں نشستہ صحبت مستوفی داشتہ بحق الحق ذات شریف است
و درین عہد بغایت غنیمت و عزیز الوجود + این نیازمند از خود برآمدہ با ایشاں صحبت داشت و بسخنان
بلند از حقائق و معارف استماع افتاد + ہر چند خواستم نیازے بگذرانم چون پایہ ہمت ایشاں را از ان عالی تر
یافتم قادر باظہار این مطلب رخصت نداد + پوست آہوئے سفید بجہت جانماز با ایشاں گذرانیدم۔ فی الفور وداع
شدہ بہ لاہور تشریف بردند + روز چہارشنبہ بیست و نہم در حوالی دولت آباد منزل موکب اقبال
اتفاق افتاد (یہاں تاریخ ۲۹ کشمیر کی مار(؟) + دولت آباد ہوا میں ہے +) سنگرام زمیندار جموں خطاب
راجگی سرافراز شد + بیست و ہشتم پرگنہ کوہی کہ بس جا بہت واقع است محل نزول موکب اقبال
گشت + بارہ مگل و ہمتور(؟) گئے + و تہاں میں ڈیرہ ہوا + دلاور خاں حاکم کشمیر نے کشتواڑ کی فتح
کا مژدہ دیا + چہار دہم حسن ابدال محل نزول ہوا + یہاں سے کشمیر تک منزل بمنزل کا حال لکھا + کوہ گرج
(حسن ابدال کا سی گرچ پور ستی تھی) موضع بھنجی پرگنہ ہزارہ۔ موضع نو شہرہ۔ دھنتور۔ موضع سلہر۔ مانگلی
وغیرہ پر مقامات ہو کر کشمیر پہنچے +

(۱۵) روز جمعہ پانزدہم ربیع الثانی سنہ ہجری ۱۰۲۹ سال شروع ہوا +

شاہ شجاع کا گر گر کر صحیح و سلامت رہنا + جو نکرد(؟) منجم نے پہلے ہی بتا دیا تھا + خوش بادشاہ بانو بیگم
و گفتن جو نکرد(؟) اسیفی را قبل از وقوع + ہر آوردن شیخ احمد سرہندی را از قید + چشمہ ور ناگ کی سیر +
مراجعت از کشمیر بجانب ہندوستان + اسی فرخ و خرم قلعہ کانگڑہ و وصف قلعہ + فاتح شدن قلعہ کانگڑہ
راج ترنگنی کا ترجمہ اکبر نے فارسی میں کرایا + ۲۱ اکبر ہجری سے مسلمان حاکم ہوئے + کشمیر کے لوگ حنفی حنفی ....

درین تاریخ شیخ احمد سرہندی را کہ بجہت دکان آرائی و خود فروشی چندے بے عرضہ گوئی روزے چند در زندان
ادب محبوس بود بحضور طلب داشتہ قدرش ساختم خلعت و ہزار روپیہ خرچ عنایت نمودہ در رفتن و بودن
مختار گردانیدم و او از روئے انصاف معروض داشت کہ این تنبیہ و تادیب در حقیقت ہدایت و کفایت
بود نقص مراد در ملازمت خواہد بود

راجوری میں ہندو مسلمان دونوں کی لڑکی لے دے لیتے تھے + اکبر نے مسلمانوں کو لڑکی دینے سے منع کیا +
لاہور سے آگرہ تک آنے میں دو ماہ و دو روز لگے +

(۱۶) روز دو شنبہ بیست و ہفتم ربیع الاول سنہ ہزار و سی ہجری سولہواں سال چڑھا +
آنجا سے لوٹ گیا اور راستے شیر و جزو کاڑھ بنائے گئے + و کتب روایات کا بشیر کوہستان پنجاب + متوجہ شدن

۱۰۲۸ ھ

(۱۴) چهارم شهر ربیع الاول سنه هزار و بیست و هشت هجری جشن مهتابی ۱۴ سال
تخت پر بیٹھے کو ہوئے +

آگرہ میں ورود ہوئے + شیخ احمد سرہندی کا حال + کام بیماری ... از آگرہ تا لاہور + منعقد بکشمیر ...
... + ... شیخ عبدالحق دہلوی + ملاقات ... شیخ میر نام درویش + فتح کشتوار + آشرف
... میرزا حسین ... قوم گکھر +

... سال ہفتادہ ... آگرہ میں ... +

درین ایام بعرض رسید که شیخ احمد نام شیادی در سرهند دام زرق و سالوس گسترده بسیاری از ظاهرپرستان بیمعنی را
صید خود کرده و بهر شهر و دیاری یکی از مریدان خود را که آیین دکان آرایی و معرفت فروشی و مردم فریبی را از دیگران پخته‌تر داند خلیفه
نام نهاده فرستاده و از خرافاتی که بمریدان و معتقدان خود نوشته کتابی فراهم آورده مکتوبات نام کرده و در آن جنگ مهملات بسیار مقدمات
لاطائل مرقوم گشته که بکفر و زندقه منجر میشود - از آنجمله در مکتوبی نوشته که در اثنای سلوک گذارم بمقام ذی النورین افتاد مقامی
دیدم بغایت عالی و خوش لعفا از آنجا درگذشتم بمقام فاروق پیوستم و از مقام فاروق بمقام صدیق عبور کردم و هر یکرا
تعریفی درخور آن نوشته و از آنجا بمقام محبوبیت واصل شده مقامی مشاهده افتاد بغایت منور و ملون خود را با انعکاس انوار و الوان
منعکس یافتم یعنی استغفرالله از مقام خلفا درگذشته بعالیترین مرتبه عروج نمودم و دیگر گستاخیها کرده که نوشتن آن طولی دارد +
و از ادب دور است بنابرین حکم فرمودم که بدرگاه عدالت آیین حاضر سازند + حسب الحکم بملازمت پیوست و از هرچه پرسیدم
جواب معقول نتوانست سامان نمود و با عدم خرد و دانش بغایت مغرور و خودپسند ظاهر شد + صلاح حال او منحصر درین دیدم
که روزی چند در زندان ادب محبوس باشد تا شوریدگی مزاج و آشفتگی دماغش قدری تسکین پذیرد و شورش عوام نیز فرونشیند +
لاجرم بانی رای سنگه‌دلن حواله شد که در قلعه گوالیار مقید دارد + روز شنبه ... و پنجم فروردین ... +
بیست و چهارم مهر ماه جشن دسهره ترتیب یافت ... اسپان را آراسته در نظر درآوردند + اور ... +

اسی دسہرے کے روز شام کو روانہ پنجاب ہوئے تا راہ کشمیر + جدروپ سنیاسی کا جو اوجین میں تھا ... + چون صحبت
او ... بسیار خوش آمده بود ... بقصد ملاقات او شتافتم و زمانی ممتد در خلوت بی جهت غیر صحبت داشته سخنان
الحق که وجودش بغایت مغتنم است - در مجلس او محظوظ و مستفید میتوان شد + (ایہ روز جمعہ ... تھا + تین
دن بعد) روز دوشنبه دوازدهم باز بملاقات گسائین جدروپ رغبت افزود و بی تکلفانه بکلبه او شتافته صحبت
داشته سخنان بلند در میان آمد حق جل و علا غریب توفیقی کرامت فرموده فهم عالی و فطرت بلند و ... را با دانش
خداداد جمع و دل از تعلقات آزاده ساخته + پشت پا بر عالم و مافیها زده در گوشه تجرید مستغنی و بی نیاز نشسته
از اسباب دنیوی نیم گز کهنه کرباسی که ستر عورت شود و پارچه از سفالین که دم آبی بدان خورد اختیار نموده در زمستان
و تابستان و برشکال عریان و سر و پای برهنه بسر میبرد و بسوراخی که بصعوبت و شکنجه توان گذشت ... در آید ...
طفل شیرخواره را بزحمت توان در آن درآورد بجهت خود قرار داده این دو سه بیت حکیم سنائی علیه الرحمه مناسب
حال افتاد

داشت لقمان یکی کریچی تنگ ... چون گلوگاه نای و سینه چنگ
بوالفضولی سوال کرد از و ... چیست این خانه شش بدست و دو پی
با دم گرم و چشم گریان پیر ... گفت هذا لمن یموت کثیر -

روز چهارشنبه (هم شنبه) چهاردهم باز بملاقات گسائین رفته از و وداع شدم بی تکلف جدائی
از صحبت او بر خاطر حقیقت گزین گرانی نمود + روز مبارک شنبه (یعنی پنجشنبه) کوچ کی ... در راہ بیمار
منزل ... + بهیرے سلطانا ... رخصت ... آباد گئی + چون مدت جشن خسرو ... جلوس المجاهد
۱۱ دم کا کر اسکو آزاد کیا اور کوہ لنش کا حکم دیا + ہفتہ یوم کو مقام رہا + اوز پنجشنبہ
کو دہلی پہنچے +

روز سه شنبه   در موضع ویسیا (واقع گجرات کاٹھیاوار) نزول اقبال افتاد — درین منزل خبر رسید که مانسنگه
سیوڑہ جان بحق تسلیم کرد + تفصیل اس اجمال کی یہ ہے سیوڑہ گروہی اند از ملاعین ہنود — جیسے
سر و پاؤں سے ننگے رہتے ہیں سر و داڑھی مونچھ کے بال اکھاڑ دیتے ہیں یا منڈوا دیتے ہیں + سلے ہوئے کپڑے نہیں
پہنتے اور ان کا اعتقاد یہ ہے کہ کسی جاندار کو ایذا نہ پہنچائیں + بانئے انکو پیر و مرشد مانتے ہیں اور
انکی سجدہ کرتے ہیں + یہ سیوڑہ دو فرقہ کے ہیں ایک کو تپا کہتے ہیں اور دوسرے کو کھل + مانسنگه
سردار کھرتر کا تھا + جب خسرو بھاگ گیا تو رائے رائسنگه زمیندار بیکانیر کو اس مانسنگه نے
جو اپنے آپ کو جوتش و جادوگر جانتا تھا یہ بتایا کہ جہانگیر کی سلطنت صرف دو سال ہے اور اس
قول پر اعتماد کر کے رائے سنگه بغیر اجازت اپنے وطن کو چلا گیا + مانسنگه کو انہیں ایام میں کوڑھ
ہو گیا تھا اور اسکے اجزاء گر گئے بیکانیر میں رہتا تھا + اب میں نے اسکی طلبی کا حکم دیا تھا کہ وہ راستہ میں
ہی زہر کھا کر خوف سے مر گیا + جو گروہ نیت ایشان نیاز مند درگاه ایزدی موصوف به عدالت و
خیر باشد یقین که هر کس در حق من بد اندیشد در خور نیت خود جزا خواهد یافت + طائفه سیوڑہ در
اکثر بلاد هند می باشند و غیر از تجارت مشاغل دیگر بجهت بدخواهی و عداوت با دین آنها ساخته اند که
در حقیقت دار الفساد است و زن و دختر خود را پیش سیوڑہ ها میفرستند و اصلا حیا و ناموس
در میان نیست و انواع فساد و بیباکی از آنها بوقوع می آید — بنابرین حکم باخراج سیوڑہ ها نمودم و فرامین باطراف
فرستاده شد که هر جا سیوڑہ باشد از قلمرو من بر آورده شود +
هفدهم کو مقام نابرہ ... میں ڈیرا ہوا + یہاں سخت طاعون پڑی تھی + ایسا درد اور تپ
دورہ ہو کے خون جاتا تھا اور دوسرے دن آدمی مرجاتا تھا + گھر میں ایک مرا تو سب کے سب مرجاتے ہیں — بیماری پاس
سے بیماری لگ جاتی تھی +
هژدهم در کنار آب مهی منزل شد + خانم کا جام جب نے پیشکش گذرانی
بیست و یکم کو مقام دوحد میں ڈیرہ ہوا + یہ مقام سرحد گجرات و مالوہ ہے +

تمام شد جلد اول تزک جهانگیری

حکم فرمودم که این دوازده ساله احوال را یک جلد ساخته نسخه های متعدد ترتیب نمایند
که به بندهای خاص عنایت فرمایم و به بلاد فرستاده شود +

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(۱۳) میر قاسم نجابت خان صفحان صوبه دار ملتان ہوا + بارہ برجوں کا کان سکوں پر لگانے لگے + ولیعہد بھی یاد فتح الله
کوچ بہار کے عہدہ تک کام گجرات داراب انکو حوالہ کیا + راجه بکرماجیت کو صاحب کانگڑہ کے واسطے رخصت کیا +
آگرہ کی طرف لوٹے + شراب کسیقدر کم کی + اورنگ زیب پیدا ہوا + صحبت بتانا اسکی محبت کی +
رانا امر سنگه کی لڑائی کی خبر ملی + آگرہ میں طاعون ہوئی +
بیست و سوم ربیع الاول ۱۰۲۶ هجری تیرھواں نوروز منایا یعنی بارہ برس کی حکومت پوری ہوئی +
روز تاریخ که موکب اقبال بعزم فتح و تسخیر ملک دکن از مستقر الخلافه نهضت فرموده تا حال که رایات
جلال بمعنای نصرت و اقبال باز برکز سلطنت قرار گرفت پنج سال و چهار ماه شد + سلخ محرم
روز شنبه ۱۰۲۸ هجری بیست و ششم (۶) هجری سنجوں نے تاریخ داخل آگرہ کی جنکی جو
گئی تھی مگر وہاں طاعون تھی — گردونواح میں سخت بلکہ بلیگ تھی جو شہر میں نہ تھی + وہاں
ٹھیرے + اور وہیں جشن منایا + جیسے کے کلمے — یعنی ... میں ... کا ذکر جا ہے +

جاہل جاکر وہ عبد اللطیف پسر نقیب خان و شریف جم زادئ خود را در ین ضلالت با خود شریک حرفی بود کہ بعد چون این معنی ظاہر گشته
شد بجرد (؟) دانند کہ تر سانیدن صنعت سعیه فرمودند کہ رسخنند کہ ذکر ان کراہت تمام داشت تا دیب و تنبیه او را
لازم دانستہ کو کب و شریف را بعد از شلاق حقیقه و محبوس ساختم و عبد اللطیف را یکصد درہ فرمودم کہ در حضور
زدند۔ این تنبیه خاص بجہت حفظ شریعت بود تا دیگر جاہلان امثال این امور بہم نکنند +
شیخ حسین سرہندی و شیخ مصطفی ابجی خیر (؟) +

(٦) جشن نوروز ششم مطابق ششم محرم ۱۰۲۰ھ جشن نوروز ہوا +

(٧) ۶ محرم الحرام ۱۰۲۱ھ در دار الخلافہ آگرہ جشن نوروز ہفتم منایا + اسی مہینہ میں بنگالہ عثمان افغان کو
سلطان خان نے ہلاک کیا +

(٨) ہفتم محرم ۱۰۲۲ھ جشن ہشتم منایا + دسکرے ایک روز پہلے بہانہ کی طرف مہم کے لئے روانہ ہوا + خسرو کو
کورنش کی اجازت ملی + دہم محرم ۱۰۲۲ھ کو اجمیر میں شکار کیا +

(٩) جمعہ ۹ شہر صفر کو جشن نوروز اجمیر میں منایا + ۱۸ اردی بہشت کو خسرو کو کورنش سے منع کر دیا الجو نکر
بیشہ مغموم اور ہوائی صورت بنا رہتا تھا + اب کان چھیدوائے اور حلقہ گوش ہو اعتقاد کی علامت [illegible]

(١٠) روز شنبہ بستم شہر صفر (مطابق غرہ فروردین ماہ) ۱۰۲۳ھ ہجری جشن دہم منایا + اور یکشنبہ نہم کو
صبح گرہن ہوا + لشکر و شہر صفر خرم کو دنیال بید امرا + حکیم نور علی کی رباعی ہے
مے دشمن عقل و دولت ہوشیار است
اندک تریاق و بیش زہر مار است
در بسیارش مضرت اندک نیست
در اندک او منفعت بسیار است

جہانگیر جب چونیس برس کا تھا تو چھ سیر شراب دو آتشہ روز پیتا تھا + بہانہ نگ کو خود دیا الہی بنہ الک کا فتا تھا +

(١١) روز پنجشنبہ آخر اسفندار مطابق غرہ ربیع الاول گیارہواں جشن منایا + دریں سال بلکہ در اثنائے ۸ ہ
سال دہم جلوس و دبائے عظیم در بعضے از جاہائے ہندوستان ظاہر گشت و آغاز این بلیہ از پرگنات پنجاب
ظہور یافتہ رفتہ رفتہ بشہر لاہور سرائیت کردہ و قتل بیابے از مسلمان و ہندو بہ این علت تلف شدند + تو اطراف
لبہ ہند و دہلی و سواد اجساری و دیگر گنات لواف آن رسیدہ و حال و ہم گنہا را خوب یک حست در این ایام تخفیف تام
دارد + سے ___ مدت سہ سال پنجروز کم در اجمیر توقف واقع شد + اور روز سہ شنبہ غرہ ذلقعدہ کو اجمیر سے
بہ نیت جلوس کا ندیس پہنچے + او جین ~~[illegible]~~ (۱۰۲۶ھ میں ۱۶۱۷ء کا بکرماجیت کا ہے کہ
یہیں + اوجین کے پاس جدروپ سنیاسی کے درشن کو گیا جس کا نام بہت عرصوں سے سنا تھا وہ ایک گڑھا میں
رہتا تھا + سردی گرمی میں صرف لنگوٹی پہنتا تھا + آگ بھی نہیں جلاتا تھا۔ دو دو تین دن میں تھا باچ لوا ایک جنگل
رعد ہ وجین شہر میں جاتا ہے جو تین برہمنوں کا گھر ہے تو لقمہ کے لئے پھر آتا ہی کی ہمیشہ بیٹ بغیر چبانے نگل جاتا
تھا + لوگوں سے ملنے کی خواہش نہیں رکھتا + مگر لوگ ملنے جاتے ہیں + خالی از دانش نیست ۔ علم بیدانت
را کہ علم تصوف باشد خوب ورزیدہ + تاششش گھڑی با او صحبت داشتم ۔ سخنان خوب مذکور ساخت
چنانچہ خیلے در من اثر کرد + اکبر بھی اس کو اسی جگہ پر ملا تھا و ہمیشہ خوب یاد میکردند +
اوجین سے پوسنا دو کروہ پر داؤد کھیرا ہے + یہاں سے پیر جدروپ کا ملنے کو گیا +
اوجین سے مانڈو تک 159 کوس طے کرنا چار مہینوں اور دو دن میں پہنچے بچھلی و شتش کو ج +

(١٢) دوازدہم ربیع الاول ۱۰۲۶ھ بارہواں جشن منایا + فرمان شاہ جہاں کا خطاب ملا +

بواسطہ افساد تمباکو کہ در اکثر مزاجہا و طبیعتہا بہم رسانیدہ بود حکم کردم کہ ہیچکس متوجہ بکشیدن آن نشود و برادرم
شاہ عباس نیز بضرر آن مطلع گشتہ در ایران حکم فرمودہ کہ ہیچکس مرتکب کشیدن آن نگردد +
جہانگیر کو جرہ پسند آئی +

پس سال بجوزان هند و سنان بالقدس کو چهارم این ولایت بوده باشد حاصل زعفران است + سلطان زین العابدین = بدو شاه

اسکا بیٹا چک ... حکمران ہوئے +

کوچ بکوچ رهتاس ... [illegible] بکرام) سہار — ہتیا (مارکلا سے ہتیا تک

بولتھ ... ناقہ) ... — گور — راولپنڈی — خریزہ — کالا پانی (مارکلا کوتل ... ہے) + ولایت گکھران

تا اینجا است عجب جیوان صفت جاہے اند داخ بایکدیگر در مقام منازعت و مجادلہ الذ ... چند خواستم که انع

این نزاع شود فائدہ نکرد + بابا حسن ابدال (یہاں آبشار ہے نہایت ... — رنجیت سنگھ نے ... تعمیر

عمارت اسکا منبع میں بنائی ہے + از مورخان و موطنان آنجا احوال بابا حسن را استفسار نمودم ہیچکس

خبر مشخص نگفت جائیکہ بمقام مذکور مشہور ہست چشمہ ایست از دامن کوہچہ بر می آید در غایت صافی

و حلاوت و لطافت چنانچہ این بیت امیر خسرو را مشابہ گیت

در تہ آتش ز صفا ریگ خورد کور تو اند بدل شب شمرد

خواجہ شمس الدین محمد خافی کہ مدتے لشغل وزارت والد بزرگوارم مشغول داشت صفہ لستہ و حوضے در میان آن ترتیب

دادہ کہ آب چشمہ آنجا در حوض آید و از آنجا بزراعت و باغات صرف میشود) دریائے نیلاب اور دیگر — اٹک پر

کنارہ دریائے نیلاب + یہ قلعہ اکبر نے بنایا + فوج کو بیڑے بنا کر پار اتارا اور جہانگیر خود کابل کو گیا — ... ہے + ... ہے

نوشہرہ — سرائے دولت آباد — پشاور +

چہار شنبہ بیست و ششم در باغ سردار خان کہ در نواح پشاور بود منزل شد گور کھتری را کہ معبد مقرر

جوگیان است درین نواحی واقع بود سیر نمودم بگمان آنکہ شاید فقیرے بنظر در آید کہ از صحبتے او نفعے توان یافت

آن فور رنج عنقا و کیمیا داشت — یک کلہ بیگی بیصوت بنظر در آمدند کہ از دیدن آنہا بجز تیرگی خاطر

چیزے حاصل نشد + جمرود کوتل خیبر علی مسجد کوتل ... نوبت خانہ بگرامی (عمر چالیس

برس کی ہو گئی تھی میں نے ... کو ... +) سرخاب + خسرو کا باغ ... — کابل میں ... کی اجازت

دی +

چون خوبیہائے کابل را دریافتم و اکثر میوہ ہائش خوردہ شدہ بود بنا بر بعضے مصلحتہا و دوری آن از تخت

روز یکشنبہ چہاردہم ماہ جمادی الاول عزم کردم کہ بہشتی بجانب ہندوستان ... ششم ماہ شعبان

در مقام جلال آباد ... خسرو کی ... کا تعلق میں ... اسکی ... جاچکی

روز دوشنبہ دوازدہم باغ دل آمیز (...) منزل شد — سیزدہم ... داخل لاہور شدم +

یک پہر از روز یکشنبہ گذشتہ از لاہور بقصد توجہ دار الخلافہ آگرہ بر آمدم + قلیچ خان را حاکم و میر قوام الملک

را دیوان و شیخ یوسف را بخشی و جمال الدین را کوتوال ساختہ متوجہ مقصد گشتم + ابیست و پنج از دہلی

سلطان ... شد در دو کروہی ... در منزل واقع شد + چہاردہم ذیقعدہ ... +

روز پنجشنبہ بیست و ہفتم ... + بیستم ذیقعدہ کو آگرہ پہنچے + ... ہے ... منافق

و کہنہ ... +

(۳) دوم ذیحجہ کو جشن ... از جلوس ... منایا +

(۴) چہاردہم ذیحجہ ۱۰۱۶ کو جشن نوروز چہارم از جلوس منایا + پنجم محرم ۱۰۱۸ کو ... (بہاں

سے ظاہر ہے کہ ہجری سال محرم سے شروع ہوتا ہے + مگر عام طور پر صفر سے ... + ...

(۵) بیست و چہارم ذیحجہ کو جشن نوروز پنجم از جلوس منایا + ... درین روزہا ظاہر شد کہ کوکب

پسر قمر خان بسنیاسیان آشنائی پیدا کردہ و در فتنہ ... سخنان او کہ تمام کفر و زندقہ است در مذاق آن

گھڑی از روز مانده کو دار السلطنت لاہور در آمدیم + کالی دن جنته ما ترکہ یا بکسر نکالا گیا جب اسکا پیٹ میں بندوق
تھی تو اس میں سے عجیب آواز آئی کہ سوائے عیسیٰ کے ایسی آواز ہرگز نہیں آتا تمام نکالا اسکو بھیجا
گھول پر چھا نگریز منارہ نیابا جواب نہیں لیو اسناں ہے +

چہار شنبه بیست و دوم ذیقعده ۱۰۱۵ کو جشن نوروز دوم کا اسی دن فتح قندہار کی
خبر آئی + واشک لاہور میں تھے سکال کی اور مدد بھیجی گئی +

در دوم ذیحجه نوازندہ شیر خان ولد دولت خان لودی را بخطاب صلابت خانی سر افراز ساختم + صلابت خان
کے والد کا عمو وہ دولت خان لودی تھا جو سکندر کے وقت تھا + ابراہیم نے اپنے ارادے سے بدسلوکی کی
تب دولت خان نے اپنے بیٹے دلاور خان کو (اسمعیل - غازی - حاجی - دلاور) بابر کے پاس کابل میں بھیجا
وآنحضرت را دلالت به تسخیر هندوستان نمود چون آنحضرت نیز این عزیمت در خاطر داشتند بے توقف متوجه
گردیدند و تا نزدیکی لاهور رفتند تا نزدیک سعید — دولتخان با توابع و لواحق خود بسعادت ملازمت دریافته
لوازم نیکو بندگی بجا آورد چون در آن سال آراسته تمام و سپاه آراسته باطل بود معاودت فرمودند و دولتخان
را گردانیده اکثر اوقات او را بپنجاب گذاشته مخالفت پیدا کرده حکومت پنجاب را به تصرف خود در آورده
سائر امرای جاگیرداران صوبه بنوکری را با متابعت او حاضر نمی‌شدند — دلاور خان را همراه گرفته بکابل
مراجعت فرمودند + بار دیگر که استعداد لشکرکشی هندوستان نموده به پنجاب رسیدند دولتخان به دولت
ملازمت سرافراز گردیده و در همان روز وفات یافت — دلاور خان به خطاب خانخانان امتیاز گردیده
در جنگ که حضرت فردوس مکانی را با ابراهیم دست داده بود — پھر ہمایوں کی خدمت میں رہا شیر خان افغان
سے لشکر میں لڑا مگر دکنی لوگوں قید کیا

شاہزاده پرویز لاہور میں آکے حاضر ہوا — چون خاطر از فتح و جمع گشت و دفع تور کش خلل کشید
که فتنه را در قبیل داشتند اسمعیل وجوه میسر شد که خاطر رسید که بسیر و شکار کابل که حاکم وطن مالوف
وارد دریافته بعد از آن متوجه هندوستان شویم و او را دفع خاطر از قوه بفعل آمد + بنا برین بتاریخ
هفتم ذی‌الحجه ... سعید از قلعه لاهور برآمده باغ دلاآمیز را که در آن روی آب راوی است منزل گردانیدم
و چهار روز توقف واقع شد — روز دوشنبه از باغ مذکور کوچ نموده بموضعی که در سه و نیم کروهی شهر واقع است
منزل شد — روز سه شنبه جهانگیرپور (حال شیخوپوره) نزول رایات جلال گشت این موضع از شکارگاه نورمنشت +

در حوالی این آن منار که بموجب حکم من بر سر قبر آهو ساخته بودم که در جنگ آهو از آن قانع و همه اهوان نور الهی بود
نیز بود احداث نموده در کنار آن سنگ قبر او را بصورت آهو تراش ساخته و فرمودم که در جهانگیرپور قلعه مستحکم بنا نمایند
پنجشنبه در پرگنه چندالا منزل شد و از آنجا روز شنبه شانزدهم بکنار دریای چناب آباد در منازلی که باهتمام کروری آنجا
میر قوام الدین با نجام رسیده بود توقف او نیلو و به دو کوچ بکنار دریای چناب رسیده روز پنجشنبه بیست و یکم
ذی‌الحجه از پلی که بر آب مذکور بسته بودند عبور اتفاق افتاد و در حوالی پرگنه گجرات منزل شد + در زمانیکه حضرت عرش
آشیانی متوجه کشمیر بودند قلعه در کنار آب احداث فرموده بودند جماعت گوجران را که بدال دزدی و راهزنی میگذرانیدند
نیز در آن قلعه آورده و در آنجا اسکان فرمودند چون مسکن گوجران شد بدین جهت او را گجرات نام نهادند در پرگنه
علاحده مقرر ساختند + روز جمعه خواص پور که از گجرات پنج کروه است و آن را خواص خان غلام شیر خان
افغان آباد ساخته بود منزل شد و از آنجا دو منزل در کنار دریای بهت مقام کردیم — در این شب باد تند
و باران در گرفت که بیماران سال باد نمودند ... بر اهل ... افتاد — و شکست
... سفینه که پل بسته شده امکان عبور نمی‌گذاشت +

جمع شده باشند - در وقتیکه از پل مذکور میگذشتم خبر فتح رسید و میر جمال الدین حسین را که پیش از این بجهت نصیحت خسرو فرستاده بودم در همین
وقت رسید از کثرت و شوکت مردم خسرو و چندان گفت که باعث بیم مردم می شد + با آنکه خبر فتح متواتر رسیده این
سید ساده لوح بهیچ وجه باور نمیکند و تعجب مینماید که آن نوع لشکری که من دیده ام چگونه از فوج شیخ فرید که در نهایت قلت
بے استعدادی باشد شکست میخورند + وقتیکه شکوه‌های خسرو را با دو لو سرا آوردند میر قیمتی اسمعی نمود + ---
شنبه بیست و هشتم اردوی لموقین در منزل جیپال (جهیبال) که در هفت کروهی لاهور واقع است منزل اجلال دست داد
در همین روز خسرو با معدودی چند بکنار دریای چناب میرسد - (شاه پور کی گھاٹ سے گذر جانا چاہتا تھا مگر زمینداروں
نے کشتیوں کی روک کر دی اور اسکو پکڑ لیا سودھرے کے چودھری کے والا نے پکڑا اور اسکو لاہور میں جہانگیر کے پاس لائے
پاؤں و ہاتھوں میں زنجیریں تھیں ... اور حسن بیگ کو گدھے کی کھال میں عبدالرحیم ... شہر کا گشت کرایا دونوں اسی حال میں
دیکھنے کے اندر مر گئے + پرگنه‌ای را که جنگ در آن مقام دست داده بود بشیخ فرید مرحمت نمودم و او را بخطاب والای
مرتضی خان سرافراز گردانیدم + ---- چهارشنبه نهم محرم بباغ مرزا کامران که در لاهور است آمدم ---- اراده کابل
نیست کی خبر آئی بجهت دفع این فتنه و اراده سیر کابل توقف لاهور را بخود قرار دادم ———

در گوبندوال که بر کنار دریای بیاه واقع است هندوی بود ارجن نام در لباس پیری و شیخی چنانچه بسیاری از
ساده لوحان هنود بلکه نادان و سفیهان اسلام را مقید اطوار و اوضاع خود ساخته کوس پیری و ولایت را
بلند آوازه گردانیده بود و او را گورو میگفتند و از اطراف و جوانب گولان و گول پرستان بسیار رجوع آورده اعتقاد
تمام باو اظهار میکردند سه چهار پشت این دکان را گرم میداشتند - مدتها بخاطر میرسید که این
دکان باطل را برطرف باید ساخت یا او را در جرگه اهل اسلام در باید آورد - تا آنکه درین ایام خسرو ازان راه عبور
نمود - این مردک مجهول اراده کرد که ملازمت او را دریابد - در منزلی که جا و مقام او بود خسرو را فرود آمد اتفاق
آمده او را دید و بعضی مقدمات قرار یافته باو رسانید و بر پیشانی او انگشتی از زعفران که باصطلاح هندوان
قشقه گویند کشیده و آنرا شگون پنداشته اند - چون این مقدمه بسامع جاه و جلال میرسید و بطلان او را بوجه اکمل میدانستم
امر کردم که او را حاضر ساختند و مساکن و منازل و فرزندان او را بمرتضی خان عنایت نمودم و اسباب و اموال
او را بقید ضبط در آورده فرمودم که او را بسیاست و بیاسا رسانند +

و دو کس دیگر را که راجو و انبا نام داشتند در ظل حمایت دولتخواهان خود بسر الظلم و تعدی زندگانی میکردند
و درین چند روزی که خسرو لاهور را قبل دو داشت دست اندازی ها نموده اسباب نامحموده بودند - فرمودم که راجو را بدار
کشیده از انبا که بزرگی حشمتی بود جریمه گرفتند - بجهلد یک لک و پانزده هزار روپیه ازو بوصول رسیده +
آن مبلغ را فرمودند که بطور خیرات و مصارف خیرات صرف نمایند +

میرزا علی بیگ را درهمین روزها بحکومت کشمیر فرستادم

همین خبر رسید که شیخ ابراهیم بابا افغانی دکان شیخی و مریدی در یکی از پرگنات لاهور ترتیب داده چنانچه طایفه
اوباش و سفیهانیست جمع کثیری از افغانان وغیره گرد آمده اند - فرمودم که او را حاضر ساخته او را به پرویز سپارند
که در قلعه چنار نگاه دارند تا این هنگامه باطل بهم خورد +

روز یکشنبه هفتم جمادی الاول لیلی از منصب داران واحد بهادر عنایت سرافراز گشتند
در اوائل ماه جمادی الثانی شیخ بایزید سیکری بخدمت صوبه ... سرافراز گشت +
روز یکشنبه دهم رجب بعزم شکار کرجهاک وتغنه از شهر برآمد + (کرجاکه ؟ نکانه)
هم درین ایام خبر رسید که روز دسهره که از روزهای مقرر هندوان است عبدالله خان از کالپی که جاگیر اوست
ایلغار نموده بولایت بندیله درآمد. اور راجه کو پکڑ لیا
روز چهارشنبه ... دهم شوال بخیر و خوبی از شکار معاودت واقع شد - بعد از گذشتن یک پهر و شش

سیکری ایک قصبہ تھا دارالخلافہ اکبر نے بنایا اور چودہ برس میں شہر بن گیا + فتح گجرات کے بعد فتح پور رکھا گیا +
(سلیم کی ولادت یہیں)

آگرہ کا قلعہ محمود غزنوی سے پہلا موجود تھا جو اسکا ذکر آتا ہے + چوں سکندر لودی اراده گرفتن گوالیار داشت از دہلی کہ پایۂ تخت سلاطین بود آمد تا آگرہ آباد و قلعہ بادلگڑھ آباد خود را آنجا قرار داده و از آن تاریخ پایۂ تخت سلاطین دہلی گشت ۔ بابر در اینجا باغ احداث کرد و نام آن گلگشت نو فرمودند +

صاحب قران ۔ تیمور | فردوس مکان ۔ بابر | جنت آشیانی ۔ ہمایوں | عرش آشیانی ۔ اکبر

جہانگیر ہندوؤں سے رو پیہ نذروں کی بابت بخشیدیتا تھا

اکبر بہت کم سوتا تھا ۔ جہانگیر لکھتا ہے کہ صرف ڈیڑھ دو گھنٹے دن رات میں انکی نیند تھی + مہینے بہت ہی کم وہ ناغہ کرتا تھا + سال بھر میں تین ماہ گوشت کھاتا تھا + بیٹوں میں اپنا ثانی نہ رکھتا تھا + اونچی تھا مگر جانوروں کی محبت سے نہایت دقیقہ فہم تھا + جانوروں کی قتل اور شکار سے بہت پرہیز تھا +

جشن اولین نوروز | یازدہم ذیقعد ۱۰۱۴ھ پہلا جشن نوروز منایا +

گریختن خسرو در وسط سال اول جلوس | خسرو را بنا بر جوانی ہائے وغرورے کہ جوانان را میباشد و کم تجربگی و نا عاقبت اندیشی
مصاحبان ناجنس خیالات فاسد بخاطر راہ یافتہ بود ۔۔۔ بعرض رسانیدند کہ خسرو در راه
پنجاب پیشتر گرفتہ بایلغار میرود بجانب بنگالہ گذشت (راجہ مان سنگھ ایک صوبہ بنگالہ میں تھا) گمان بدان بود کہ ببنگالہ رود ۔ مشخص شد کہ بپنجاب میرود +۔۔۔
خسرو چوں بمتھرا رسید + حسین بیگ بدخشی کہ از رعایت یافتہ گان والدہ گرام بود و بقصد ملازمت من از کابل آمده بخسرو + تحریک طمع بدبختیہا بہ فتنہ و آشوب بیراستہ است ایمنی را از خدا خواستہ تا دولت سی صد از ایماقات بدخشان کہ ہمراه او بودند
راہبر و سپہ سالار او میگردد و در راه ہر کس کہ از پیش مے آمد تاراج نموده اسپ و اسباب او را میگیرند ۔ سوداگران و راہگذاری ہا
نشان اعلیہ و تاراج این مفسدان بود ۔ بہر جا کہ میرسیدند زن و فرزند مردم از آسیب آن فاسقان ایمن نبودند + خسرو چشم خود میدید
کہ بر ملکی موروثی آبا و اجدادی چہ ستم میرود از دیوان افعال ناشائستہ این بدبختان در ساعتی ہزار بار مرگ را آرزو میکرد ۔
عاقبت جز از مدارا و مواسا با این سگان چاره نداشت ۔ اگر بخت و اقبال یاوری اعوان او میکرد سے ندامت و پشیمانی را دست آویز
خود میساخت بے دغدغہ خاطر بملازمت من مے آمد ۔۔۔ روز دوشنبہ شانزدہم بہ پرگنہ پانی پت رسیدم ۔۔۔ در
حینیکہ خسرو از دہلی گذشتہ بہ پرگنہ پانی پت متوجہ میگردد بحسب اتفاق دلاور خاں اینجا رسیده بود ۔ تقدیر میکند کہ خود را پیشتر
از رسیدن خسرو بقلعہ لاہور اندازد ۔ در راه ہر کس و ہر طائفہ از ملازمان درگاه و راہیا و سوداگران دچار میرسید ۔ آنہا را از
خروج خسرو آگاه ساختہ بعضے را ہمراه خود میگرفت و بعضے را میگفت کہ از راه کنارہ گیرند ۔۔۔ دلاور خاں در ایلغار لاہور
پیش از رسیدن خسرو بقلعہ درآمده و فرصت تا بایستی تدارک آن کرد تا چہ نمود و رسید کمال بین در جنگ خسرو ترددات مردانہ
بتقدیم رسانید + ہفتدہم ذی حجہ بہ پرگنہ کرنال محل نزول رایات عالیات گشت ۔۔۔ پرگنہ شاه آباد منزل گردید (وہاں پانی نہ ہونے کی وجہ سے ہوا)
شیخ نظام الدین تھانیسری را کہ از زمان شاه اول نسبت خدمتگاری و خانہ زادی و مریدی داشت بہ منصب میرعدل
سرافراز گردانیدم ۔ مریدان او در باب اخلاص او رسیده بود از نظر گذرانیدند ۔۔۔ روز سہ شنبہ بیست و چہارم ماه مذکور
پنج کس از ملازمان و ہمراہان خسرو را گرفتہ آوردند ۔۔۔ دوازدہم ماه فروردی سنہ احد جلوس در دروازه شہر لاہور محفوظ و مضبوط
میگردد و دو روز بعد دلاور خاں در قلعہ داخل میشود و مستعد جنگ میشود + بعد از دو روز کہ فی الجملہ اسباب شده
بود خسرو در رسید و یکے از منازل سقر منزل اختیار نموده و فرمود کہ شہر را قتل کرده جنگ اندازند و یکے از دروازه را
از ہر جانب کہ میسر باشد آتش در داده بسوزانند و بلوٹ مالدار فرو گفت کہ بعد از گرفتن قلعہ تا ہفت روز
حکم خواہم داد کہ شہر را تاراج نمایند و زن و فرزند مردم را اسیر کنند +۔۔۔ شب پنجشنبہ شانزدہم بعد این خبر رسید
صباح آن سلطانپور رسیده شد تا نیم روز در سلطانپور بودم محمد قاسم بیگ گویند والا رسید چہار پانصد سوار از بیگ بود

متابعہ ابکبر شاہ افغان بادشاہ ہوے) + ... آں نوبت کہ بہ بہیرہ آمدیم نہ ہائیتس ہزار بالفعل یا دو ہزار کس بودہ باشیم مرتبہ پنجم
کہ آمدہ سلطان ابراہیم را زیر کردہ ممالک ہند وستان را اخذ کردیم ہیچ وقت در لشکر ہند وستان این قدر کس آوردہ نشدہ بود
نوکر و سوداگر و دیگر جمیع و دیگر از لشکری همراہ بودند دوازدہ ہزار کس بقلم آمد + ملک کہ بمن تعلق داشت بدخشان و قندہار
و کابل و قندز بود + (بابر کو ہند وستان سے نوشتہ تھی - معمولی ذکر رانا سانگا و دیگر مقابلہ کا اور جھنجھر وکلہ
فتح پور کا نقشہ و استعمال (؟) تاہم)
در ان سال کافر اگرچہ در وقتیکہ ما در کابل بودیم ایلچی از آمدہ اظہار دولتخواہی کردہ این چنین قرار کردہ بود کہ
اگر بادشاہ از آن طرف تا نزدیکی دہلی بیایند من از این طرف تا آگرہ روان میشوم - من ابراہیم را زیر کردم دہلی و
آگرہ را گرفتم تا این وقت از این کافر ہیچ حرکتی ظاہر نشد -
9/11/46 ابراہیم کی ماں نے بابر کو زہر دلانے کی کوشش کی جو ناکامیاب ہوئی +

توزک جہانگیری

شہنشاہ جہانگیر احوال زمانہ خود تا سال ہفدہم خود تحریر نمودہ و بعد از آں معتمد خان را کہ از امرای
معتمد جہانگیری بود حکم فرمود کہ خان مذکور از آئندہ مسودات تحریر نمودہ باصلاح جہانگیر در آوردہ شامل کتاب
نمودہ باشد - چنانچہ معتمد خان تا اوائل سال نوزدہم جلوس مسودات را نوشتہ باصلاح در آورد و بعد از آں
میرزا محمد ہادی مولف دیباچہ تا آخر ایام حیات جہانگیر تکمیل نمودہ
سنہ ۹۷۷ھ روز چہارشنبہ ہفدہم ربیع الاول سال نہصد و ہفتاد و ہفت ہجری بطالع میزان در
موضع فتحپور بہ منزل شیخ سلیم آں آفتاب (یعنی جہانگیر) طلوع فرمود +
خواجہ قطب الدین سنہ ۹۳۲ھ میں بغداد میں شیخ شہاب الدین سہروردی اور شیخ اوحد الدین کرمانی کا جمع +
سنہ ۱۰۱۰ھ اکبر الہ آباد میں بعد فتح خاندیس اکبر سیکری میں آیا اور اس جگہ کا نام فتحپور رکھا + یہ
خطبہ سیکری میں تائید و کاتبہ محمد معصوم بن سید صفائی المنتسب الی سید شیر قلندر بن بابا حسن ابدال
السبزواری مولداً و القندہاری موطناً + گویا بابا حسن ابدال ہی تھی انسیت بعد میں گویا یہ حسن ابدال
گو ہر ومے کے مقابل میں ہو سکتا ہے +
راجہ بھگوان داس کی لڑکی سے پندرہ سال کی عمر میں بیاہ + دو برس پیچھے اس بیگم کے لڑکی ہوئی سلطان النسا بیگم
اور اسی سال پہلی عورت سے لڑکی سلطان النسا ہوئی + اور زاں بعد خسرو اسی راجہ کی لڑکی کا بطن سے ہوا +
اکبر نے گوسائیں راجہ کیشو داس کی لڑکی سے + راجہ اودے سنگھ کی لڑکی سے شہزادہ خرم یا شاہجہاں ہوا +
مرزا سنجر نام سے پرویز فریضہ وہ بھی ایک لڑکا تھا
روز سہ شنبہ ہشتم شہر جمادی الاول سنہ ۱۰۱۴ھ بتیسواں سال جہانگیر اور ۱۲ جمادی الآخر کو
اکبر مر گیا اسکی ولادت ۹۴۹ھ میں اور تخت نشینی سنہ ۹۶۳ھ میں ہوئی تھی
جہانگیر کا عہد مشہور، فاضل پنجاب ملا عبد الحکیم سیالکوٹی - ملا محمد عبد اللطیف سلطانپوری
اور ملا عبد الرحمان بھون گجراتی تھے -

یہاں سے توزک جہانگیری شروع ہوتی ہے جو سید احمد خان نے ایڈٹ کر کے سنہ ۱۸۶۳ء میں (سنہ ۱۲۸۰ھ)
غازیپور علیگڑھ میں چھپوایا +

۱۸۶۳
۱۲۸۰
۵۸۳

۱۳۲

جمادی الاول از انباله کوچ نموده در کنار یک اولنگ فرود آمده بودیم ---- بجهت سیه ... فیروزه را تاراج کرده آمد

---- ازان منزل کوچ نموده شاه آباد آمدیم چند روزه در همین منزل توقف شد در همین منزل همین ... همایون در ...

استره با ... رساند + چون حضرت محمد ... استره رساندن در این حکایت ذکر کرده بودند در آن تاریخ ... دو من ...

چهل و نه سال بوده باشم - محمد همایون از نقل خط مبارک آن حضرت منقول است + همین منزل ... بیست و ششم جمادی

الاول آفتاب در برج حمل تحویل کرد از اردوی ابراهیم ... گرفته که یک کروه ... کوچ نموده در ...

دو روز و سه روز مقام ... توجه شده از شاه آباد ... در کنار دریای جون روبروی سرساوه

آمده فرود آمدیم + ---- ... گرفت که ... شهر ... محلات و قافها بسیار ...

... طرف محلات و قافها ... + اطراف ... تفنگ و پیاده از عقب ...

... تعیین ... کرد + ... کوچ نموده ... روز پنجشنبه جمادی الاول قریب پانی پت

... ولایت ... شهر و محلات ... بعضی از مردم لشکر ... متردد و متوهم بودند + ... اگرچه ...

... نکرده ... وطن ... آمده ... قومی کار مردم افتاده بود + ...

... زمان ما را + لشکر ... را یک لک تخمین میکردند - فیل او را و امرای او

او را ... هزار فیل میگفتند که بیست ... از او ... خزینه ... نقد در دستش بود + در

هندوستان ... است که در وقت اینچنین کار ... زر داده ... نوکر میگرفته اند - این مردم را

... میگویند (...) + ... اینچنین ... ----

... بیست روز که در پانی پت بودیم ... (ابراهیم) مردم بسیار را ... - آنها

هیچ حرکت و جنبش نمیکردند ---- این سردارها با چهار پنج هزار کس شبخون ... نتوانستند کرد

... کار ... صبح کرد تا وقت ... بود ... مردم غنیم ... نقاره ...

... خود را آراسته کرده بر آمدند ---- ... آمد ... جنگ ... تا ... شدن

... جنگ بود + ... شده بود که اعدا ... مقهور و مغلوب شدند + آنچنان لشکر بسیاری را در نیم روز ...

... کرد پنج شش هزار کس ... ابراهیم ... قتل ... بودند دیگر ... + ...

... هزار تخمین کردیم ---- در وقت آمدن آگره از تقریر مردم هندوستان معلوم شد که ... هزار کس در این ... مرده

بودند + ... فرود آمده روانه شدیم + --- (... ۸ مثقال ... ابراهیم ...)

... +) ---- روز شنبه بیست و هفتم رجب ... در آگره در آمده در منزل سلطان

ابراهیم در آمده فرود آمده شد در تاریخ ۹۱۰ نهصد و ده که ولایت کابل مسخر شد از آن تاریخ تا حال

همیشه ... هندوستان ... از جهت ... از ... برادران ...

هندوستان ... + ... از ...

مقصود ... در تاریخ نهصد ... پنج لشکر کشیده ...

گرفته مردم ... به بهره آمدیم تا ... مردم بهره ... الحمد لله

و ... لشکر ... + از آن

تاریخ تا تاریخ نهصد و سی و دو هندوستان ... هفت هشت سال پنج نوبت به هندوستان

لشکر کشیده ایم - در نوبت پنجم الله تعالی بفضل و کرم خود ... سلطان ابراهیم ... را ...

... هندوستان را ... + (... محمود غزنوی ...) + ...

... + ...

که غازیخان گریخته بکوه رفت اگر گناه مارا عفو کنید بندگی آمده قلعه را سپاریم - خواجه میران را فرستادم که بیم را از خاطر او زایل نموده آورد

آورد - علیخان با پسرش همراه بود - فرمودم همان دو شمشیر را که بجهت جنگ با ما در کمر خود بسته بود در گردنش آویخته

چنین روستائی و ادب ندانسته میباشد کورنش باینجا رسیده حضور تعلل میکنند + بیشتر آورده فرمودم که شمشیرها

را از گردن او گرفتند - در وقت دریافتن در زانو زدن تاخیر میکند فرمودم که پایش را کشیده زانو زنانند

پیشتر نشانده یک شخص هندوستانی را فرمودم که این سخنان را یکان یکان باو فهمانیده بگو و اینچنین

بگو که من ترا ابو گفتم و تعظیم و احترام ترا بیش از آنکه خاطر خواه تست از آن بیشتر کردم ترا و پسران ترا از دربدری

بلوچان خلاص کردم - خیلیها و زنهای شما را از قید ابراهیم آزاد کردم + سه کرور ولایت تاتار

خان را بتو عنایت کردم - در حق تو چه بدی کرده بودم که باین شکل دو شمشیر در کمر خود بسته لشکر کشیده بر سر

ولایتهای ما آمده شور و فتنه انداختی + مردک پیر مبهوت بکلی و سخن در دهن خود جاویده از مقابله هیچ نگفت

در برابر اینچنین سخنان جز سکوت چه تواند گفت + انچنان مقرر شد که خیلیها و زنهای او بهمان بهمانها سپرده

دیگر جمیعات ایشان را ضبط کرده شود و فرمان شد که بر لب جوی میر بیرام فرود آمده باشند + از روز شنبه بیست

و دوم ربیع الاول بجهت صحیح و سالم برآوردن خیلیها و زنهای اینها خود آمده بر بلندی که روبروی دروازه ملوت است

فرود آمدم - علیخان بر آمده یکهزار اشرفی پیشکش کرد + نماز دیگر خیلخانها و زنهای خود را بر آوردن

گرفتند - فرمان شد که در روز دوشنبه خزانهای ایشان را و جمیع جهات ایشان را ضبط نمایند - (غازیخان

کا حال [illegible]) - روز دوشنبه در قلعه در آمده سیر کرده در کتابخانه

غازیخان در آمدم چند کتاب نفیس بر آمد چندی از آنها را بهمایون دادم چندی را بکامران فرستادم + کتابهای

ملایانه خود بسیار بود اما آنمقدار کتاب نفیس که چشم داشت میشد نبر آمد - شب آنجا بوده صباح آن باز آمدم

غازیخان را در قلعه تصور میکردم این بی‌حمیت نامرد بی‌مروت برادر خود و مادر و خواهر خورد را در ملوت بگذاشته

با معدود چند بطرف کوه بر آمده + روز چهارشنبه از آنجا کوچ نموده بطرف کوهی که غازیخان گریخته در آن کوه

رفته بود متوجه شدم در منزل که در دامنه ملوت بود یک کروه راه آمده در یک دره فرود آمدیم + دلاورخان

اینجا آمده ملازمت کرد + دولتخان و علیخان و اسمعیل خان ([illegible]) و چندی دیگر از کلانتران ایشان را

بند کرده بکته بیگ سپرده شد که تا قلعه ملوت که در بهره است برده نگاه دارد + [illegible] بنده باز ابر و

سلطانپور رسیده بود که دولتخان [illegible] (وهن ملتان [illegible] جولا + [illegible] کردن کی عرض [illegible]

مرقوم [illegible]) [illegible] قلعه ملوت [illegible] بهمت [illegible] دست در عنان توکل زده به

سلطان ابراهیم که در آن تاریخ در تخت دهلی و ممالک هندوستان در تحت تصرف او بود لشکر او را یک لک

میگفتند - با وزرا و امرا [illegible] او [illegible] متوجه شدیم + بعد از یک کوچ باقی شقاول را دیبالپور عنایت

کرده کمک بلخ فرستاده شد + (خوجه [illegible]) + - از درون

کوچ نموده بر دونی آمدیم از [illegible] کوچ نموده در برابر [illegible] در کول فرود آمدیم که یکی هندوستانی خود را ایلچی

سلطان ابراهیم گفته آمد اگرچه خط و کتابت نداشت - [illegible] در مقابله او یک تنقطار سوداوی را

فرستادیم + بجز [illegible] اینقدر [illegible] ابراهیم هند [illegible] - صباح روز که ابراهیم را [illegible]

بیجا [illegible] سوداوی قلعص شده اند + یک منزل [illegible] کرده در کنار [illegible] فرود آمدیم + در هندوستان

جدا از دریاها یک آب روانی که [illegible] + [illegible] هم در کنار این آب [illegible] +

([illegible]) + در این منزل خبر یافتم که سلطان ابراهیم که در این

طرف دهلی بود از آنجا یک کروه بیشتر کوچ نموده - [illegible]

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۷۳۰
۹۲۷

Page 162 (ought to be 161)
p. 161 is missing

از سرائے کا ہیجهای

(بجوزہ کیم اتک لینے کی چیز [illegible] سے اور چند دوائیوں کے عبارت [illegible])

روز دوشنبه بیست و پنجم ماه سنه دبیگ را که در بجیره و آن ولایت با بعضی صاحب ۱۲ اسپ و او [illegible] گذاشت شده بود آمده بسخن صلح و اصلاح گوش ننموده اقتداء او را و سخن او را در [illegible] که گوش نگرفته بجوهر گوش ا [illegible] افغانان و هندوستانی بسیار جمع کرده ۲ سرهنه دبیگ به بجیره روان شد بردم از [illegible] هم طرف افغانان برگشته سه دبیگ در بجیره [illegible] السیاه [illegible] آمده از [illegible] ولایت و نیکوش گذشته به بلده [illegible] به کابل آمد

(There appears to be a big gap here; several years are missed)

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لطف دیده آن بر سخن شکسته بود و لطف انده بود و امروز در وقت طعام خوردن لطفی که مانده بود آن هم پیش شکست صباح آن سوار شده ... به کابل مراجعت کردیم

Conquest of India

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روز جمعه غره ماه صفر و تاریخ سنه نهصد و سی و دو که آفتاب در برج قوس بود بعزیمت هندوستان مستقر کرده یک لنگر گذشته ملا احمد از بابیه بجهت مصلحت بلخ و سمرقند — از بهار دو منزل در میان کرده روز پنجشنبه بیست و هشتم ماه در کنار دریای سند فرود آمدیم — روز شنبه غره ربیع الاول سنه را گذاشته و از آب کچه کوت گذشته در کنار دریا فرود آمدن شد — از آنجا کوچ کرده آب بهت را از جهلم [illegible] گذر گذشته فرود آمدیم ... سخن هم مردم این بود که غازیخان سی چهل هزار کس جمع کرده است مال برای خود دو شمشیر بسته است آمادہ جنگ جزم خواسته کرده — ۱۷۶ یک منزل در میان کرده در کنار آب چناب آمدن منزل کردیم + از راه بهلول پور که خالصه بود رفته سیر کردیم قلعه او در کنار آب چناب بر بالای بلندی واقع شده بسیار خوش آمد اینجا آوردن مردم سیالکوت را خیال کردیم + انشاء الله بعد از صحت آورده خواهد شد — روز پنجشنبه چهاردهم ربیع الاول در سیالکوت فرود آمدیم — در وقت رخصت دادن عالم خان خانان و سلطانان اوزبک تمام آمدن بلخ را قتل کرده بودند — عالم خان در طرف هندوستان رخصت داده خود بطرف بلخ سواری کردیم بعد از آمدن لاهور باجراء که در هندوستان بر دنبال حصار آمدند که پادشاه تمامرا به ملک [illegible] گذاشته است بس همراه شده بیایند که غازیخان را هم بجز همراه گرفته بر سر دهلی و آگره برویم — آنها میگویند که غازیخان یکدم اعتقاد اعتماد هیچ کس نمیده [illegible] (از فرزند بیش [illegible] و دلیخان و غازیخان [illegible] و بهر [illegible] دمیاج) ... جمعیت ایشان به سی چهل هزار میکشیده اند مدتی را قبل میکنند جنگ هم نتوانسته اند رفت بر در قلعه تنقیض هم نتوانسته داد و سلطان ابراهیم از جمعیت ایشان خبر یافته هم سر ایشان لشکر سواری میکند — چون نزدیک هم رسید اینها هم خبر یافته از سر قلعه برخاسته بی‌حیف بر او هم و [illegible] ۱۷۶ لشکر سلطان ابراهیم بتیه کردن مردم اینها بسیار کم است + از جا بجا که بر دند باندک خرچی و یک فیلی بطرف اینها متوجه میشوند بجز نزدیک رسیدن فیل اینها تاب نتوانستند آورد میگریزند — بیجان گریختن علم خان بطرف میان دوآب گذشته در نوبتی پانی پت بار بطرف پانی پت میگریزند — سلطان لشکر جمع کرده عالم خان یک بار از آنها پیش ابراهیم میرسد و دلاور خان [illegible] گذشته اند چرا آمدن و گرفتن مدت ملازمی یابند — (اب [illegible] بجز کرابار سے جاملے اور غازیخان [illegible]) بس ملک [illegible] در سر [illegible] در شهر [illegible] غنیم در کنار دریای راوی بطرف لاهور بودند — سه هم شب نزدیک رسیده بودیم کس خبر آوردند که غنیم بجز دیر یافتن هیچ کدام بجای بگریزد هر دو فقه پیران شد میگریزند + صباح آن کوچ کرده بطرف در میان [illegible] غاز [illegible] رسیده فرود آمدیم ۱۷۷ بیاه کوهی گذر نهاده در [illegible] و غازیخان دیگر افغانان [illegible] اینها را [illegible] داده اند — (بجو خلو ملوٹ کو [illegible] آب [illegible] روانہ [illegible]) — از براه کانوواهن از آب گذشته فرود آمدیم از آنجا دو منزل در میان کرده در دامنه دره قلعه ملوت فرود آمده شد ... دلیخان [illegible] فرستاده عرض کرد

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بچوں سے سالا لاوف جو بہادر ہوا کسی نے کہا ۔ علم بخشو نام جہاں تھا) ۔ چہار سرکار کہ بار از بھیرہ شد یک سرکار خلیفہ یک
سرکار دیگر قوچ بیگ یک سرکار دیگر بدوست ناصر ملک سرکار دیگر بسید قاسم و محب علی + روز جمعہ دوم شعبان خیاق
پیادہ درویش علی پیادہ کہ حالا تفنگ انداز است از کابل عرضداشت ها آورد ۔ خبر تولد ہندال را آورد ۔ در حال
تسخیر ہند چون این خبر آمدہ بود شگون گرفتہ ہندال نام نہادیم ۔۔۔ روز دوشنبہ [illegible] ماہ ولایت بھیرہ بہندو
بیگ دادہ شد ۔ ولایت جنات را بحسین اکبر اک عنایت کردہ شد + (جاٹ گکھڑ اور تاتار گکھڑ کا [illegible]
کا حال ہے ۔ جانوں اور گوجروں کا ذکر ہے + ۔۔۔۔ روز شنبہ دہم ماہ ربیع الاول شاہ حسین از خوشاب
آمدہ چون ایلچی فرستادہ ولایتی کہ از قدیم بترک تعلق دارد طلبیدہ صلاح در مدارا دانستہ شدہ بود + از نزدیکی
کہ توجہ شدہ بود یک چیزے ہم باہت در آمد + گو ما نیز [illegible] رسید + ۔۔۔ شکر خاطر اکہ [illegible] ساعی و
باعث او بود خوشاب را عنایت کردہ توغ دادہ این را [illegible] بیگ [illegible] + ۔۔۔ روز یکشنبہ
یازدہم ربیع الاول از بھیرہ کوچ نمودہ بکابل مراجعت کردہ شد در کلدہ کہار آمدہ فرود آمدیم + ۔۔۔

Kallar Kahar?

(ہاتھی گھکر کا [illegible] + اسوقت زمین دار [illegible] + سب اپنی
اپنی قوم کا [illegible] اور [illegible] تھا + وہ گکھڑوں کا جنجوعہ [illegible] کا دشمن تھا + [illegible]
کی رہبر تو کر ملک ہست بود سریا نام گوجرت بود + [illegible] واقع شدہ
دو ولد دارد ۔۔۔ [illegible] کا [illegible] گیا +) ۔۔۔ پنجشنبہ پانزدہم در [illegible] کہ در کنار آب [illegible]
است فرود آمدہ شد ۔ در [illegible] بود ۔۔۔ [illegible] کوچ نمودہ واز آب [illegible] گذشتہ [illegible] منزل شد +
۔۔۔۔ در نواحی [illegible] موسم بہار خوب گلزار میشود + [illegible] منزل کوچ نمودیم ۔۔۔ (دیگر [illegible])
صباح آن کوچ نمودہ بیگرام آمدہ گورکھتری را تفرج کردیم از عالم صومعہ تنگ و تاریک جائی است لبد از [illegible]
دروازہ یکدو زینہ فرود آمدہ دراز شدہ خوابیدہ میباید درآمد ۔ بی شمع درآمدن نمیشود + در گرد نواحی [illegible]
خانہ [illegible] تراشیدہ بے نہایت افتادہ است ۔ در اطراف این گورکھتری مثل مدرسہ و رباط حجرہ ها
است در سال اول آمدن در کابل کہ کہت و بنو و دشت را تاخته شدہ بود بیگرام و درکلان سیر
نمودہ بیش از دیدن بجہت نا دیدن گورکھتری تاسف بیخو ردیم ۔ آنقدر [illegible] لائق تاسف خوردن نبود +
۔۔۔ (علی مسجد [illegible]) ۔۔۔ روز جمعہ غرہ ماہ ربیع الآخر در نماز دیگر (کابل) مجلس [illegible] شد +
۔۔۔ (بابر کی [illegible] ہمارا + [illegible] ہندوستان کو [illegible]
[illegible] کی [illegible] تھا +)
روز دوشنبہ بیست و پنجم ماہ ہندو بیگ را کہ در بھیرہ و آن ولایت با [illegible] استعداد [illegible]
شدہ بود آمد [illegible] صلح و اصلاح [illegible] و [illegible] در [illegible] گرفتہ [illegible] با
افغانان و ہندوستانی بسیار جمع نمودہ بر سر ہندو بیگ بہ بھیرہ روان شد + مردم زمیندار ہم [illegible] افغانان ہم گشتہ
ہندو بیگ در بھیرہ نتوانست ایستاد [illegible] از میان ولایت و [illegible] گذشتہ بہ [illegible] آمدہ
بکابل آمد ۔ دیوہ ہندو [illegible] و چند ہندو دیگر کہ از بھیرہ بند کردہ آوردہ شدہ بود [illegible] را
بیکبار چیزے قطع کردند ۔ [illegible] و قلعہا [illegible] +

[illegible]

ماہ شعبان [illegible] بعد [illegible] یوسف زئیوں اور [illegible] کی [illegible] + ادھر [illegible]
کا حملہ کرنا کی خبر آئی اور واپس ہوا + || در باغ وفا فرود آمدیم ۔۔۔ پنجشنبہ [illegible] در باغ وفا [illegible] ۔ چون [illegible] در کابل [illegible]
[illegible] سلطان [illegible] ۔۔۔ روز [illegible] از [illegible] فرود آمدہ شد ۔۔۔۔
چون این دفعہ در کابل بود [illegible] بچپل [illegible] از [illegible] چیز [illegible]
([illegible])

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۳۹
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اصل

بهره در میان آمده بجو و جای سواری افغانان + از قلعه کنار سوار شدیم - عبدالرحیم را به بهره فرستاده شد که مردم بهره را استمالت داده بگوید
که این ولایتها از قدیم به ترک تعلق داشته آمده ~~[illegible]~~ زنهار که دغدغه بخود راه ندهند و مردم را ویران
نگذارند که این ولایت و این مردم کار داریم تالان و تاراج نخواهند شد + ... بطرف بهیره متوجه شدیم در محل نیم روز سید
بهیره از نوکران پسر دولتخان یوسف خیل علیخان و دیگره بهره و دیگر بودند سکتوا با بیشترها بهیره آمده ملازمت کردند ...
ازان وقت که تیمور بیگ در هندوستان درآمده برآمده بود این چند ولایت که بهره و خوشاب و چناب و چنیوت باشد
در تصرف اولاد تیمور بیگ و توابع و لواحق او بود و از نبیره شاهرخ میرزا پسر سیورغتمش میرزا سلطان مسعود که حکومت و ایالت کابل
و زابل و این ولایت باو تعلق داشت و بهمین جهت او را سلطان مسعود کابلی میگفتند از تربیت میرزا کابلی ها او پسران
میر علی بیگ و بابای کابلی و دریا خان و اپاق خان که آخر آن را غازیخان میگفتند بعد از سلطان مسعود میرزا و پسرش علی
اصغر میرزا متغلب بوده و کابل و زابل و این ولایت هندوستان که مذکور شد متصرف شده بود + در تاریخ نهصد و
۹۱۰ ده سال اول آمدن در کابل بود اعیه درآمدن در هندوستان از خیبر گذشته در پشاور آمده بسعی باقی چغانیانی بلوک
نلکش ... که کتب باشد گذشته و افغانان بسیار را تاخته و کشته بودیم - دشت را تالان و تاراج کرده از دوکی برآمده
در آن اوقات حکومت بهره و خوشاب و چناب به نبیره میر علی بیگ پسر غازیخان سید علی خان تعلق داشت - بنام سکندر
بهلول خطبه خوانده در اطاعت او بود - ازان یورش ما متوهم شده بهره را بر تافته از آب بهت گذشته از
مواضع بهره شیرکوت را جانشین ساخته بود - بعد ازان یکدو کرت افغانان از جهت ما بسید علی بدگمان شده از آن غم
ازین سبب دغدغه و توهم بخود راه داده این ولایت برآمده دولتخان ولد تاتارخان یوسف خیل
که حاکم لاهور آن وقت آن بود پسر دولتخان بهره را به پسر کلان خود علیخان داده بود + در آن زمان بهره در تصرف
علیخان بود + پدر دولتخان تاتارخان ازان شش هفت سردار است که خروج کرده هندوستان را متصرف شده
بهلول را پادشاه کردند + سرهند و ولایت شمال دریای ستلج را تمام این تاتارخان داشت + جمع این ولایتها از
سه کرور زیاده بود + بعد از مردن تاتارخان سلطان سکندر در پادشاهی خود این ولایت را از اولاد تاتارخان
گرفته بود - از تاریخ درآمدن ما در کابل دو سالی پیشتر همین یک لاهور به دولتخان داده بود + صباح آن بعضی جاها
مناسب جانب بهره ... فرستاده شد - همین روز بهیره را سیر کردیم + لشکر جان جنجوهه (~~[illegible]~~) همین روز آمده و اسپ
پیشکش کرده ملازمت نمود + روز چهارشنبه بیست و دوم ماه گلانتران بهره و چودریان او را طلبیده
چهار صد هزار شاهرخی مال امان قرارداده محصلان تعیین کرده شد + بعد ازان سوار شده سیر کرده در کشتی
درآمده معجون خورده شد - بلوچانی که در ولایت بهره و خوشاب می نشینند چند رمه اسپ [illegible] از سوغات
شده بود + ... (چند [illegible] ...) ... - چون ولایت را که جای نشین ترک بود از
خود تصور کرده بودیم ازان جهت تالان و تاراج نشد - همین سخن مردم این بود که اگر بجهت مصالح ایلچی
بروند و ولایتی که به ترک تعلق داشت مضایقه نخواهند کرد + ازان جهت ملا مرشد را سلطان ابراهیم
که پدرش سلطان سکندر در همین پنج شش ماه فوت کرده سلطنت به او رسیده بود - به ایلچی گری مقرر کرده
بطلب او فرستاده ولایتی که از قدیم به ترک تعلق داشت طلبیدیم + خطها که بدولتخان نوشته شده بود
و خطها که بسلطان ابراهیم نوشته شده بود به او سپرده سخنان زبانی هم گفته ملا مرشد را رخصت داده
شد + مردم هندوستان علی الخصوص افغانان عجب از هوش و خرد دور و تدبیر بیکار مردم بوده اند ... الیتاد
فکر [illegible] نشسته کرده ... راه و روش دوستی را رسم نموده + این کس را فقط
بار را چند روزی دولتخان در لاهور نگاه داشته ... + این کس بعد از چند گاه
جواب نیافته بکابل آمد - روز جمعه از مردم خوشاب مرضا شده آمده شاه حسین شاه شجاع ارغون تعیین
[illegible] Babur [illegible] Kabul
که بخوشاب برود + ... روز یکشنبه (انتخاب) چنان بارانی شد که تمام صحرا را آب گرفته

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حیرت شد فی الواقعه جای حیرت است ... بیکه وکوچ از خیبر گذشته در جام فرود آمده شد تعریف گورکهتری شنیده شده بود یک

سبب چگی بان و سند و وان این بود از جای بود و درآمده دین گورکهتری ها سر و الغ میرزا شنیده بودند + چون در جام فرود آمدیم

همانزمان بجهت سیر کردن بگرام سوار شدم + یک درخت کلانی را دیدم نواحی بگرام را سیر کردیم راه بر ملک سعید بگرام بود

از گورکهتری هم رسیده شد نگفتیم در تنگی که گشته باز ... نیز دیدیم بخواجه محمد امین گفته است که گورکهتری ...

بگرام بود از جهت ملاحظه غارهای تنگ وجای تاریک تماشا نگفتیم + خواجه فی الحال ... کرده آنچه او گفته بود گفت + چون

روز نگاه شده بود و راه هم دور بود نتوانستیم رفت + ... در بیں کا کیانی افغانوں کو دیا تا ... بہت سی دور دور

قیام کر ... طرف ... راستہ میں افغانوں کو مارا افغان ... کی رسم ہے + ... بالا ...

اور ... سے ... + آب کو ... میں عید کی] از دشت کوچ کرده و دامنه کوه ... گذشته جنوب رویه ...

P.95

سه منزل در ... کرده به بیله قججه که در کنار سند است و از نواحی ملتان رسیده شده + مردم او بکشتیها در آمده از

آب گذشتند + بعد از سه کوچ ... مزار پیر کانو از دریای سند جدا شده بمزار پیر کانو فرود آمده شد +

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چون بعضی از مردم لشکر ... مزار ... بود و یکی از اینها را بجهت سیاست پاره پاره فرمودم کردند + این

مزار در هندوستان بسیار مزار معتبر است و در دامنه کوهی که پیوسته کوه ... واقع گشته + ازین

مزار کوچ کرده ... فرود آمده شد از انجا کوچ کرده در روضه که ... ولایت ... داشت

فرود آمده شد ... در ماه ذیحجه ... کابل آمدیم

912 وقایع سنه ~~عشر~~ اثنا وعشر وتسعمائة | در ماه محرم بجهت دفع اوزبک عزیمت خراسان کرده شد براه ... و ... متوجه شدیم ... بقیه ... آمدیم ... از کوتل ... گذشته

صفحه ۱۱۷

913 وقایع سنه ثلث عشر وتسعمائة | بر ... فتن قلیچی از کابل سواری کردیم ... همچنین ... ناظم ... اند

اراده ... که ... بودند ... شدند ... باید گفت

صفحه ۱۲۱

صفحه ۱۲۱

914 وقایع سنه اربع وعشر وتسعمائة | این بهار در نواحی ... از ... ولایت ... تاخته شد

915 (۲) وقایع سنه خمس وعشر وتسعمائة | قلعه بجور ~~...~~ ... نزدیک آب ... + خواجه خضر ...

صفحه ۱۲۱

بخیر بود + شهباز قلندر کی قبر کی سیر کر کے اسکو گروا دیا اور زمین ہموار کرا دی ...

تا کابل آمده بودیم همین در خیال یورش هندوستان بودیم بجهت بعضی موانع میسر نشده + سه چهار ماه که لشکر به بجور

گذشته ... بدست مردم لشکر چیز معتد به نیفتاده چون بهیره که سر هندوستان است نزدیک بود در خاطر رسید که

کی فی الحال ... شود به دست مردم لشکر چیزی خواهد افتاد + باین خیال گشته افغانان را تاخته ...

(لشکریوں نے لشکر کی پاس کھوڑا ... گھوڑوں کا ... ماندہ ... کی) اگرچه این سخنان معقول بود چون عزیمت

کرده شده بود باین سخنها التفات نکرده صباح ... کوچ کرده طرف گذر سند متوجه شدیم + گذر ... کرنیکو

آدمی ... نیچے ... سوالی میں لگا ... صباح آن روز پنجشنبه ... ماه با شتر و اسپ ... تال

صفحه ۱۲۱

از گذر گذشته شد + دریای سند ... کوت + آب ... + کوه جودی که صفت کرده از

طرف شمال واقع است ... از اینها (جود و جنجوهه) یک کلانشتر خلاب ... و دیگر مردم ... خورد و ... را

را ملک میگویند + (... کا ... رہیں ...) چون بهیره که حد هندوستان در قرب بود این ملک

from Haibat

ولایت که بهیره خوشاب و چناب و چنیوت باشند چند وقت در تصرف ترک بود اینها را ... ملک

خود تصور کرده میگردیم ... بزور یا صلح متصرف شدن خود را متیقن بودیم + ازین جهت مردم

این کوه مواشی خوب کردن واجب ولازم بود + فرمان شد که هیچکس ... ایشان ... نشاند ...

از انجا کوچ کرده بکلده کهار آمده فرود آمدیم - این کلده کهار ... و ... در کوهی

Kallar Kahar

صفحه ۱۲۱

* صفحه ۱۲۱ در مقام اوردک ... سی چهل سال شهباز قلندر ... کرده - از یوسف زئی یک جانی را و از ... یک جانی

را همین قلندر ... کرده بود - برکوه قبر شهباز قلندر ... آنجا بود - فرمودم که ویران کرده بزمین برابر سازند

تُزکِ بابری

بابر نامه از تزک بابری - فارسی ترجمه خانخانان بیرام خان موسوم به تجارب الملوک

در وقائع حالات و واردات احوال ظهیر الدین محمد بابر بادشاه که از بدو طلوع کوکب سلطنت تا آخر عمر روز بروز حالات
حالات اتفاقیه خود را بدون کسر و نقصان به ترکی به خط خود نگاشته + در زمان سلطنت اکبر بادشاه خان خانان بیرام خان به فارسی
خالیا من التحریف و التغییر ترجمه نموده و به تجارب الملوک موسوم داشته + ---- مدتی مرکوز خاطر بود که کتاب بابر نامه را
نیز به طبع در آورد لاکن این اراده به سبب عدم نسخه در پرده خفا مستور بود تا اینکه درین آوان کتاب مذکور را از کتب
خانه سیاح تحولدار [illegible] اوده بدست آمد ---- حرره الاحقر [illegible] ۱۳۰۸ هجری جیتربر [illegible] مرزا محمد شیرازی +

محمد بابر بن عمر شیخ تیموری شهزاده که چند سطری از حالات و واقعات زمان خویش را بطریق اختصار نوشته برای اولاد و احفاد خود
یادگار میگذارد که در ماه رمضان سنه ۸۹۹ هـ در ولایت فرغانه بسن دوازده سالی بادشاه شدم ----
(خاندان و ملک کا حال ہے + یہہ کتاب روزنامچہ نہیں بلکہ روزنامچے سے تیار کی گئی ہے اور خود بابر نے کی ہے + اسمیں بسیدہ پور
کی لوٹ کا حال بھی نہیں اور نہ اور کئی واقعات ہیں + نہ از ان ہر سال کا قابل ذکر واقعات بلکہ سنانے ہیں اور جا بجا
سمجھا گیا کہ حال [illegible] + بعض جگہ کئی کئی سال کا حال اکٹھا ہی دیا ہے +) کئی سال کا حال [illegible]
ہندوستانی غیر ہندوستان را خراسان میگویند ---- در میان ہندوستان و خراسان برای خشکی دو بندر است یکی کابل دیگری
قندهار ---- در میان خراسان و ہندوستان در وسط این ولایت کابل است بسیار سودا خانه خوب است ---- از جانب ہندوستان
هر سال ده پانزده هزار خانه دار کاروان کابل می آیند متاع ہندوستان برده و رخت سفید و قند و نبات و شکر و
عقاقیر ~~[illegible]~~ می آرند بسیاری از سوداگران باشند که به سه و چهل راضی نباشند ... یازده یا دوازده
لفظ در ولایت کابل تلفظ میکنند عربی و فارسی و ترکی و مغول و هندی و افغانی و پشه‌یی و پراچی و گبری
و برکی و لمغانی ---- این مقدار از اقوام مختلف و الفاظ متغایره معلوم نیست که در هیچ ولایتی بوده باشد +
---- در منکهنار یا نگرهار لمغان در پیش خانه آدینه پور باغی یک بلندی در تاریخ سنه نهصد چهارده چار باغی طرح
انداخته ام در سال که [illegible] و نهال را که مردم کیله آورده کار آنده بود سبز شده بود و سال بیشتر نیشکر کاشته شده بود
نیشکر هم خوب شده بود + || زابلستان عبارت ازین ولایت غزنین است بعضی قندهار را هم داخل زابلستان گرفته اند [صفحه ۸۸]
درین دامنه رنگ رنگ نوع لاله ها می شود یک مرتبه شمرده سی و دو سه نوع لاله بهم آمد
در مواضع غزنی مزاری که بجرد خواندن صلوات متحرک می شود ---- آخر معلوم شد که بنده بر جاروب است
(جو نہیں ملتی دیکھ اوپر جو چبوترہ بنا رکھا ہے وہ ہلتا ہے اور تو ہلتی معلوم دیتی ہے حالانکہ کشتی میں بیٹھے کنارہ چلتا نظر
آتا ہے +) ---- در کتابهای نوشته اند که در غزنی چشمه ایست اگر نجاست و کثافات درین چشمه اندازند همان زمان
شورش و طوفان و باد و تندی برف می شود و در تاریخ دیگر دیده شده که در وقت محاربه رای هندوستان بایی حیله آل غزنی
دفع میکنند ---- من در غزنی هر چند تفحص و تجسس کردم ازین چشمه هیچکس نشان نداد
وقائع آمدن به هندوستان فقره اول ---- در کابل بسر درگاه خانی یار حسین از اطراف بهره به بندگی آمده بود و از
روز یکم شکر الله اعتقاد در درگاه که هر وقت امیدوار بنده طلبیده اطراف و جوانب
به تحقیق کرده شد بعضی بهشت را گفتند بعضی بنگش را مناسب دیده بعضی ہندوستان را مصلحت دانستند + ...
یورش هندوستان قرار یافت + در ماه شعبان در وقتیکه در برج دلو که آفتاب از کابل به نهضت هندوستان سواری کرده شد +
[illegible] ۹۱۲ [illegible] ۹۰۹ [illegible] ثمان [illegible]
[illegible] + ولایت [illegible]
[illegible] اهل والوس و غیر [illegible]

مسلمانوں کے مہینے اور تہوار

۱ صفر	ربیع الاول	ربیع الثانی	جمادی الاول
جمادی الثانی	رجب	شعبان	(شبرات)
رمضان	شوال	ذوالقعد	ذوالحجہ	محرم

رمضان میں روزہ اور الوداع + یکم شوال کو عید الفطر

دہم ذوالحجہ کو بقر عید یا عید الضحیٰ — محرم کا پہلا ہفتہ

عشرہ محرم یا تعزیہ — صفر کے مہینے میں چہلم

ربیع الاول میں بارہ وفات اور مولود شریف

صفحہ ۸۷ تزک بابری — ملا عبد الرحمٰن از اکابر غزنی بود - دانشمند بود و کتب درس میگفت بسیار مسلمان و متدین و پرہیزگار بود — سن سال مردن ناصر مرزا از عالم نقل کرد

So he can't be contemporary of G. Nanak

[illegible]

بنظم دری کرد مضمون بیان — در آن نامہ آن ناظم در فشان

کہ فہم کرد کہ ای نامور شہریار — شہان را بجنگ فقیران چہ کار

ملک را ابدال شوکت و تاج و تخت — نزیبد کہ گردد برادر ویش سخت

بہ بختی تو راندی ز روی ستیز — پیر ہر چار فرزند من تیغ تیز

تو بردی نتاراج کاسانہ ام — نشاندی در این کنج ویرانہ ام

سر خادمانم بریدی بہ تیغ — درین کار کردی منہ ہرگز دریغ

کنون کار کن آتش کینہ سرد — نیاری بخاطر خیال نبرد

گزر ری مرا بر سر حال خویش — کنی امین از رعب اقبال خویش

نہ نیرا کمر باند بہر مصاف — کنم سینۂ خویش آئینہ صاف

نباشد گر ای شاہ نیکو نہاد — ترا با فقیران سر آتی د

نباچار من ہیچ کار نزار — قیامت کنم در جہان آشکار

کنم جمع شیران لشکر شکن — درین کار سازم فدا جان و تن

ندارم درین کار از جان دریغ — سرم تا بدوش است و در دست تیغ

چون آن نامہ شاہ نیکو سرشت — بخواند از ترحم بپاسخ نوشت

کہ شاہنشہان مبارک نہاد — نداریم با اہل خرقہ عناد

مگر تو کہ از راہ حرص و ہوا — کشیدی نمایندہ ازحد خفا

دم فقیران ہر دو تا ختی — بہ زہر و زر یا عنت پرداختی

بہ پیکار رشکر آراستی — با سلام بے رونقی خواستی

زتاراج پنجاب بسیار رنج — چو شاہنشہان جمع کردی تو گنج

کنون گر از آن کار نادم شدی — بسوی رہ صلح عازم شدی

نخواہیم دیگر بیاید از رحمت — غم و رنج و تکلیف پیش آمدت

گر آئی باخلاص و دل سوی من — بیابی ز زندان رنج و محن

چو گو بند سنگہ آن یلی نامدار — امان یافت از حملہ شہریار

ز راہی پنجاب شد رود ترہ نور د — باقلیم ہندوستان سیر کرد

خدا چیان لنگر عشق گزید — قضا نا گہان گشت بر وی پدید

یکی مرد افغان پر از کینہ جو — ربود از نہ کہان و خرام و

بہ پہلوی آن پہلوان الوغ — بخشم و زور و غضب بیدریغ

چو زد زخم شمشیر پہلو شگاف — شکم از جگر چاک شد تا بناف

سفر کرد گو بند سنگہ از جہان — زدار الملکان رفت دار الامکان

ہزار آمد و ہفتصد شصت و پنج — بتاریخ آن ماتم و درد و رنج

یکی مشو نہ بر مسند شش جانشین — چو او دہر بود او صدق و یقین

پر رنجیت سنگھ کی اختیارات اور ترقیات مشہور ہوکر بعض محاورت میں اسکی نگارش کی اور یہہ بھی کہا کہ ... و کسی سنه
کوستان اسقدر اختیار و اقتدار دیر پنجاب + ایسا مناسب نہیں ہے تو بادشاہ نے بے ساختہ جواب دیا + ہر کدام شما در سرکار خود
سنہ وقع دارد + اگر ما ہم ... در رشتہ باشیم چرا از و بر باید بود +

رنجیت نامہ - از رای بہادر کنہیا لعل ۱۸۷۶ عیسوی تصنیف ہوا

تصنیف ... فارسی نظم میں رنجیت سنگھ کے حالات تا الحاق پنجاب دیا ہے + ...

دران بعد ازین شیر جانشین
جهان گشت از خوبیش خوشه چین

بگرفت آن سرور نامدار
که بدراه‌ای شقاوت شعار

ز مسند نشینی او سر بتافت
بپای غضب سوی دهلی شتافت

بدربار سلطان شاه جهان
رخ آورد داد از راه چون گرمان

که بد جا همی این نبیره جای پدر
که بودم کلان پور آن نامور

شر و زدست من حق آباء من
که شد جای بهر کشن بر جای من

و فریاد او شاه و ... خویش
طلب کرد بهر کشن ما نزد خویش

چو بهر کشن در شهر دهلی رسید
قضا گشت ناگاه بد روی پدید

کلاهش بتیغ بهادر رسید
که بد بعد ازان جانشین رسید

زنار حسد ... حسود
دوباره برآورد سر مثل دود

عنادش بدل تاب و صبر و شکیب
پی داد شد نزد اورنگ زیب

بگفتش که در عدل شاه زمین
بدستم نیامد چرا حق من

برای وراثت مسند فخر و جاه
بدم زینت سروری و کلاه

مگر کرد تیغ بهادر ستم
که بنهاد بر مسند من قدم

دگر وضعی دارد آن خود پسند
دماغی چو نمرود گردان بلند

ز رستم ندارد به میدان هراس
نه در جنگ شیران هراس

اگر خواهد او از هجوم خدم
بران جمله انبوه خیل و حشم

کند نبرده خود شهنشاه را
فرود آرد از آسمان ماه را

شهنشاه چو بشنید تقریر او
فرو رفت در دام تزویر او

بحر سیل فرمان فرمانروی
بخواندش بدربار شاهنشهی

چو تیغ بهادر بدهلی رسید
نکلی شد از زندگی ناامید

مگر والی جی پور ان نیک خو
که جی سنگه بدنام راجه او

باز اندیش گشت ساعی بجان
رجوع بدر اندیشی داد ش امان

چو تیغ بهادر دلیل نامور
زتیغ جهاندار شد بیخطر

قدم در سرایش تیغ بهادر
ز دهلی برون رفت مانند باد

هندوستان جابجا کرد سیر
بسر برد چندی دران کار خیر

چو ملک و طن آخر بهاد
روان سوی پنجاب شد مثل باد

برای چو شد وارد از راه دور
جهان بهره ور شد زقرب حضور

هزاران کس از جان نثاران او
زخدام و خدمتگذاران او

گرویدند بدرگاهش بجوم
خرامان و خندان بلشکر قدوم

دران دو ... جهان جاسر و سیاه
بهر بار رشته شد بحال تباه

شه جی پور ... بای است در هندوستان که جی سنگه نام
مهاراجه جی پور است که شهر جی پور آباد کرده است سنه
... ب ... بار ... تا

بگفتا که تیغ بهادر رسید
که شد زتاب و تابش قیامت پدید

زخدام او لشکر بی قیاس
که هر نر ... جان هراس

بجلسش دل و جان فدا می کنند
حق جان نثاری ادا می کنند

همین دم بباست از راه انتظام
کنی کار تیغ بهادر تمام

درختی که جز خار نارد ثمر
زبیخش برآور بزور و هنر

عمل کن بقولیکه در بوستان
رقم کرد سعدی شیرین بیان

سر چشمه شاید گرفتن بمیل
چو پر شد نشاید گذشتن به پیل

دو هر شه اگر یک دو روزش امان
خرابی پدید آورد بی گمان

که هر روز لشکر هزاران هزار
شود جمع نزدیک آن نامدار

زجا سر چو بشنید شه این سخن
به پیچید چون مار بر خویشتن

دران عهد آن شاه اهل جلال
نپرداخت اگر هر بتحقیق حال

بگفتم و فرمودش بدربار خواند
چو آمد بقهر و غضب حکم راند

بجلاد فرمود تا بی دریغ
ببرد سر آن بهادر بتیغ

چو دیدی ... هفتصد یک هزار
قضا بر دلش از دهر ناپایدار

بگو نهم سنگه از راه اعتقاد
زمانه جبین ارادت نهاد

چو او بود مرد شجاع و دلیر
بکیران جنگ آور ... شیر

زسکهان چو شد جمع جمع کثیر
بدار باد آن مرد روشن ضمیر

شنیدند بادشاه کینه خواه پدر
درین کار بست از شجاعت کمر

کمر بست گو بند بر جنگ شاه
کشیدار غضب ... جنگ ...

دلیر از دست تسلط گشاد
بملک شهنشاه والا نژاد

چو شد گوشش زد این خبر شاه راه
فرو بست بر حمله اش ...

چو آن لشکر از قرب او گشت دور
امان جست در قلعه ...

بپروش بهر چار سو فوج شاه
بزد حلقه چون هاله بر گرد ماه

بسر چند سرکی آن سروران
بریدند با خنجر خون چکان

ازان بعد آن سرور نامور
زآن شهر بیرون رفت در کشور

دگر باره سکهان با اعتقاد
زهر جا ... مانند باد

دو کس از جمله یاران اینجا سنگه
وزان جان نثاران گو بند سنگه

دران وقت ... میدان ...
به نزدگو رو کش ز سکهان نماند

مگر او بامراد ... دگار
بر ... جست زان حلقه کارزار

بجائی که بر ... اضطراب
به پیچید ... در ...

ورای ... نامه زر نگار
فرستاد در خدمت شهریار

سنه ای ۱۲۳۶ ... گو بند سنگه جانشین ...
نام مقامیت ... تیغ ...
... دوست

مہاراجہ [illegible] کی رانی زبان و مینل کا ربیع رہتی تھی + اور اسکے پیچھے کرم سنگھ کا وقت میں تو زیادہ ۔ نئی کچھ برس رسوا مختار تھا + یہ کسبب ابتری کا نام رکھا
برکت علی خان ارکان اس ریاست ہوئے ۱ اسنے خوب انتظام کیا کہ بے پردگی مستورات مسدود کی اور محکمہ میں طریقہ اور آئین مقرر کئے + سنہ ۱۸۴۵
میں مہاراجہ کرم سنگھ مر گیا اور نرا اپنے سنگھ راجہ ہوا + جسکی لڑکی کی شادی راجہ [illegible] سے ہوئی تھی +
نابھہ کو بھی انگریزوں سے خطاب [illegible] + گورنمنٹ [illegible] ریاست تمام ان کی مگر چودھری کہلاتے تھے + بعد ازاں سمیر سنگھ یہ تا گدی نشین
ہوا + جسونت سنگھ اسکو خطاب [illegible] اسکے بعد [illegible] ہوئی جسکا بیٹا رنجیت سنگھ [illegible] ۱۸۴۶ میں ہوا
[illegible] برہمت [illegible] بہت گمراہ کیا اور [illegible] + انگریزوں اور سکھوں کا [illegible] لڑائی میں [illegible] کا [illegible]
جس نے معزول کر کے [illegible] ریاست میں [illegible] ہو گئی اور پھر مہاراجہ [illegible] سنگھ گدی نشین ہوا +

جیند کا ربیع گجپت سنگھ - بھاگ سنگھ - فتح سنگھ - سنگت سنگھ +

مہتم لوگ [illegible] میں سکھ [illegible] کے علاوہ [illegible] تھا مگر [illegible] اور اکثر [illegible] یہیم قوم شامل ہو جاتی ہے لہ
[illegible] قوم [illegible] سے نہیں رہا چنانچہ [illegible] میں کئی [illegible] قوم [illegible] میں ملگئے +
ضلع انبالہ میں [illegible] ۱۸۴۶ میں [illegible] آیا اور اسکا [illegible] پنجاب
کتاب میں درج ہے + [illegible] نام [illegible] رکھا تھا [illegible] کا نام ہے - لوگ [illegible] کہتے ہیں + [illegible] سنہ
میں [illegible] ہے + سنہ ۹۷۸ ہجری میں [illegible] +

لدھیانہ کا لوگ [illegible] ہیں [illegible] + سکھ اور [illegible] گھوڑا [illegible] +

اخذ از ایران ہند و موقع جیتی محمد سعید احمد صاحب مارہروی سنہ ۱۹۱۵ +
سکندر لودی کے زمانہ تک عام طور سے ہندو فارسی یا عربی نہ پڑھتے تھے - ان کا نام [illegible] سکندر لودی کو فارسی
ہندو دونوں کی ضرورت ہوئی تو اسنے ایکدن دربار میں کہا کہ کوئی ہندو [illegible] کر فارسی [illegible] چنانچہ [illegible] + اس پر بادشاہ
نے اول بر ہمنوں کو [illegible] فارسی پڑھنے کا [illegible] - انہوں نے جواب دیا کہ [illegible] بوجوہ [illegible] جو فارسی پڑھیں
پر [illegible] - وہ [illegible] سیف [illegible] اس طرح [illegible] عذر [illegible] فارسی
[illegible] + [illegible] سنسکرت کی کتابت [illegible] + اور [illegible] دونوں میں
[illegible] + اور سکندر لودی کے زمانہ میں اکثر ہندو فارسی اور عربی [illegible]
پھر ان علوم کا درس دینے لگے - پنڈت [illegible] شاعر [illegible] + دل خون [illegible]
[illegible] + لیکن چونکہ ہندو ملکی زبان [illegible] اور [illegible] ہندو فارسی نہ جانتے تھے [illegible]
مال میں ملازم چلے آتے تھے + اسکے علاوہ سکندر لودی [illegible] بھی [illegible] + اور کسی بادشاہ کو اتنی فرصت
نہ ملی کہ ادھر توجہ کرتا [illegible] دفتروں کا [illegible] اور وہ [illegible] نہ جانتے تھے [illegible]
ہندو کاغذوں میں کام [illegible] + [illegible] میں [illegible] + جب [illegible]
[illegible] ہندو [illegible] بادشاہ [illegible] زبان نہ جاننے کی وجہ سے [illegible] ترقی [illegible] محروم [illegible] تو اسکے
کل [illegible] ہندو دستان کے دفاتر میں [illegible] + اگرچہ [illegible] سب ہندوؤں میں [illegible] اضطراب
پیدا ہو گیا [illegible] مگر [illegible] ہندو فارسی پڑھنے لگے [illegible]
[illegible] ہندو فارسی [illegible] دفتروں [illegible] + اور [illegible]
[illegible] زیادہ [illegible] ترقی [illegible] دفتروں میں [illegible] تعداد بڑھتی گئی
[illegible] ہندو [illegible] + چنانچہ [illegible]

معافی دار دھنا جگو نکڑہ زمین کا معاف کیا اور وسب کو اختیار ضبطی دی کی حال ہے + مصنفہ ۲۷ اگست ۱۹۱۶

اس دوآبے ستلج (مالوہ) میں چھوٹی چھوٹی ریاستیں بہت ہو گئیں ہر ایک اپنے اپنے علاقہ کی حکومت فوجداری و ملکی و دیوانی کا اختیار رکھتا تھا اور کوئی قانون جاری نہیں۔ قاعدہ الحاضر ایک کی زبان پر تھا مگر ان ایام میں ان میں سکھان حدود پر بہت جھگڑہ رہتا تھا اور لڑائیاں ہوتی تھیں۔ جب رنجیت سنگھ ۱۸۰۶ و ۱۸۰۷ میں آیا ہر ایک سردار سے کچھ نذرانہ و تحائف لئے اور علاقہ مدکی و بہلول پور وغیرہ پر اپنا اور ~~علاقہ [illegible] وسیلہ نرائن گڑھ~~ و [illegible] وغیرہ جگراؤں پر اپنے صاحب آہلووالیہ کا متصرف کرا دیا اور کچھ علاقہ [illegible] تابعہ و چند کو دید یا اور جا کر کہ جنا اپنی سلطنت کی سرحد ستلج کرے اور دس ہزار فوج لیکر آئی گئی صافی کو انبالہ میں چھوڑ گیا + سرداران اس ملک کو بہت اندیشہ ہوا۔ ہر چہار راجگان نے باہم مصلحت کر کے سرکار انگریزی کی پناہ لینی مناسب جانی کیونکہ وہ مانند تت دق کے تھے مگر رنجیت سنگھ انند سے وہاں تھا وہ پہلی کا تسلیم میں تدبیر معاملہ کی گیا تھے + چنانچہ لال سنگھ کیتھل وغیرہ کا ایک ڈیپوٹیشن جرنیل اختر لونی سے دہلی میں ملا۔ گورنر جنرل نے انکی درخواست منظور کی اور ۸ ماہ ۱۸۰۹ کو اقرارنامہ مابین ہو گیا + جنوری ۱۸۰۹ کو فوج سرکاری لدھیانہ کی گئی اور تعلقات کہ جو نومبر ۱۸۰۸ میں مہاراجہ رنجیت سنگھ نے اس علاقے ستلج قائم کئے تھے اٹھا لئے گئے + اور علاقہ مدکی و بہلول پور وغیرہ ضلع فیروزپور رنجیت سنگھ کا قبضہ میں ہی چھوڑ دیا + فروری میں فوج انگریزی نے لدھیانہ میں ڈیرہ کیا + اپریل کو ایک عہدنامہ مابین سرکار انگریزی و رنجیت سنگھ معرفت مسٹر چارلس مٹکاف ہوا + اور لدھیانہ میں چھاؤنی سرکار انگریزی کی ہوئی + اور ایک ایجنٹ مقرر ہوا کہ پہلے کرنال میں رہا اور پھر انبالہ میں + پہلے کچھ دست اندازی ایجنٹ کی اور سے تھی + مگر رفتہ رفتہ جب کچھ بے انتظامی پائی زیادہ مداخلت سرکار ہوتی گئی۔ مفصلہ ذیل صاحبان ایجنٹ رہے +

(۱) کرنیل اختر لونی + جنوری ۱۸۰۹ سے اکتوبر ۱۸۱۴ (۲) جون ۱۸۱۵ سے اکتوبر تک + (۵) جولائی سے دسمبر ۱۸۱۶

(۲) جارج برچ - جون ۱۸۱۵ تک +

(۴) کپتان ولیم مے اکتوبر ۱۸۱۵ سے جون ۱۸۱۶ تک

اسکے بعد رابرٹ روس + مسٹر کلارک - رحیمنڈ اور ایک مددگار ایجنٹ کننگھم صاحب جولائی ۱۸۴۳ سے ۳ اکتوبر ۱۸۴۴ تک + براڈفٹ - میکسن ہم لاہور سے خطاب ایجنٹ کا موقوف ہوا اور اسمیں ایک کمشنر مقرر ہوا + جان اسکین - میکسن - کارنک بارنس - جارج کیمبل

ابتدائی ۱۸۰۹ سے ۱۸۱۸ تک کوئی علاقہ سرکار میں ضبط نہوا تھا مگر ۱۸۱۹ میں اول سردار ریلہ سیپو والی لاولد مر گیا اور اسکا علاقہ ضبط ہوا اسکے بعد جو جاگیردار لاوارث مرے انکا علاقہ ضبط ہوتا رہا + اور لیہ سنت کور بیوہ سردار جمعیت سنگھ تھانیسری ورثت کو علاقہ ملنا موقوف ہو گیا اور گزارہ تجویز ہوا اور متبنی کا تا اور زادہ موقوف اور اختیار انتقال جاگیر کا سوائے معاملہ دینے کے کسی کو حاصل نہوا + چنانچہ تا ۱۸۳۶ قبل فتح لاہور کے چند علاقہ جات ضبط ہو گئے + اور اکثر حصہ جات جزوی لقبضہ سرکار آئے بعد فتح لاہور اور الحاق دوآبہ جالندھر سرکار میں شروع ۱۸۴۷ میں تجویز ہوا کہ اس دوآبہ جمنا و ستلج میں حکومت فوجداری و عدالتی چند بڑی ریاستوں کو چھوڑ کر متعلقہ سرکار انگریزی رہے چنانچہ تھانجات سرکاری بٹھلائے گئے اور سکھ سرداروں سے بجائے سواروں اور پیادوں کے نقد روپیہ لینے کا طریقہ جاری ہوا + اور زکوۃ (راہداری) کا لینا سب سرداروں کا موقوف کر دیا +

دلیپا سنگھ نام عام تھا

وائیٹ صاحب نے تاریخ لکھی جس میں حال خاندان پھولکیاں ہے +

مسمی آلہ خدا پرست اور خدمت گذار اپنے گورو و والد اس کا تھا + اس نے پٹیالہ بسایا + پھول رہزنی کرتا تھا پھول کے دو بیٹے تلوکا اور رگھو تھے + آلہ سنگھ کو احمد شاہ سے خطاب مہاراجگی عطا ہوا ۱۸۱۸ + ۱۸۲۱ میں آلہ سنگھ نے بعوض بار الاکہ کے کمی نہ و قیدی احمد شاہ سے چھوڑ دئے جسکا سبب ایک نام ہندی چھوڑ دو گیا + اسی سال میں وہ مر گیا اسکے بعد اسکا پوتا امر سنگھ مہاراجہ ہوا اس نے اپنے بھائی ہمت سنگھ کو زہر دیا اسکی دو بیوہ عورتیں گھر میں ڈال لیں + ۱۸۳۷ میں صاحب سنگھ راجہ تھا + گر دادی حکومت کرتی تھی اور نانو مل دیوان مختار تھا + راجہ صاحب سنگھ کو خطاب اکبر شاہ ثانی سے ملا + دسمبر ۱۸۱۵ میں کہ جواب نام کے ساتھ لکھا جاتا ہے +

عبداللہ خان وزیر دہلی سے کیتھل کی لڑائی ہوئی + و جانسو روڑ والا اور بھگیل سنگھ جلاندی والا عبداللہ کی طرف تھے + اور جسکی جھیل مالیرکوٹلہ + مرہٹوں سے بھی لڑائی ہوئی + ۱۸۰۹ سے امن ملک اس میں ہوا +

اور تمام روڑی صاحب اکھاڑیا + پیچھے مندر بنگلیا +

سیالکوٹ کا علاقہ رنجیت سنگھ کی جاگیر میں تھا + سیالکوٹ خاص میں کاغذ خوب بنتا ہے کہ یہاں کا کاغذ کشمیر سے اور کابل + باشندگان

ملتان مزاج خود مطلبی ہیں لحاظ دوستی و ملاقات کا بے غرض نہیں ہوتا مہمانداری سے بے بہرہ ہیں +

جہلم کے کھتری برہمن مسلمانوں سے بہتر ہیں شاستر کا نام کوئی نہیں جانتا +

کوہ مری میں چنبیلی کا درخت مثل درخت [illegible] کے ہوتا ہے +

راولپنڈی کا کھتری شادی مبادلے سے کرتے ہیں

علاقہ لون میانی [illegible] میں گلہڑ کی بیماری بہت ہے + [illegible] بکثرت تیار ہوتا ہے +

ملتان کے اروڑے سب پیشہ کرتے ہیں یعنی جو کچھ پیشہ بیچ جہان کے ہیں وہ [illegible] اور [illegible] ہے + اور کوئی پیشہ ان سے نہیں بچا + برہمن بھی بازار کا لگایا کھاتے ہیں + ایک فقیر [illegible] اب موجود ہے پنشن لیتا ہے - ہندوستانی اچھی ہے + ۱۸۵۷ میں اسکی عمر ۹۰ برس کی تھی اور کئی بار تحقیق ہو چکی ہے + [illegible] چل پھر سکتا ہے

اور اس زبان پنجابی میں راگ بہت ہیں کہ لوگ گاتے ہیں اور دوہڑے بکثرت ہیں اور معلم جو فارسی پڑھاتے ہیں اور معنی پنجابی بتلاتے ہیں چنانچہ ایک معلم کو [illegible] اور بتلاتے مصرع پڑھ دیا - شعر اے مرغ سحر عشق ز پروانہ بیاموز [illegible] سنیے [illegible] + اور تمام علاقہ سرکار انگریزی کے رسم تحریر [illegible] کی ہر ایک زبان فارسی و پنجابی اکثر تھی اور طرز تحریر القاب و آداب کا یہ تھا + [illegible] کے بیارے بہت [illegible] + [illegible]

واضح رائے [illegible] + [illegible] +

ابتدا میں سکھوں کا طریق [illegible] اور [illegible] کا تھا + [illegible] تقسیم کر لیا کرتے تھے + اور سبب [illegible] اور علاقہ داران اور دیہات والوں نے [illegible] دیا منظور کیا کہ [illegible] + مسلمانوں سے سکھوں کو بڑی دشمنی تھی لڑائی یعنی بانگ [illegible] نہیں دینے دیتے + مسجد [illegible] میں [illegible] اور [illegible] کا نام [illegible] اور مسیح کرایا [illegible] اور [illegible] سے انکو مطلق نہیں + [illegible] ہیں اور [illegible] کہتے ہیں کہ [illegible] سمجھتے تھے جو کوئی برتن [illegible] استعمال کی [illegible] پانچ [illegible] اور یہ تو اب بھی رسم ہے کہ ایسے برتن کا [illegible] اور [illegible] بھی [illegible] ایسے برتن نا پاک کا سمجھتے ہیں اور ان سکھوں کی پوشاک [illegible] پگڑی - کچھ - [illegible] - مکانات [illegible] کچھ [illegible] - [illegible]

سکھوں کے آپس کے کئی قسم علاقہ داران بنام زد ذیل تھے سردار مثلدار ذیلدار پتی دار تابعدار جاگیردار حاشیہ دار +

مثلدار خراج [illegible] اور جب [illegible] کسی اور مثل کا ساتھ شریک ہو سکتا تھا +

ذیلدار کسی کی ذیل میں شمار ہو اور اسکی فوج کا ساتھ دیتا ہے +

پتی دار وہ تھا کہ ہر وقت لڑائی کسی سردار کا ساتھ اپنے [illegible] دیہات پر قبضہ کیا اور ہر ایک تقسیم سردار سے علاقہ بانٹ کر حصہ پایا اور جو فوج تمام سردار کی تجویز اپنے حصے کے موافق دیا اور سردار کو نذرانہ بنام زد [illegible] شادی میں اور وقت [illegible] سوار نوکری میں دیتے تھے +

تابعدار شروع سے ایک ہی سردار کا ساتھ رہتا تھا

جاگیردار وہ تھا کہ کسی سردار نے اپنے اختیار سے اپنے علاقہ میں سے اسکو کچھ جاگیر دی اور [illegible] اختیار اسکو تھا +

قسمت لاہور - لاہور - امرتسر - گورداسپورہ - گوجرانوالہ - سیالکوٹ
" ملتان - ملتان - جھنگ - گوگیرہ -
" جہلم - جہلم - راولپنڈی - شاہ پور - گجرات
" لیہ - لیہ - خان گڑھ - ڈیرہ اسمٰعیل خان - ڈیرہ غازی خان
" پشاور - پشاور - کوہاٹ - ہزارہ
میزان کل آبادی پنجاب در ۱۸۵۵ع

۱۰ ۱۳ ۱۴ ۱۵ ۱ ۱۰

انگریزوں نے جب ملک ضبط کیا تو پہلے ایک تین افسروں کا بورڈ مقرر کیا + جولائی ۱۸۴۹ع میں تمام خلقت سے ہتھیار لے لیے گئے +
بتجویزی ۱۸۵۳ع میں چیف کمشنری مقرر ہوئی اور جان لارنس پہلے چیف کمشنر تھے + اور ... فائنینشل کمشنر اور جوڈیشل کمشنر مقرر ہوئے +
دفتر کشتی بورڈ کے واسطے کئی اشتہارات طبع ہوئے + بیدیوں میں دختر کشی کا رواج دھرم ... کیا جاوے + خاص کر جاڑو ... میں
یہہ رواج بہت عام تھا +

سوڈھی ساد ھو سنگھ کرتارپور نہایت متبرک دستار سے رہتے تھے آدمی قابل علوم فارسی و طب میں کامل چنانچہ ایک کتاب اپنی خود
تصنیف کی ہے ہر علم میں انکو دسترس ہے ایسا انسان باعلم سکھوں میں کم دیکھا + اس علاوہ سا مرد و مروت لیت تو حقیر الاجسام کچھ ایسے
خوبصورت نہیں +

کانگڑہ وغیرہ میں جو پیپل کا ... پھر اپنا واپس ادا نہ کرتے تھے + کانگڑہ ایک کنجری میں ... جہانگیر کی ... تھا اس کے
اوپر (؟) نقیر ... بالکے اور منہ اس کی ... اوپر مٹی پڑی ہے + آنکھوں کی امراض کا واسطے وہ گھی نہایت مفید ہے + پرانی یا نئی
کٹی ہوئی ناک کو نہایت عمدہ طور سے از سر نو درست کر دیتے تھے + شہر نورپور میں مشہور لکھے ہیں

بٹالہ میں ایک مکان گورو نانک کا وقت کا بنا ہوا ہے + ہر سال اننت چودس بھادوں میں وہ ... کشتیاں ہوتی ہیں +
اصل ڈیرہ بابا نانک کا جو تھا اسپر مسلمانوں نے مقبرہ بنا لیا ہے + پھر ہنود نے ڈیرہ بنایا تھا وہ غرق دریائے راوی ہو گیا +
سری رام گوبند پور گورو ارجن نے اپنے ... کا نام پر بسایا تھا +
دھیانپور باوا لعل کا مشہور استھان ہے + دارا شکوہ اسکا مرید تھا +

مشہور بیاہ امرتسر لالہ رام نند مہاجن ساہو سرحدت چوہدری لیہنا جگا دھری والے کے وارثان نے بعوض دس لاکھ روپیہ کے نہوالی تن +
مسجد وزیر خان کی مسجد ۱۰۴۴ھ (بانی مسجد وزیر خان) میں ہے + لاہور کی کل آبادی اسوقت ۸۵۳۰۰ جس میں ہنود
۳۵۰۱ مسلمان ۹۶۹۵ اور سکھ ۳۲۱۰۹ تھے + کرم شتہ ... مشہور کاریگر نقشہ کشی تھا
دیوان تو ڈرمل نندن چونیاں کا تھا +

شیخوپورہ ہرن مینار کی مغل ... دربار ... تالاب ... رہتا + کنڈیال میں ڈیرہ مسری قید ہے جہاں باہر کی میلا ہوتا ہے
دوسرے ... بار یا ساندل بار - حافظ آباد و ... ڈوگراں کا علاقہ ہے + یہہ بار ... تک چل گئی ہے +
دلیپ ... اکسٹرا اسسٹنٹ نے تحصیل حافظ آباد کی کیفیت ۲۰ مئی ۱۸۵۶ع کو لکھی + اکثر جو ا خوشنما و بعض جگہ بیابان
کھڑی ہے باشندگان قوم بھٹی راجپوت وجٹ تارڑ مسلمان ہیں + باشندگان غریب و مطیع حکم حکام ہیں اکثر ... + گفتگو
... پنجابی ہے + لباس تہ بند و چادر اور دستار ... سر کھلا باندھتے ہیں آدمی جوان قد آور ... حسین ...
آب و ہوا معتدل مگر ماہ ... میں ... کثرت بیماری کی ہو جاتی ہے + مویشی کی چوری اکثر ہوتی ہے + دستکاری
کسی شے کی مشہور نہیں مگر ... میں گاہی گھوڑے کی عمدہ ہوتی ہے + حافظ آباد میں ... دکان ہے + ...
کا حال اب بھی ... مشہور ... + ... قوم راجپوت بھٹی کا ... اس علاقہ میں مشہور ...
... کی وجہ تسمیہ یہہ ہے کہ سکھوں نے ... ڈاکہ مشہور ...

کچھ کچھ لڑائی رہی اور سردار شیر سنگھ اٹاری والہ ارکین دربار لاہور سے مع فوج ہمراہ افواج انگریزی کے مامور
ہوا اور مولراج بہت دلیری سے سرکار کی فوج کے ساتھ لڑا اور شیر سنگھ بھی مولراج سے مل گیا اور شیر سنگھ کا
باپ چتر سنگھ اٹک کی طرف ہزارہ میں سے باغی ہو گیا اور اوسنے بھی فساد شروع کیا اور ایک کس مہاراج نامی
گورو نے مفسدہ شروع کیا اور بہت سنگھ [illegible] اور سب سکھوں نے اعتقاد باطل و خیال
[illegible] میں تھا کہ جو کچھ گرو گوبند سنگھ کا قول تھا کہ ڈھائی برس انگریزوں کا راج لاہور میں ہو جاوے گا سو
وہ ہو چکا اور ہر ایک زمیندار اور سکھ کو حوصلہ مقابلہ کرنے [illegible] اور ملک سرکار انگریزی کا
اس ملک میں ہو گیا تھا اور اس چتر سنگھ نے دوست محمد خان والی کابل کو ملک پشاور کی امید [illegible]
مدد میں لیا اور اپنے [illegible] تصرف کیا اور تمام ملک پنجاب سرکار انگریزی سے سرکش پایا اور اسی عرصہ میں جب
مولراج سرکشی پر تھا دوآبہ جالندھر میں بیدی کرم سنگھ اونہ والہ اور راجہ امید سنگھ جسوال والہ نے فساد کیا
[illegible] تحصیل کو لوٹ لیا کہ [illegible] اور دوآبہ [illegible] دریاے ستلج میں [illegible] ان کی استقلال [illegible]
مولراج کا راستہ تھا اوس وقت میں بہت فوج انگریزی کو وہاں جانا اور فساد کو رفع کرنا منظور ہوا
آنریبل جیمس اینڈریو ارل آف ڈلہوزی صاحب بہادر گورنر جنرل و لارڈ گف صاحب
بہادر نے اس مہم کو فتح کر کے سب سرکشان کو زیر اطاعت کیا اول ۲۲ - جنوری ۱۸۴۹ء مولراج کو
گرفتار کیا پھر شیر سنگھ چتر سنگھ سے ۱۳ - جنوری کو چلیانوالہ میں ۱۸ - فروری کو گجرات میں جنگ
ہوا ۲۱ فروری ۱۸۴۹ء کو [illegible] فوج مظفر موج سرکار والا اقتدار کو بالکل فتح
ہو گئی شیر سنگھ چتر سنگھ [illegible] ۸ مارچ ۱۸۴۹ء کو اکرام خان دوست محمد خان
کا بیٹا مارا گیا اور دوست محمد خان بھاگ کر واپس کابل کو گیا پشاور کی طرف پھیر منہ نہ کیا اور [illegible]
میں قصور دربار لاہور ثابت ہوا سلطنت سکھوں کی ختم کی گئی فقط۔
ملک لاہور بذریعہ اشتہار مورخہ ۲۹ مارچ ۱۸۴۹ء ضبط ہو کر سرکار انگریزی کی حکمرانی پنجاب میں
شروع ہوئی دلیپ سنگھ کو مع [illegible] شاہزادہ خلف مہاراجہ شیر سنگھ کی مع [illegible] والدہ
کے فرخ آباد میں رہنا تجویز کیا کہ یہ دلیپ سنگھ بتاریخ ۲۱ - دسمبر ۱۸۴۹ء لاہور سے نکالا گیا ۲۵ -
دسمبر کو فیروزپور اور یکم جنوری ۱۸۵۰ء انبالہ میں اور ۸ جنوری کو جگادھری میں ۱۲ کو سہارنپور میں
۲۱ کو میرٹھ میں قیام اسکا ہوا اور پھر منزل بمنزل معیت کولن صاحب بہادر [illegible]
فتحگڑھ میں داخل اور کنارہ گنگا جی کے اوسکو مقام ملا اور [illegible] تحقیقات واسطے [illegible] ملکہ
معظمہ بادشاہ انگلستان کے بذریعہ کرنیل میکسن صاحب بہادر کے ۱۸۵۲ء میں دلیپ سنگھ
نے عیسائی مذہب اختیار کیا ۱۸۵۴ء میں سیر ولایت انگلستان کو گیا اور انتظام انگریزی سب
ملک پنجاب میں ۱۸۴۹ء سے ہو گیا تھا اور تیار تمام سکنا نے [illegible] سرکار انگریزی میں لے
لئے گئے کہ بالکل فساد رفع ہوا تمام ملک پنجاب کے اضلاع و قسمت ہائے جس قدر تجویز ہوئی
تفصیل اوسکی ذیل میں ہے اور بورڈ پنجاب کی حکومت میں [illegible] کروڑ روپیہ آمدنی کا تخمینا سوائے
جاگیرات [illegible] مردم شماری تمام ضلع کا [illegible] دسمبر ۱۸۵۵ء میں ہوئی اسکی تعداد مردم لکھنا
موقع میں خالی از لطف نہیں ہے وہ یہ ہیں اور ایک نقشہ فاصلہ شہرہائے نامی پنجاب کا اس
پر سکندر رائے صاحب مہتمم کو [illegible] نے مرتب کیا واسطے مزید [illegible] صحیح اخیر جدول قسمت ہائے میں
لگایا گیا وہ بھی از بس مفید ہے وہ جدول یہ ہے

قسمت جالندھر - جالندھر ہوشیارپور کانگڑہ

اور فریدکوٹ کے سردار کو کچھ دیہات کوٹ کپورہ علاقہ آہلو والیہ سے بسبب مدد دہی سرکار کے اور
تعلقہ بسی قریب آمدنی چالیس ہزار روپیہ سالانہ کے مہاراجہ نرندر سنگھ بہادر مہندر والی
پٹیالہ کو اور پانچ ہزار روپیہ منجملہ علاقہ مضبوطہ نابھہ کے سرکار جیند کو اسی جلدو میں عطا ہوا اور راجہ
پٹیالہ کو بحرمت مثل اچھے مہاراجہ کے سرکار انگریزی سے ہوئی کہ سترہ توپ سلامی اوسکو ہوا
اور اکتالیس پارچہ کا خلعت ملا کرے اور نذر اوسکی معاف ہوئی بعدہ سرکار انگریزی نے
حسب معاہدہ مہاراجہ گلاب سنگھ اور سرکار لاہور میں علاقہ اوسکی حد بندی کا اہتمام کپتان
ریٹ صاحب بہادر کے کروا دی کہ جو دو سرکارین کی کمشنر اور کپتان ایبٹ صاحب جنتی جانب
سرکار انگریزی مقرر ہوئے اور گلاب سنگھ کو واسطے دخل کرنے کشمیر پر اجازت ہوگئی لعل سنگھ
نے شیخ امام الدین صوبہ دار کشمیر سابق قوم کے زیر حرف علال کو ایک ترغیب کی دی کہ گلاب سنگھ کو دخل نہ
دے اور سرکار انگریزی کو فوج کشی واسطے ایفائے عہد گلاب سنگھ کے کرنی پڑی بعدہ شیخ امام الدین
حاضر ہوگیا اور [illegible] ترغیب لعل سنگھ کی ۳ دسمبر سنہ ۱۸۴۶ء کو اجلاس کونسل میں ثابت ہوئی لعل سنگھ بہ ثبوت
اس جرم کے منصب وزارت سے موقوف ہوکر ۱۳ دسمبر سنہ ۱۸۴۶ء کو مقید کیا گیا ۱۱ دسمبر سنہ ۱۸۴۶ء کو سرکار
نے اپنی فوج لاہور سے اوٹھا لینا تجویز کیا اور پھر حسب استدعائے پنتھ خالصہ و سرداران پنجاب و
دربار لاہور کے سرکار نے اہتمام کورٹ آف وارڈس دلیپ سنگھ کا تا بالغ ہونے اوس کے اپنے ذمہ
لیا ۱۶ دسمبر سنہ ۱۸۴۶ء کو ایک عہد نامہ تحریر پایا اور تجویز ہو گیا کہ جب دلیپ سنگھ ۱۶ برس کی عمر
میں ہووے مختار سلطنت ہوگا اور ایک کونسل دربار لاہور کے واسطے مقرر ہوئی کہ اوس میں
دیوان دینا ناتھ و شیر سنگھ و تیج سنگھ وغیرہ یہ آدمی اراکین تھے ہوئے حاکم اول اوس کونسل کا
ہنری لارنس صاحب بہادر ایجنٹ مقرر ہوئے لارنس صاحب پھر ولایت کو تشریف لے گئے اور
اور سر فریڈرک کری صاحب بجے کونسل ایجنٹ لاہور مقرر ہوئے رانی جندا والدہ دلیپ سنگھ کی بے اختیاری
اپنے اور مقید ہونا لعل سنگھ کا بہت ناگوار ہوا اوسنے بمقتضائے نقصان عقل و سوء فکر و تدبیر
فساد شروع کی یعنے مہاراجہ دلیپ سنگھ کا مزاج راجہ تیجا سنگھ وغیرہ اراکان سلطنت سے
گونا گون و مزخرفات بوقلموں متغیر کرنا چاہا اور یہ بات اس وقت منکشف ہوئی کہ جب
تیج سنگھ کو خطاب راجگی اور منصب جاگیر دربار میں صاحب ایجنٹ نے دلیپ سنگھ کے
ہاتھ سے ۷ اگست سنہ ۱۸۴۷ء کو قشقہ راجگی اوسکی پیشانی تیج سنگھ کے دلانا چاہا اوسنے نہ دیا اور
دیگر حرکات بھی بہ ترغیب رانی صاحبہ کی پائی گئی ۲۰ اگست سنہ ۱۸۴۷ء کو یہ رانی لاہور سے بہ سبب
اعمال ناشائستہ و حرکات ناشایستہ خارج کرکے شیخوپورہ میں بھیجی گئی تا کہ دلیپ سنگھ سے علیحدہ
رہے اس رانی نے شیخوپورہ میں رہ کر تدبیرات کا قصد شروع کی کہ جس سے مجملہ صاحبان انگریز کی نقصان
ہو وہ راز ظاہر ہو گیا اور رانی جندا ۵ اکتوبر سنہ ۱۸۴۸ء میں بنارس کو بھیجی گئی اور بنارس میں
اوسکا رہنا تجویز ہوا اور وہاں بھی اوسکا فراری بعض مکانات سے اور تدبیرات ظاہر ہونے لگی
پھر اوسکا بھیجنا قلعہ چنارگڑھ تجویز ہوا پھر یہ رانی وہاں سے بفریب نکل گئی اور نیپال کو چلی گئی اب
بھی وہاں ہے بعدہ پنجاب میں یہ فتنہ برپا ہوا کہ مولراج پسر دیوان ساون مل صوبہ دار ملتان نے
اول استعفا دیا اور خان سنگھ صوبہ دار اوسکے ساتھ میں واسطے لینے انتظام کے اگنیو صاحب
و لفٹنٹ اینڈرسن صاحب بھیجے گئے مولراج نے ان صاحبان کو ناحق مروا ڈالا بعد ۱۵ [illegible] تکرار کے
ضرور پڑا اسواسطے فوج انگریزی کا کچھ فوج [illegible] بہادر [illegible] بھیجی گئی اکتوبر سنہ ۱۸۴۸ء

اون سرکاروں کے ... تفصیل بہ ترتیب تعداد ...
اور صاحبان فرانسیس وغیرہ اقوام عیسائی ملازمین اوس سرکار کے
ملازمی کو توڑ ڈالا اور بنا ایسی فوج سرکش و خود مختار کا منظور تھا اوسنے کہا ہم تمکو اخراج انگریز ... کرد
ماہ دسمبر ۱۸۴۵ء میں یکا یک فوج خالصہ ملک انگریزی واقع اس روی ستلج میں آگئی اوس وقت
میں لارڈ ہارڈنگ صاحب گورنر جنرل اور لارڈ گف صاحب سپہ سالار یعنی کمانڈر انچیف شامل فوج
ہوئے ہر چند کہ فوج سکھاں کی مراجعت و نصائح ملائمہ دی گئی مگر فوج سکھاں بادہ غرور سے
مدہوش و نشہ کے تخوف سے معقل فراموش تھی نصائح سرکاری کو فسانہ بازی سمجھی اور گوش
ہوش سے کوئی بات نہ سنی اور ملک انگریزی سے واپس نہ پھری آخر شش لنگر انگلشیہ اکال کے فوج
مظفر سرکاری سے لڑائی کری ۱۹ دسمبر ۱۸۴۵ء کو مدکی میں بعد ۵ ہیرو شہر ... میں
چتر سنگھ عرف شمشیر ... اوسکی قوم مجاہد ہے تمی روز ۲۸ جنوری ۱۸۴۶ء کو بمقام علیوال علاقہ
تھارہ ضلع لودیانہ میں رنجودھ سنگھ مجیٹھیہ و رنجیت سنگھ ... والا سے ۱۰ فروری ۱۸۴۶ء
ہری کی پتن پر کنارہ اس روی ستلج جنگ ہوا اور اوس ہری کے پتن کی لڑائی میں شام سنگھ اٹاری والا
اور گلاب سنگھ کپتان افسر فوج گہوڑ چڑھی ہیرا سنگھ کا و ... سنگھ و بیلا سنگھ پنج ہتیا و حکم سنگھ و فتح سنگھ و
ہیرا سنگھ عرف ... و مہتاب سنگھ مجیٹھیہ فوج سکھاں سے فوج بے شمار ماری گئی اور اکثر افسران
انگریزی نے بہت تہور و جرات و شجاعت و جلادت کی داد دیکر وفات پائی چنانچہ براس ... صاحب
ایجنٹ بہادر ہیرو شہر کی جنگ میں کام آئے اور سکھاں کو شکست فاش و فتح نصیب سرکار انگریزی
ہوئی ۔ ۱۵ ۔ فروری ۱۸۴۶ء کو راجہ گلاب سنگھ مع سلطنت رانی جنداں مع پیشکش حاضر ہوا ۔ ۱۹ کو لارڈ
صاحب سے ملاقات کی ۱۸ فروری کو دلیپ سنگھ نے بمقام قصور لالہ ملاقات کی ۲۰ فروری ۱۸۴۶ء
کو لارڈ صاحب داخل لاہور ہوئے لارڈ صاحب نے براہ رحم سلطنت کو دلیپ سنگھ پر بحال رکھا
اور وزارت واسطے گلاب سنگھ کے تجویز کی مگر رانی جنداں کو گلاب سنگھ کا وزیر کرنا منظور نہ ہوا
اوسنے معرفت منگلا کنیزک صاحب اپنے کی پیغام وزارت لعل سنگھ کا سرکار میں کیا تاریخ ۹ ۔ ۸
و ۱۲ مارچ ۱۸۴۶ء کو بمقام لاہور عہد نامجات ہر دو سرکار کے مابین تحریر ہوکے حد دو آبہ جالندھر و ملک
اس روی ستلج جو مقبوضہ رنجیت سنگھ تھا سرکار انگریزی نے اپنے تصرف میں لیا اور باقی ... لاکھ
اس جنگ میں خرچ تھی وہ بھی لیکر کہ ملک کوہستان ... اور ضلع ہزارہ کشمیر کا ... کروڑ روپیہ خرچ جنگ میں
سرکار انگریزی نے لیکر راجہ گلاب سنگھ جموں والا کو دیا اور اوسکو مہاراجہ بنایا گیا ۔ عہد نامہ
جدید اوسکا سے بھی تحریر پایا اور واسطے عظمت و جلالت سرکار انگریزی کے دو گہوڑے ... پانچ دوشالہ
دس دوپٹہ اوس قسم کے کہ جنکے پشم کے دوشالہ بنتا ہے پیشکش سرکار انگریزی بذمہ گلاب سنگھ
مقرر ہوا کہ وہ سالانہ ادا کیا کرے اور کچھ فوج انگریزی واسطے حفاظت و انتظام کے لاہور میں
رکھی گئی اور بائیس لاکھ روپیہ سالانہ خرچ اوس فوج کا بذمہ دربار لاہور رہا اور حسب مرضی
رانی جنداں کے لعل سنگھ کو وزیر کیا اس عرصہ میں ایک دفعہ شہر لاہور میں ۲۱ ۔ مارچ ۱۸۴۶ء کو
بسبب مارے جانے ایک مادہ گاو گورہ کے ہاتھ سے بلوا ہجوم عام ہوا اور صاحب ایجنٹ پر
بلوائیوں نے پتھر مارے مگر وہ بلوہ تھوڑے سے عرصے سے رفع ہوگیا دنگہ کرنے والوں کی تدارک ہوا
اور راجہ لال ... راجہ ناتھ ... سردار ... اس روے ستلج کی ... گیا چنانچہ
حضور ریاست نابہہ کی ... ہوئی اور ... سنگھ کو گدی نشین کیا اور ...
وال کا علاقہ سب ضبط ہوا ... پنشن مقرر ہوئی ...

ڈالا اور اپنا تصرف قلعہ لاہور پر کر لیا اور اسی دن دیگر کے وقت راجہ دھیان سنگھ وزیر کو مار ڈالا
دلیپ سنگھ کو مسند نشین کیا اجیت سنگھ وزیر ہوا ہیرا سنگھ پسر دھیان سنگھ نے ارسنگھ و گوردت سنگھ وغیرہ
افسران فوج سے موافقت کر کے اور انعام کی امید دلا کر فوج کشی کر کے اور تین روز لڑ کر اجیت سنگھ و
لہنا سنگھ وغیرہ قاتلان شیر سنگھ و پرتاب سنگھ و دھیان سنگھ کو قتل کیا دلیپ سنگھ صغیر سن تھا
انتظام امور سلطنت و احکام مملکت اوس سے دشوار نظر آئے اسواسطے ہیرا سنگھ مختار راج اور
مسمی جلا برہمن ہیرا سنگھ کا مصاحب ہوا اور یہ جلا پنڈت آدمی بد منتظم از بس تھا فوج خالصہ
کو حکومت جلا کی از بس ناگوار ہوئی انہوں نے سوچیت سنگھ چچا ہیرا سنگھ کو بلایا مجبور ہو کر
وزارت کے بلایا سوچیت سنگھ نے آ کر ہیرا سنگھ سے میدان کشت و قتال و معرکہ جنگ و جدال گرم کیا
انجام کار سوچیت سنگھ مارا گیا۔ ہیرا سنگھ وزیر رہا سکھ مصاحب کی
عطر سنگھ پر اوسکو نیت رہی پھر
ایسے نے مہاراج ہیرا سنگھ سادھو گورو مہاراج سنگھ سے پناہ لی ہیرا سنگھ نے فوج چڑھا کر ہیرا سنگھ
سادھو عطر سنگھ سمیت مارا گیا ان کو مار ڈالا بہت فقیر مارے گئے فقیروں کا مارا جانا پنتھ خالصہ کو ناگوار ہوا ہیرا سنگھ
معہ جلا برہمن اپنی مصاحب کے فوج سے ڈر کر جموں کی طرف بھاگا فوج نے تعاقب کر کے دریائے راوی کے پار ہیرا سنگھ
مذکور و سوہن سنگھ پسر میاں گلاب سنگھ و مسمی لابھ سنگھ اوسکی برادری کو پکڑ کر مار ڈالا اور جواہر سنگھ ماما دلیپ
سنگھ کو وزیر کیا اگلے مہینے جواہر سنگھ مختار راج کار ہوا پشورا سنگھ پسر رنجیت سنگھ کو جو مدار سلطنت سمجھ کر اوسے
مسمی اسرمان خان کے ہاتھ سے مروا ڈالا پنتھ خالصہ کو یہ ناراضی کا جواہر سنگھ سے ہوا جتنے سکھاں سپاہی
سرکش نے قلعہ لاہور سے رانی جنداں و دلیپ سنگھ و جواہر سنگھ کو باہر لا کر جواہر سنگھ اور ایک بیدی منشی
باوا رتن سنگھ مہاسکھ کو پرائک و بنا جتیا مصاحب اسکے کو مع جمعہ رانی جنداں و دلیپ سنگھ کے مار ڈالا
رانی جنداں والدہ دلیپ سنگھ بسبب صغیرسنی دلیپ سنگھ کے مختار راج ہوئے مگر خوف فوج سے کوئی وزیر
نہیں ہوا تھا اس رانی کی عقل ناقص و فکر فاسد اوسکو فوج کی سرکشی اور جواہر سنگھ اپنے بھائی کا مارا جانا
ناگوار ہوا مگر وہ کچھ کر نہیں سکتے تھے اور بے انتظامی فوج میں بہت ہو گئی پنتھ خالصہ نے اپنا اختیار ایسا
بڑھایا کہ اپنے آپ کو آزاد سمجھ کر لوٹ مچا دی انتظام مطلق نہ تھا سب سرداران فوج سے ڈرنے لگے
جب ایسی بد نظمی فوج سکھاں میں ہوئی بر طبق رپورٹ مسٹر جارج براڈفٹ صاحب بہادر ایجنٹ
گورنر جنرل بہادر نے دربار لاہور سے چاہا کہ جو ملک اونکا مین دوسرے ستلج علاقہ مارن دوہرا
کوٹ بہاول پور وغیرہ ہے اسکو مجتبا جبری سرکار انگریزی سپرد کر دیں تا کہ سبب آنے فوج لاہور کا مین
دوسرے ستلج ملک انگریزی میں لاحق ہو گیا فوج کا سرکار انگریزی نے فکر کیا جواب دربار لاہور سے نہ
ملا اور بعد ہی ہو کا مسودہ میں کہ فیصلا بین سو دہیان فساد و عناد واقع تھا صاحب ایجنٹ نے
ایشری داس ساکن دہلی کو امین متعین کیا اہلکاران لاہور نے بہ تحریک سوڈھیاں آ کر امین کو
اوٹھا دیا اور سردار رعیت پر کہ اوسنے اپنے لڑکی کی نسبت دلیپ سنگھ کے ساتھ کی وہ بھی کچھ بگڑ رہا
اور دیوان مولراج سنگھ کا بیٹا کہ آپکو او نار شمار کرتا تھا حرکات نالائق کی اور راجہ اجیت
سنگھ لاڈوہ والا کہ اوسکو دربار لاہور سے رسوخ تھا اور ایک چچا رنجیت سنگھ کہلاتا تھا اوسکی
بھی سرکشی اور تحریک و تدبیر و شرکت فوج لاہور سے پائی گئی آخر کار فوج انگریزی کو واسطے حفاظت
اپنے ملک کے کنارہ ستلج پر جانا پڑا جب فوج کنارہ ستلج پر پہونچی فوج لاہور نے رانی کو خبر دی کہ
صاحبان انگریزی کی فوج آ گئی اسوقت ۱۸۴۳ سنہ دہ لاکھ جنگی سکہ سلطنت سکہ کی فوج و سامان
جنگ خوب مہیا تھا اور شماری فوج یہ تھی۔ پیادہ سوار گولہ انداز توپخانہ توپ

پیادہ	سوار	گولہ انداز	توپ
۸۹۸۸۷	۳۱۳۵۰	۵۱۹۰	۲۸۵

خلعت متمایز

دکھمنڈ چند منج و راجہ کوہستان جموں وغیرہ حاضر ہوئے آلا سنگھ پٹیالہ کو یہ خطاب راجگی عطا ہوئے
گیا اور وہ خلعت اس خاندان پٹیالہ میں متبرک سمجھی جاتی ہے اور بادشاہ نے جہتے الملک تسلط کیا مگر
ہجوم سکھاں کم نہوا اور قلع و قمع انکا کامیاب ہو سکا شاہ مذکور بعد تفویض ریاست لاہور مسمی خواجہ
عبدالباقی واپس کابل ہوا۔ خواجہ مذکور لباس ہمت سے عاری اور سلاح جرأت و شجاعت سے خالی تھا سکھاں
روز بروز زور پکڑ گئے جب سنگھ ہرا جا سنگھ رام گڑھیہ و سری گوبند پور و الہ کالہ گوجر سنگھ چرت سنگھ نے نواحی
ہمین آباد پر تصرف کرکے خواجہ عبدالباقی سے لڑتے رہے سمت ۱۸۱۹ میں لشکر عبدالباقی ایک شبخون سخت مارا اور
سمت ۱۸۲۰ میں دریا روی ستلج میں آکر زین خان حاکم سرہند کو مار ڈالا اور افغانان مالیر کوٹلہ وغیرہ
کو بٹ کر سکھاں سے بچ رہے تصرف سکھاں اکثر علاقہ پنجاب پر ہو گیا سمت ۱۸۲۱ میں احمد شاہ درانی دفعہ
ہفتم ہندوستان میں آیا۔ اور جنڈیالہ تک تاراجی کو روا رکھ [illegible] پہونچا اور انبالہ کا حاکم یعنی علا
سو سی طرف پیر شاہ گیا بعد ایک ماہ ولایت کو واپس گیا بعد یک سال پھر سکھاں جوق جوق ہر طرف سے نمایاں
ہوئے اور ہجوم مجتمع ہو کے فی الفور ملک پر تصرف کر لیا احمد شاہ پھر پنجاب میں آیا چند ماہ اقامت کرکے ازانجا
کہ اجتماع و تصرف سکھاں [illegible] لشکر شاہ کو سکھاں نے لاشی سمجھا
اور کچھ ہیبت لشکر شاہ انکو آئی بلکہ بارہا اسلحہ و امتعہ لشکر شاہ پر دست بردی کی پھر بادشاہ
آزردہ ہوکر کابل کو چلا گیا سکھاں نے باطمینان تمام ملک پنجاب پر کنارہ جمنا سے تا سندھ اپنا
تصرف کر لیا بعد دو سال کہ احمد شاہ بار ہشتم سمت ۱۸۲۲ میں پھر آیا اوس ملک کو پنجہ سے بیگانہ
سمجھکر تاخت و تاراج کرکے ہر شہر سے دار لیتا ہوا حدود [illegible] معاودت کیا لاہور میں ایک شخص
ہیرو مکھتری چھوڑ کر آپ ولایت کو چلا گیا اور پھر نہ آیا اتالیان سکھاں کی حکومت جابجا مستقل ہو گئی
اور کابلی والوں کو سکھاں نے نکال دیا ہو رہے [illegible] ۱۸۲۳ میں احمد شاہ والی کابل مر گیا سکھاں خار
دشمن سے مطمئن ہو گئے اور اپنے اپنے مسلین [illegible] دار [illegible] اپنے گروہ کے مستقل مقرر ہو گئے
اور بارہ مسلین سکھوں کی حسب ذیل مقرر ہو گئی

نونہال سنگھ کھڑک سنگھ کا بیٹا چالاک و بہادر بہت تھا بعد مرنے کھڑک سنگھ کے مسند نشینی اوسکو نصیب ہوئی مگر وہ اوسی
دن سنگ باری چرخ سنگ دل سے مثل آبگینہ بے سنگ کے چکنا چور ہو گیا یعنی بعد نشست [illegible] دروازہ کے گرنے سے
حرف انتظام لوح سلطنت سے دھو گیا تاریخ اس نونہال جریدہ سلطنت کی یہ ہے - مصرع سر نونہال بہ سنگ
بلا شکست شیر سنگھ بٹالہ میں اپنی [illegible] لہور کے علاقہ میں تھا [illegible] ایان نے بلا صلاح
راجہ دھیان سنگھ [illegible] سنور زوجہ کھڑک سنگھ کو ڈھائی مہینے تک مختار سلطنت رکھا مگر جملہ اراکین سلطنت
و دھیان [illegible] مملکت نے انتظام فرمان روائی و [illegible] صورت احسن واقعی نہ سمجھکر شیر سنگھ کو بٹالہ سے بلا کر
بعد اڑھائی پانچ روز کے ماہ ماگھ سمت ۱۸۹۷ تخت نشین کرکے [illegible] دریا سے بیدخل کیا رانی چند کنور کو تخت نشینی
شیر سنگھ میں یہ گفتگو تھی کہ نونہال سنگھ کی زوجہ حاملہ ہے اگر اسکو بیٹا ہو تو وہ وارث سلطنت ہوگا اصلی
اولاد رنجیت سنگھ یہ ہے مگر رانی چند کور کو اسکے تخت کا لالچ تھا ناقص [illegible] و حاملہ ہو جانے کی بابت
شیر سنگھ مار ڈالا اور رانی زوجہ نونہال سنگھ کا بھی کسی طرح فائدہ ہو گیا بعد شیر سنگھ نے ہیرا
سنگھ داد ہیرا کو بلا کر وکیل دربار کیا لیکن سندھانوالیہ کو مارے جانے چند [illegible] دل میں غبار و
فساد رہا اور فوج میں سرخود [illegible] سردار اجیت سنگھ سندھانوالیہ نے بمقام شاہ بلاول واقعہ
لاہور ماہ بھادوں [illegible] سمت ۱۹۰۰ مہاراجہ شیر سنگھ کو پریٹ پر بروقت موجودات فوج کے
بضرب بندوق مار ڈالا اور اسی دن پرتاب سنگھ پسر شیر سنگھ کو لہنا سنگھ سندھانوالیہ نے مار

جو کتب تواریخ خصوصاً تواریخ غلام محی الدین عرف بوٹے شاہ سررشتہ دار ایجنٹی انبالہ سے ظاہر ہے کہ جب محمد شاہ بادشاہ کا زمانہ
عمر آخر کو پہنچا و آثار ضعف و تنزل سلطنت شاہ دہلی ظاہر ہونے لگے معین الملک عرف میر منو سنہ ۱۸۱۱ میں احمد شاہ درانی سے مل گیا + احمد شاہ نے
بھی یہ امر غنیمت سمجھ کر اوسکو تسلی دی کہ تمکو ہماری طرف سے حکومت لاہور دا[illegible] استقلالاً تفویض ہے تا میں حیات [illegible] مزاحمت نہ ہوگی + معین الملک
بے دغدغہ لاہور رہیں رہے + مگر حسب طریق سرداران ہند اوسکو رہنا پایا و ملک سے بیخبری رہی خواب خور و شغل شکار پر متوجہ رہا سررشتہ
انتظام ایالت و ضابطہ حکومت و سیاست بباعث بے خبری کے ہاتھ سے جاتا رہا اور ملک پنجاب میں بہت سکھ گروہا
گروہ ہوگئے اور ہر طرف سے انھوں نے سر نکالا اور غارتگری شروع کی بعد چندے معین الملک اسپ سے گر کے
سمت بکرماجیت ۱۸۱۰ میں مر گیا۔ اسکے کوئی بجائے نہ رہا تھا بادشاہ دہلی کے کارخانہ میں سستی اور ضعیفی آگئی یہ ملک
پنجاب بے والی و خاوند ہوگیا۔ مابین امرائے پنجاب مثل مومن خاں و [illegible] ادینہ بیگ خاں صورت
اتحاد خاک مفقود ہو [illegible] اتحاد و نفاق موجود ہوئے ادینہ بیگ خاں آدمی دانا تھا چندے ریاست پنجاب اسکو نصیب
ہوئی لیکن اسکے وقت میں ہر ایک زمیندار پنجاب کا قوت ور و صاحب فوج ہوگئے چنانچہ دوآبہ بست یعنی جالندھر
میں [illegible] و [illegible] و کپور تھلہ و افغانان علاقہ [illegible] وغیرہ [illegible] میں فقیران [illegible]
گورداسپورہ چند تالہ و زمینداران رسمہ کا مثل [illegible] پرگنہ [illegible] و افغانان قصور [illegible] چناب میں
زمینداران [illegible] اور سندھ ساگر میں ککھڑان و [illegible] وغیرہ
صاحب ملک و فوج ہوگئے۔ دفعہ ششم احمد شاہ آیا بخوف جلاوت و صولت شاہ مذکور ادینہ بیگ خاں بھاگ گیا و سکان
و راجہ [illegible] کوہستان بھی متخفی ہوگئے احمد شاہ نے تیمور شاہ اپنے بیٹے کو بریاست لاہور نامزد کیا پھر ادینہ بیگ خاں نے
اپنا تصرف دوآبہ جالندھر پر کر لیا سکھوں نے اسکے عہد میں بغاوت [illegible] غارتگری شروع کی ادینہ بیگ خاں نے مرہٹوں
کو بوعدہ دینے لاہور لکھ روپیہ کوچ اور [illegible] ہزار روپیہ مقام کے بلایا تیمور شاہ پسر احمد شاہ نے بلبلا طاس
شور و [illegible] و فتنہ و غلغلہ کے کابل کو مراجعت کی مرہٹوں نے آکر بلا مزاحمت و مانع اس ملک کو لوٹا [illegible]
[illegible] احمد شاہ داخل پشاور [illegible] مرہٹے خبر سنکر بیگ گئے جب لاہور میں دکھن کو چلے گئے [illegible] وغیرہ مرہٹہ [illegible]
کرنال پانی پت میں تھے احمد شاہ کرنال تک آیا سرداران مسلمان مثل نجیب الدولہ و [illegible] رحمت خاں و شجاع
الدولہ وغیرہ اس سے مل گئے اور مرہٹوں کو شکست دی احمد شاہ مطیع کرنے ہندوستان میں مصروف تھا پنجاب
پھر بھی خالی پا سکھان نے [illegible] سر نکالا اور خواجہ عبید خاں بادشاہ مذکور کا لاہور میں رہتے کچھ انتظام نہ
[illegible] سکھان نے شہر ہائے پنجاب مثل [illegible] و جالندھر و لاہور کو جلا دیا اور لوٹ لیا اور خواجہ عبید خاں
شاہی کی فوج نے [illegible] کابل کا لیا اور لشکر بادشاہی میں نفاق ہوگیا بادشاہ مذکور [illegible]
[illegible] کر کے لشکر واپس [illegible] سکھان نے نفاق لشکر کا دریافت کرکے ہر طرف تغلب شروع کیا پھر
[illegible] پنجاب پر چڑھ آئے اور [illegible] بیگ خاں اون پر فتحیاب ہوئے اور سکھان کی غارتگری کو بھی منع کرنا
چاہا مگر نامبردہ [illegible] شب کو [illegible] شہر پٹیالہ متصل [illegible] دیر کے سنہ ۱۸۱۷ بکرمی میں مر گیا
اسکی نعش کھانپور [illegible] جالندھر میں [illegible] اوسکے مقبرہ [illegible] ہوئی ملک پنجاب پھر لاوارث رہ گیا
سکھان نے ہر طرف سے پنجاب میں دست تغلب دراز کیا اور ایک گروہ سکھان کا ستلج و جمنا کے دوآبہ
میں اتر پڑا اور اسکے ساتھ [illegible] آدمی متفق ہوکر [illegible] ہزار آدمی جمع ہوگیا [illegible] سرہند [illegible]
لوٹ شروع ہوگئی احمد شاہ نے خبر سنکر [illegible] کیا سکھان [illegible] لاہور سے بھاگ گئے [illegible]
چند روز احمد شاہ نے [illegible] مع بارہ ہزار سوار [illegible] سکھان کو گھیر کر قریب
سترہ ہزار و بقول بعض چالیس ہزار آدمی قتل کیا پھر احمد شاہ لاہور کو واپس گیا [illegible]
قیام لاہور کے [illegible] سنگھ [illegible]

نقل از

سیر پنجاب + مؤلفہ رائے کالی رائے اور تلسی رام

جبکہ دوابہ جالندھر و ملک دوآبہ بست جالندھر و ستلج ۱۸۴۶ میں بعد مہم اول پنجاب کے بقبضہ سرکار انگریزی آیا تو مسٹر
لارنس صاحب کمشنر آگرہ نے بنیاد بیرا کالی رائے مولف کتاب کو بموجب حکم ۱۰ اگست ۱۸۴۶ء کمشنر بند و بست جالندھر
اضلاع انبالہ - لدھیانہ - لاڈوہ - تھانیسر وغیرہ پر سپرد کیا اور میرے بھائی تلسی رام کو سپرنٹنڈنٹ بندوبست
کیا + انہوں نے ترتیب کتاب تواریخ اضلاع اس دوآبہ و ستلج کا ارادہ کیا اور میرا اشتیاق واسطے دریافت حالات
پنجاب ہوا + اگرچہ تواریخ خوشوقت رائے و پرنسپ صاحب اور مرے صاحب مصنفہ کاشف حالات پنجاب میں مگر
بنده مختصر تاریخ مشتری دار رسم و رواج و کیفیت اضلاع کی فردوں (?) ... + اور مسٹر ہنری الیٹ صاحب بھی خوش ہوا اسکی
تکمیل کی تاکید کی + انہیں دنوں میں بتقریب خدمت سرکاری اعلی منصب اکسٹرا اسسٹنٹی ہو کر سپرد ضلع جالندھر و لاہور
وغیرہ واسطے ... کا اتفاق ہوا + اور اب بعہد حکومت مسٹر جان لارنس صاحب یہ نسخہ مکمل ہو گیا +
یہہ دونوں بھائی ضلع سیالکوٹ سہارنپور کے رہنے والے تھے اور کتاب بعد فوت کالی رائے اسکے بھائی نے چھپوا کر میں جیجوائی - چھاپہ
تلسی رام بعد از ان مہتمم بندوبست ہو گیا تھا ۱۸۷۲ء میں + وفات کے آگے وال ... تھے +
اس میں اکثر حالات جنم دیہ کا ذکر ہے اور کتاب Gazetteer کے نمونہ کی ہے + ایسے حالات لکھے اور افسروں کو بھی دکھایا

حال و نام پیشوایان سکھاں +

۱ - نانک شاہ ولد کالو از بطن تریپتا (ترپتا؟) جنم ۱۳ ماہ کاتک ۱۵۲۶ روز چہارشنبہ ۸۸۰ ہجری - مرگ ۱۵۹۶ ۹۵۳ ہجری عورت کا نام سلکھنی
۲ - لہنا یا انگد ولد رامو از بطن رامول (?) جنم روز دوشنبہ ۱۵ بیساکھ - مرگ جیت شدی چوتھ ۱۶۰۹ ۹۶۰ ہجری در عہد اسلام شاہ افغان
باپ کا نام پھیرو اور ماں کا بشنو بھی معلوم ہوا + لا ولد ہو عورت کا نام کھیوی
۳ - امرداس ولد تیجو (یا تیجو) از بطن لکھو ۱۵۶۶ پھاگن شدی چودس مرگ ۱۶۳۱ بھادوں شدی پورنماشی + عورت کا نام ... مالاں
۴ - رامداس ولد ہرداس از بطن دھنی (یا دیا وتی) جنم ۱۵۸۱ کاتک روز جمعہ مرگ بھادوں شدی تیج ۱۶۳۹ ... ۹۸۹ ہجری
۵ - ارجن ولد رامداس از بطن بھانی جنم ۱۶۲۳ ... مرگ جیٹھ شدی ۱۶۶۳ ... ہجری
۶ - ہرگوبند از بطن گنگا جنم ۲۱ ... ۱۶۵۲ دوشنبہ مرگ چیت شدی دسمی ۱۶۹۵ ... + نام عورت دامودری اور نانکی
۷ - ہر رائے ولد گورو دتا از بطن نہال کور (?) جنم ۱۳ ماگھ ۱۶۸۶ روز ... مرگ کاتک بدی نومی ۱۷۱۵ + اولاد ہر کشن عورت سلکھنی
۸ - ہرکشن از بطن کشن کور سے جنم ۱۷۱۳ مرگ ۱۷۲۱
۹ - تیغ بہادر ولد ہرگوبند از بطن نانکی جنم ۱۶۶۹ مرگ ۱۷۳۲ + اور بھائی تھے گورو دتا - انی رائے - سورج مل
۱۰ - گورو گوبند سنگھ ولد تیغ بہادر از بطن گوجری جنم ۱۷۱۸ مرگ ۱۷۶۵ کاتک +

ہرگوبند نے کلاہ کی پوشش موقوف کر کے پگڑی باندھنا شروع کیا اور وضع سپاہیانہ اور ہتھیار باندھنا اختیار کیا اور فوج بھی جمع کی +
تیغ بہادر کو بھی عالمگیر نے طلب کیا مگر راجہ جے سنگھ ... نے انکو اپنی حفاظت میں رکھا + ایک شمشیر اور سپر اور خلعت گورو تیغ بہادر نے
بطور تبرک جے سنگھ کو دیا کہ وہ ابتک راجہ جے پور کے خاندان میں ہے اور اس تیغ بہادر نے بنارس میں مکان ... اور پٹنہ اور ڈھاکہ
میں عمارت بنائی

جیسے مسلمانوں میں پانچ وقت نماز جاری ہے اسی طرح سکھوں کی عبادت مثل خوانی کی مقرر کی (۱) چوکی آسا ... طلوع آفتاب (۲) چوکی ... کی
وقت چار گھڑی دن چڑھے (۳) چوکی بلاول ڈیڑھ پہر دن چڑھے (۴) چوکی سارنگ وقت دوپہر (۵) ... وقت شام (۶) ... کا ... پہر ...
... کے ... وقت ... کی روایت ... ہے ... پر ... دیا
بعد گورو ... کے ... کہ ... گورو گوبند سنگھ اور ... میں ... ہوا +

(۴) ابدالی شاہ چوتھی بار ہندوستان میں آیا + اور تین دن تک دہلی میں قتل و لوٹ کا بازار گرم رہا ۔ عالمگیر ثانی مارا گیا +

پرشاہ موسم اول بسر شہر میں چھاؤنی ڈال کر رکھا + بعد پرشاہ ... میں جمع ہو + انگریزی جمعیت ... سکھوں کو سرداری

مرہٹہ ہند و لست ... دارالخلافہ ... شخص را قلعہ ارا ... از فرط ... بر زبان بیاد و دیگر سرداران ... گذشت کہ بعد

از فتح جنگ پادشاہ و قتل سرداران ... و انہدام بنیاد ... پادشاہ ہندوستان خواہیم ... و این ... سنگین کلان را

کہ ہر ... در جامع مسجد ... قوم ... آواز ناقوس بلند خواہیم نمود + ... بالکل ...

و ناچیز ... + در لشکر ... قحط غلہ ... افتاد کہ ... حیوانات را در آسیاب ... + ... سرہند

میں زین خان سرہندی کو فوجدار کیا +

Read here extract I above

تیمور شاہ بادشاہ ہوا بعد کچھ جنگ ...

Read here extract II above

دوسری دفعہ تیمور ... کی تسخیر کی واسطے ملتان کو بڑھا اور سکھوں کی تادیب بھی منظور خاطر تھی + کشمیر ... تیمور نے فوج بھیجی

مگر ... شکست کھائی + در شوال ۱۲۰۷ ہجری وفات یافت + مدت سلطنت بست و سہ سال بود

... زمان شاہ بادشاہ ہوا اور ۱۲۱۳ ہجری میں مر گیا اور اس کی عمر تخمیناً سی سال بود

Read extract III above

در قوم سکھاں ہزاراں سردار خود را کلان بودند کہ یک ... دیگر نمیکرد ... از ... خود ... سرداری میزدند و ...

... ہزاران سوار ... قوم ... در مقابلہ غیر با او متفق میگردند ... باوجود کثرت فوج سواران قوم سکھ ... شنیدن آمد

... شدہ میگریختند ۔ اگر متفق گشتہ با فوج ... ہرگز فوج ولایت را ... ہندوستان ... +

Copied 14/6/16

Baba Sahib Singh Bedi - great grandfather of Baba Khem Singh C.I.E.
died in 1834 A.D.

ملا عبد الغفار خان که سابق از قوم سکهه بود و در عهد احمد شاه درّانی مشرف باسلام شده علوم دینی را حاصل نموده معروف بملا گردید تمامی سکهان را از جان امان بخشید و این قوم از جمله خراج گزاران و رعیت پادشاهی شدند و ارادهٔ پادشاه آن بود که بعد بندوبست ملک پنجاب در دار الخلافه شاهجهان آباد رفته نظم ونسق آن نواح و گوشمال مرهته وغیره سرکشان فرماید لیکن چون در تقدیر بود که سکنهٔ ملک هندوستان از دست برد متمردان مرهته و سرکشان قوم جات و دیگر مفسدان امور سلطنت هندوستان در امن وامان باشند بنابران در زمان قلیل بسبب فساد سلطان محمود مراجعت زمان شاه از لاهور واقع شد —

ذکریا خان — ہمائیہ قمر الدین خان وزیر

یحییٰ خان — شہنواز خان

— شنبہ یازدہم شہر جمادی الآخرہ سال ۱۱۶۰ (شصت) ہجری کو نادر شاہ مارا گیا +

— صابر شاہ فقیر لاہور احمد شاہ کا پیر تھا اور اسکو شہنواز خان (ابن ذکریا خان) نے مروا دیا +

— احمد شاہ تخت پر بیٹھتے ہی پشاور تک آیا اور جلدی ہی واپس خراسان کی طرف چلا گیا +

— احمد شاہ ۱۱۶۱ ہجری میں صرف بارہ ہزار چیدہ فوج سے روانہ ہندوستان ہوا + اور جلدی لاہور آ پہنچا — شہنواز خان بلا لڑائی دہلی کو بھاگ گیا + محمد شاہ بادشاہ نے اپنے لڑکے احمد شاہ کے ساتھ فوج بھیجی — قمر الدین خان — صفدر جنگ — راجہ ایسری سنگھ وغیرہ تمام امراء ہمراہ تھے + آلہ سنگھ پٹیالہ والہ بھی ہمراہ شریک ہوا + نواب قمر الدین مارا گیا اور اسکے لڑکے میر منو بہادری سے لڑا + احمد شاہ کو ہزیمت ہوئی اور میر منو اسکے تعاقب میں لاہور تک گیا + محمد شاہ مر گیا اور شہزادہ احمد شاہ بادشاہ ہوا + میر منو حاکم پنجاب بنا + اور صفدر جنگ وزیر اعظم ہوا +

— احمد شاہ درانی بار دوم ہندوستان کی طرف بڑھا + میر منو کا دیوان کوڑا مل شاہ ہرہ میں مارا گیا + لاہور اور ملتان دونوں اسکے تصرف میں آگئے + میر منو صوبہ دار لاہور رہا اور کچھ عرصہ بعد ہیضہ سے مر گیا + اسکی بیگم حاکم لاہور ہوئی اور اسکا لڑکا بھی کمسن تھا + صوبہ داری لاہور میں خلل ہوا +

— احمد شاہ تیسری دفعہ ہندوستان میں آیا اور شاہجہان آباد تک گیا + مغلانی بیگم اسکے ساتھ دہلی گئی اور سب امراء کا پتا بتا کر خوب لٹوایا + چالیس روز احمد شاہ دہلی میں رہا + اور احمد شاہ نے شاہی لڑکی کو بطریق بادشاہ عالمگیر ثانی عقد نکاح میں لایا + اور عالمگیر ثانی کی لڑکی کو اپنے لڑکے تیمور سے بیاہ دیا + سردار جہان خان کو متھرا لوٹنے کا حکم ہوا + ہندوؤں کا قتل عام ہوئی — صفدر جنگ مر گیا + غازی الدین خان وزیر بھاگ گیا + محمد عالمگیر ثانی بدستور بادشاہ رہے — انتظام الدولہ خلف قمر الدین خان وزیر — نواب نجیب الدولہ امیر الامرا — عبد الصمد خان محمد زئی صوبہ دار سرہند — سرافراز خان افغان فوجدار دوآبہ — شہزادہ تیمور شاہ نائب حکومت در لاہور گذاشت و جہان خان محمد زئی را بجہت برادرش تیمور ممتاز فرمود + ولعبہ تاخت وتاراج شہر امرتسر و انہدام عمارات و تالاب آنجا قتل کردن سکھان روانہ قندھار گردید +

— ادینہ بیگ کہ جو بھاگ گیا تھا اب پہاڑ سے نکلا اور لاہور پر قبضہ کرکے دوآبہ کی طرف بڑھا و خروج بسیار از سکھان نیز ہمراہ گرفت اور بعد فتح سرہند کی طرف بڑھا + رگھوناتھ ادھر دہلی تک نے مرہٹوں (رگھو — دتا پٹیل — ...) کو ساتھ ملا کر دہلی پر یورش کر دی + آدینہ بیگ خان نے بوعدہ زر خرچ مرہٹہ امراء سے مدد طلب نمود + دیگر سرداران دکھن با افواج کثیر داخل علاقہ سرہند گردیدند + مرہٹوں نے سرہند لوٹ کر لاہور کا رخ کیا ہمراہ آدینہ بیگ خان اور شہزادہ تیمور معہ سردار جہان خان بھاگ گئے خوب قتل اور لوٹ مچی + و سکھان مسلمانان را گرفتہ تالاب امرتسر را کہ احمد شاہ درانی آنرا از انواع خس و خاشاک انباشتہ بود از آنہا بضرب شلاق و زور ولقدی صاف کنانیدند و بسیار ایذا و اقرار عملی ہا بہ بیٹہ اکثر را کشتند + مرہٹہ روانہ ہندوستان ہو گئے اور آدینہ بیگ خان نے سب جگہ اپنا انتظام جمایا + ادھر ابدالی کا دالک نواب نجیب الدولہ کا محاصرہ کیا + چند روز بعد آدینہ بیگ خان قضا را وفات یافت + دتا پٹیل حاکم لاہور ؟

گروه از اردوی معلی خیمه‌گاه او بیشتر میشد و لبست هزار سوار جرار از درانی و غیره همراه او مستعد
جانفشانی بودند و حکم اقدس بود که احدی از مال و اسباب و کشت زار دهاقین و رعایا از پشاور
تا بشهر لاهور مزاحم و متعرض نشود الا کاه و هیمه و سوختنی که بهکار باشند بتصرف خود دارند چنانچه از
پشاور تا لاهور احدی از لشکریان سلطانی بر اسباب و زراعت کسی دست انداز نشد و
مردم سکهان با لکک از سرای نمال و دوآبهای دریای جهلم و چناب و راوی گریخته در ما بجهه پهلوی
امرتسر و میان دوآبه بیاه و ستلج و بکهی جنگل پناه گرفتند و احمال و اثقال و عیال و اطفال خود را
در کوهستان شمالی سمت جمبو و غیره فرستاده بخوف افواج شاهی هر گوشه و اطراف خزیدند القصه
چون مختار الدوله بهادر مذکور دریای راوی را بر کشتیها عبور کرده و زیر قلعه فرود آمده داخل شهر مذکور شد
بموجب احکام قضا نظام منادی در شهر گردانیده حکم کرد که تا سه روز در تمام شهر چراغان کنند و پیش
از رسیدن مختار الدوله لهنا سنگه حاکم لاهور کلیدهای قلعه را بدست میان شاه چراغ سلطان پوری
که از اولاد شیخ عبد القادر جیلانی قدس الله سره العزیز و از عمده شیوخ شهر بودند سپرده نموده
خود راه فرار پیش گرفت و زمان شاه پادشاه غره رجب المرجب سنه ۱۲۱۲ هجری داخل قلعه لاهور
شد و اردوی شاهی از زیر قلعه تا کنار شهر لاهور بر لب دریای راوی و بعضی درون شهر در
امکنه خالی و آباد و ویران فرود آمدند حکم شد که هر روز و شب ده پانزده هزار سوار بطور طلایه از
شهر لاهور ده ده گروه گرد و پیش استاده باشند گویند که روز دوم و سوم از داخل شدن
بعرض قدسی رسید که مردم سکنای لاهور از قوم هنود و مسلمان در کاشانهای خود ماتمکده رنج و
اندوه ساخته اند پادشاه با استماع این خبر بر سر غضب آمده حکم فرمود اگرچه این گروه سزاوار
قتل و مستوجب عذاب و سیاست است اما الحال ازین مردم جزیه باید گرفت چنانچه محصلان بر
دروازه هر یک نشسته زر جزیه را طلب می‌نمودند و در اوائل از مسلمانان هم جزیه گرفتند بعد از آن
از ایشان معاف گردید و چون بضرب و شلاق از هنود جزیه میگرفتند لهذا از آنها چندکس خود را
در چاه انداخته هلاک ساختند و ازین ممر آشوب و اضطرابی تمام در شهر لاهور راه یافت و
این ستم را اهل لاهور دیده و دانسته برای خود خریدند رسم چراغان را که امر سهل بود با وجود
استماع حکم سلطانی و نوید امن و امان موقوف داشته علاوه و دکاکین را بند نموده و در خانه نشسته
شهریار را بر سر غضب آوردند اگر ایشان چنین حکم نادر شاه را عدول میکردند او بی شبهه حکم بقتل
عام میداد و چون خبر نزول رایات سلطانی در ملک پنجاب شایع شد رؤسای مسلمین آن نواح
مثل جلال هیتی و نظام الدین خان رئیس قصور و دیگر زمینداران و سران آن ملک آمده
به ملازمت والا مستفید شدند سردار فوج هراول حکم شد که ایشان را همراه خود دارد
و یکبار فوج هراول چهل سر سکهان را بریده بحضور فرستادند و بار دیگر نوبت قتل آن قوم
نرسیده بود که اخبار فساد برپا ساختن سلطان محمود رسید بنابران شاه زمان مهم سکهان
و انتظام پنجاب و انهدام امکنه امرتسر را موقوف داشته در انتظار خبر صحیح نشست در این
خبر رسید که در قلعه شیخوپوره که از لاهور پانزده گروه سمت مغربست قریب دو سه هزار
سکهان نشسته اندیشی برای تنبیه آنها مختار الدوله بهادر حسب الحکم حضور مع چند
ضرب توپ روانه شد و در آنجا رفته قلعه را محاصره نمود مگر شاه بسبب شتافتن

وحقیقت حال را معروض حضور انور گردانید حسن خان قزلباش پیشخدمت که سرو فرق خدمتگاران بادشاهی
است از حضور رخصت شده و مامور گشت که چشمان همایون را از حدقه برآورده و در پالکی
نشانیده روانهٔ کابل سازد قزلباش مذکور در لیه رسیده هردو چشم جهان بین همایون را از حدقه برآورده
و در پالکی نشانیده بحضور بادشاه برد حکم شد که او را بهمین حالت در کابل برده جائیکه دیگر شهزادگان
قید اند مقید دارند روزی که خبر دستگیر شدن همایون و کشته شدن شهزاده احمد در مقام رهتاس یا
حسن ابدال بعرض زمان شاه رسید طرفه تماشا بود که از یکطرف امرای عظام نوید تهنیت و از یکطرف
صدائی تعزیت بسمع شاه میرسانیدند و چون از عرایض دولتخواهان که در قندهار و هرات بودند دریافت
شد که سلطان محمود در هرات سرکشی نموده ارادهٔ فساد دارد شاه زمان بمجرد استماع این خبر مهم
پنجاب و تنبیه سکهان و گردنکشان هندوستان را معطل گذاشته از حسن ابدال مراجعت بسمت
خراسان نمود تا آتش نزاع سلطان محمود را بتحریک تیغ آبدار منطفی سازد و فوج لشکر برای
تسخیر دوآبه دریای جهلم و چناب تعین شده بود روئداد آن چنین است که احمد خان بارکزئی شاهنچی
باشی از حضور رخصت شده عبور دریای جهلم کرده با سکهان مقابله کرد چند بار سکهان گریختند بالآخر جمع
کثیر نموده قریب گجرات میان دوله جنگ عظیم کردند سردار احمد خان نیز درآن رزم کارهای نمایان
کرد لیکن چون دید که از نااتفاقی سرداران و بیدلی درانیان کار تبوه دیگر خواهد کشید و کامیاب فیروزی
نخواهیم گردید ناچار جنگ کنان به احتیاط تمام مع بنه و اسباب داخل اردوی شاهی شد و از باعث
فساد سلطان محمود تدابیر این مهم چندی معطل ماند خود بادشاه داخل کابل گردید درین عرض بدت نامهٔ
نامی شاه عالم عالی گوهر بادشاه هندوستان مصحوب مرزا غلام محمد خان بحضور زمان شاه بادشاه درانی
رسید و جواب آن نیز از طرف بحضرت بادشاه ممدوح رفت عبارت هردو نامه بسبب اختصار درین
اوراق ثبت نشد حاصل مضمون نامه اول طلب زمان شاه درانی بود و نامه زمانشاه به ظاهر
متضمن عذر در رسیدن موسم گرما بر سر بوده باشد و در حقیقت مانع عزم بطرف هندوستان فساد
و فتنه ... انگیزی سلطان محمود شد —

در بیان عزم نمودن زمان شاه بتسخیر ملک هندوستان و تنبیه و تادیب سکهان و دیگر گردنکشان وغیره

چون زمان شاه را از وقت جلوس بر اورنگ جهانبانی داعیهٔ آن بود که ملک پنجاب و هندوستان را از خار
وجود سرکشان و متمردان خصوصاً قوم سکهان پاک و صاف نماید بنابر آن بدین اراده از کابل کوچ
کرده داخل پشاور شدند و از آنجا با ساز و سامان بسیار و قشون بیشمار در سال یکهزار و دوصد
و یازده هجری ماه جمادی الاول دریای سند را از گذر اتک بر جسر کشتیها عبور نموده از آنجا کوچ بکوچ از
راه حسن ابدال و سرای کالی و راول پندی و رهتاس گذشته بر کناره دریای جهلم نزول اجلال فرمودند و
دریای مذکور را پایاب عبور نموده از راه گجرات شاه دوله بکناره دریای چناب که اعظم دریای پنجاب است خاطر
شدند و این دریا را نیز قشون شاهی پایاب عبور کرد و از راه گوجران واله و امین آباد قریب لاهور
گذشته در شاه دره که سه کروه از لاهور سمت مغرب است و دریای راوی درمیان حائل نزول
دایرهٔ دولت سلطانی واقع شد چون درین سفر از چین برآمدن پشاور تا رسیدن بلاهور
مختار الدوله حافظ شیر محمد خان بهادر اشرف الوزرا بطریق منقلا و هراولی مامور شده بود دوازده

به نظر مبارک پادشاه درآوردند و این روز که زنگی خان شرف پابوسی دریافت روز چهارم از رخصت بود
الحمقر در فرد حساب سی هزار سر سکهان شمار کرده نوشتند و از پیشگاه پادشاه خلع فاخره بزنگی خان
و سرداران او مثل شاه ولیخان پسر فتح خان کمال زئی و بهادر خان پسر فتح طلب خان محمدزئی و دیگر
سرداران یوسف زئی و مخول عنایت شد و جمله مورد تحسین و آفرینها گشتند و خود بدولت کوچ بکوچ
داخل سواد جانغرای ملتان شدند و چند روز بهادران ظفر قرین بمحاصره قلعه آن پرداختند بالآخر مردم
سکهان که در قلعه بودند امان جان و مال حاصل کرده کلید قلعه را تفویض کارپردازان سرکار پادشاهی نمودند
پادشاه بعد از انتظام صوبداری آنجا را بشجاع خان صدوزئی عنایت فرمود و عبور دریای سنده
نموده داخل پشاور و بسیر و شکار مشتغل شد گویند که سنه ۱۲۱۳ هجری صوبه ملتان داخل ممالک محروسه
درانیه بود و الحال تا سنه مذکور صوبدار آنجا نواب مظفر خان بهادر صفدر جنگ ولد شجاع خان مذکور است
و بعد چندی سردار مدد خان برای تنبیه و تادیب سندیان حسب استدعای حاکم شهر شکارپور رخصت شد
سردار مذکور بعد استیصال باغیان اشرار باقیان را رجوع بحاکم آنجا کنانیده خود مراجعت بحضور اقدس
پادشاه نمود —

III در بیان عزیمت شاه زمان بطرف هندوستان و انجام یافتن کار همایون از دست محمد خان نواح ملتان

شاه زمان بقصد تسخیر هندوستان و تنبیه و تادیب سکهان و گردنکشان آنجا مع قشون آراسته و عساکر پیراسته در سال
یکهزار و دو صد و ده هجری از کابل کوچ فرموده بر لب دریای سنده نزول اجلال نمودند و از قلعه اتک بر پل کشتیها عبور
کرده حسن ابدال و نواح رهتاس را مضرب خیام گردانیده چند روز برای تفرج طبع بشکار پرداختند و احمد خان
شاهنچی باشی بارک زئی را مع بهادر خان محمدزئی و دیگر سرداران را با هفت هزار سوار برای تسخیر دوآبه واقع
درمیان دریای جهلم و چناب رخصت کردند در این اثنا ناگاه بحکم قضا و قدر همایون شاه از افواج شاهی
هزیمت خورده و زهر ایام نامساعد چشیده بملک ریگستان در نواح قصبه لیه که از ملتان بفاصله بیست و پنج
کروه جانب دیره اسماعیل خان و مابین دریای سنده و جهلم واقع است رسید و در آنوقت قریب صد سوار
که همه سردار و سردارزاده بودند و سلطان احمد نامی فرزند خود که جوان خوش شکل و در کمال رعنائی و زیبائی بود
همراه داشت گویند که زیر درختی باین اراده خود را بلباس سپاهانه پنهان کرده فرود آمد که بهر نوع که ممکن باشد
بکشمیر رسیده و آن ملک را بتصرف خود درآورده بنای فساد را با پادشاه محکم سازد و چون سابق ازین احکام
پادشاهی بحکام و رؤسای ممالک محروسه اجرا یافته بود که همایون را بهر نوع که بدست آید دستگیر نموده
بحضور بفرستند محمد خان صدوزئی که جوان وجیه و دلاور و حاکم لیه مذکور بود خبر یافت که همایون شاه مع
این قدر سوار در فلان جا زیر درختی فرود آمده است بمجرد استماع این سخن مع یک الف سوار مسلح در آنجا رسیده
اول اظهار نمود که از اینجا در شهر رفته نزول فرمایند تا من شرایط خدمت بجا آرم شهزاده همایون از طرز کلام و
هجوم مردم او دانست که کار بنوع دیگر کشید چون همه اسپان همراهی او زیر زین و همراهیانش مسلح بودند
بجنگ برخاست و خوب جنگ شد همراهیان همایون بسیار کشته و خسته شدند و شهزاده احمد پسرش بزخم
گولی تفنگ مجروح گشته از اسپ بزیر افتاد همان ساعت جان داد همایون شاه که بر فرزند مذکور عاشق
بود خویشتن را از اسپ بزیر انداخته بر لاشش او بیفتاد و نوحهای جانگداز شروع کرد محمد خان خود را مع مردمان
نزدیک همایون رسانیده در بغل گرفت و از آنجا مع رفیقانش دستگیر کرده در قصبه لیه آورد

فرود آمده زیر سایهٔ اسپان نشسته اند و تمامی قشون در شدت آفتاب ایستاده لهذا ما به دولت را که ارادهٔ غزا و جهاد
داریم این حرکت از ایشان خلاف ادب محمول برآرام طلبی بنظر آمد پس اوشان را زجر و نصیحت فرمودیم که باز این قسم
حرکت بعمل نیاورده جفاکشی اختیار کنند و مایل بآرام و راحت نباشند فردا ایشان را خلاع فاخره عنایت خواهم فرمود
الغرض از قوم یوسفزئی و درانی و مغول قزلباشی مجمله قشون قریب به دوازده هزار کس سوار جرار را انتخاب فرموده
بسرکردگی زنگی خان درانی خارجی باشی که سردار جری و صاحب تدبیر بود بر رسم چپاولی بر سر سکهان تعیین فرمود تا بمحض بران
قوم رسیده و قتل و غارت نموده سرهای آن خودسران بحضور روانه سازد زنگی خان بر رسم ولایت سه بار گرد فیل سواری بادشاه
تصدق گردید و بادشاه بوقت سه پهر از گردا نیدن رومال اشاره فرمودند که روانه شوید و نیز حکم عالی اصدار یافت که کسی در راه
کلام نکند و بوقت جنگ دشنام بر زبان نیارد چراکه ثواب غزا نمیشود بهر کیف سردار مذکور مع فوج خود روانه شده مردمان
فوج بعد عبور دریای سنده از یک پاس روز تا قیامانده و تمام شب تا بروز دوم بدین صورت راه میرفتند که کسی با کسی سخن
نمی کرد چون روز دوم رسید بوقت یک و نیم پاس روز باقی مانده بپشت گروهی از سکهان اینطرف خائز شدند فرود
آمده اسپان را دانه و کاه دادند من بعد سردار مذکور حکم کرد که گرد لشکر بر دو دو گروه سواران ایستاده پاسداری
نمایند و احدی از مصاف ابرانگیز اند که بسمت لشکر سکهان رود بلکه آنها را اسیر بند ساخته نگهدارند تا سکهان را
از رسیدن لشکر خبر نگردد و القصه یک و نیم پاس روز و سه پاس شب اسپان خود را چرانیده خوب سیر نمودند و خود هم
از تناول طعام آسوده گردیدند هرگاه یک پاس شب باقیماند سردار مذکور فوج را بسه غول ترتیب داده و از آنجمله
غول مغول و قزلباشی را بر دست راست و غول درانیان قندهار را بر دست چپ کرده بآنها حکم داد که یمین و یسار
برابر قدم بقدم بیایند و در صورت خلاف حکم گنهگار شاهی خواهند شد و خود مع پنج هزار سوار نیزه بازان یوسفزئی
که ایشان را نیز درانی خوانند و درانیان قندهار روانه شد و بوقت صبح بر سر سکهان رسیده بر فاصله دو کروه
این طرف نماز صبح ادا کرده و فاتحه خیر خوانده سوار گردید سکهان بدین سبب که بادشاه مع فوج در پشاور بر فاصله
صد کروه است و دریای سنده درمیان حائل بیخبر از نزول فوج ظفر موج شاهی غافل بودند دفعةً سواران
مذکور چون بلای ناگهانی بل مانند برق آسمانی بر سر ایشان رسیدند سکهان بمجرد مشاهده فوج ولایتی
بر اسپان خود که زیر زین بودند سوار گشته کسانی را که ابلق هوش و حواس رم نکرده بود بمقابل درآمدند
تریب صد قدم از لشکر خود برآمده باشند که دلاوران دین یکبار شلک بندوقها کرده بسیاری را بکشتند
و سواران غول دست راست و چپ شمشیرها را از غلاف کشیده بزدن و کشتن دست بمت بکشادند
چون فوج سکهان بسیار بود زنگی خان کلاه خود را از سر فرود آورده و بر خاک نهاده برای فتح و
نصرت پادشاه دین پناه از درگاه احدیت و بارگاه صمدیت مسئلت می نمود و جوانان قشون را
بر جرأت و دلیری تحریص و ترغیب کرده دلداری می فرمود تا آنکه بعد جد و کد بسیار دزد و خورد بیشمار
کوس نصرت بنام پادشاه والی نواخته شد و فوج منصور تعاقب مفروران نموده احدی را نگذاشت
که از معرکه رزم زنده رود و قریب سی هزار سکهه درین جنگ بقتل رسیدند و گروهی از سکهان که اسپها را
در دریا انداخته بودند که آن طرف دریا رفته در امان باشند و سه جوانان مغول در عقب شان رسیده
بضرب شلک تفنگ در دریای عدم غرق ساختند فقط دو هزار سوار از ایشان عبور دریا نموده زنده بدر رفتند
معلوم نشد که از کدام گذر عبور کرده بودند و به چه نوع راه یافتند و بعد از قتل و تاراج سکهان تا سه پهر آن گروه
را جمع نموده شتران را از نواح آن ملک فراهم آورده سرهای بیر غرور آنها در آن بار کردند و روانه بطرف
پشاور ساختند و در اثنای راه شریک اردوی معلی شده مستفید قدمبوس گردیده سرهای آن مدبران

سلطنتش بیست و سه سال و چند ماه بود و فرزندانش که مشهور اند تیمور شاه سلیمان شاه سکندر شاه
پرویز سوای تیمور شاه همه در قید بودند چون آن شاه دین پناه قضا نمود شاه ولی خان وزیر و دیگر امرای سلطنت
بتجهیز و تکفین او بموجب شریعت نبوی و مذهب حنفی نموده در احمد شاهی قندهار مدفون ساختند تا حال مردم
درانی و اولاد و احفاد این پادشاه غفران آواب و پاس حق شناسان مینمایند که اگر خونی واجب القتل در مقبره
رو رفته پناه گیرد از سیاست و قصاص امان یابد شاه ولیخان وزیر بعد لوازم تدفین آن پادشاه سلیمان شاه
برادر علاتی تیمور شاه را که داماد او بود بر تخت سلطنت خراسان نشانده سکه و خطبه بنام او جاری کرده
چون خبر حادثه ناگزیر پدر بزرگوار تیمور شاه شنید بعد تقدیم مراسم تعزیت و ماتم داری مع امرا و رفقا و کل افواج خود
بتقریب فاتحه خوانی از هرات متوجه قندهار شد وزیر با یکصد و پنجاه کس باین امید برای استقبال شهزاده روانه شد
که رفته او را چون طفلان بدام فریب گرفته و همراه خود آورده قید کند چون با ردوی شهزاده در مقام فراه
ملحق گردید شهزاده را خبر شد که وزیر با یکصد و پنجاه کس برای قید مانوس بر در دولت حاضر است ارکان
دولت شهزاده مثل قاضی فیض الله وغیره بحضور شهزاده عرض کردند که در کلام او سحر است هرگاه بحضور خواهد رسید
یک سخن خاطر مبارک را بطرف خود کشیده خاطر خواه جمیع امور را خواهد کرد بهتر این است که پیشتر از رسیدن
او بحضور کارش تمام نموده شود تیمور شاه این صلاح را مستحسن دانسته انگو خان درانی بامیزئی را که نزد دولتخان
وزیر بود حکم فرمود که رفته وزیر را مع هر دو پسرانش که امرد و بسیار حسین اند قتل کن خان مقدم الذکر حسب الحکم
هیچیک سخن وزیر را نشنیده مع پسران او را قتل نمود و دو خواهرزادگان وزیر که نیز همراه بودند از دست اسلام خان
کشته شدند بحکم شهزاده هر پنج لاشه در مقام و دو بکواه که خاص زمینداری و ملک وزیر بود مدفون گردند ——

II در بیان توجه نمودن تیمور شاه برای تسخیر قلعه ملتان و تادیب سکهان

چون از چندی سکهان در صوبه ملتان دخل نموده شهر و قلعه نواح آنرا متصرف شده بودند و تیمور شاه بسبب منازعت و مخالفت
قوم خود و مهم سکهان را معطل گذاشته بود ناگهان خبر رسید که فوج سکهان قریب شصت هزار از دریای چناب و راوی عبور کرده
مقصد تسخیر دیره اسمعیل خان و غازی خان وغیره و بدواران اراده گرفتن ملک سنده که این هم ملک از ممالک محروسه درانیه
اند میدارند شاه اول حاجی علی خان نامی سردار را برای فهمایش سکهان که پا از حد اعتدال بیرون نگذارند و بر حساب
باشند فرستاد سکهان بغرور جمعیت خود سفیر مذکور را در درخت بسته بضرب گلوله تفنگ کشتند که ما را پادشاه میترساند
و ما از شاه کراه گری خود میخواهیم تیغ پادشاه از ما ترسیده بپاس خاطر ما حلوا برای گری ما در کراه آهنی چگونه بپزد
هرگاه جاسوسان همراهی سفیر مقتول گریخته آمده احوال را بحضور تیمور شاه ظاهر ساختند بمجرد شنیدن این خبر آتش غضب
سلطانی زبانه کشید و پوشاک سرخ گلناری که از علامات غضب سلطانی است در بر نموده در دیوان عام داخل شد و حکم نمود
که تمامی سرداران رکاب دولت مع افواج همراهی خودها تیار و مسلح و مکمل بحضور حاضر شوند امرای مذکور حسب الامر خاقانی
با سپاه تیار شده و ده قول بسته بدو طرف ایستاده شدند شاه بر فیل سوار گشته فوج را ملاحظه میفرمود و مردم دور
را از دوربین دیدن آغاز نهاد ناگاه چه می بیند که سردار نامدار وکیل الرعایا حاجی که صاحب پانزده هزار سوار بود و سردار
بدو خان هر دو دورتر زیر سایه اسپان خودها نشسته اند پادشاه از شرارتی بنسقچیان فرمود آنها را دیده هر دو سردار را
گفتند که بر زمین بغلطید چون بغلطیدند قریب ده ده جریب بر کمر هر دو سردار نامی زدند آنها سعادت خود دانسته باز
بالای اسپان سوار شدند و همین قسم هر سوار و سردار که زیر سایه اسپ خود نشسته بود بضرب شلاق نسقچیان در آمد
یکی از علمای صاحب اعتبار که ندیم پادشاه بود عرض نمود که بضرب چوبها تنبیه سرداران ذی عزت و وقار
یقین است که خالی از حکمت و مصلحت نخواهد بود پادشاه فرمود که چون از دوربین دیدم که هر دو سردار از اسپان

بگو که زود برگ درختان یا کاه سبز را بر سر برائی علامتی بگذارند که فوج هراول ما از قوم او ذرنگ اند و حکم
پادشاهان کرده ایم که هر کسیکه لباس هندی در بر داشته باشند بی محابا قتل نمایند الا کسیکه برگ درخت
یا کاه سبز بر سر داشته باشند اورا از جان و مال امان دهند مردم همراه زین خان همچنان نموده آورده
برگ درخت و یا کاه را بر سر گذاشتند ساعتی از این عمل نگذشته بود که فوج هراول شاهی رسیده
سکهانرا قتل کردن شروع کرد آنها با وجودیکه قریب بیست هزار کس بودند راه فرار پیمودند و تا تمام
موکه قتل و تاراج گرم ماند تا آنکه فوج مسطور سی هزار سکهه را قتل کرده و سر آنها را بریده بنظر پادشاه
درانی رسیده و خیمه بنزول اجلال فرموده بود گذرانید شاه چند روز در آنجا رونق فرما بودند و
بدستور قدیم آن ملک را بزین خان داده روانه قندهار شدند —

در بیان توجه فرمودن شاه درانی بهندوستان دفعه ششم

چون جمعیت سکهان باز فراهم شده غارت گری و ایذا رسانی باهل اسلام شروع کرد شاه درانی بدریافت
این حال بقصد تنبیه شان از قندهار تا به انباله که قریب یکصد کروه از دهلی بطرف لاهور واقع است نزول اجلال
فرمودند در آن زمان افاغنه هندوستان بطفیل شوکت و هیبت شاه درانی بیخوف و خطر اوقات خود را
با کمال دست دمانی و حکمرانی میگذرانیدند الحال رسیدن شاه را بملک هندوستان موجب خلل در مال و عیش و
آرام خود پنداشته عرائض متضمن عجز و نیاز مصحوب وکلای خود ارسال داشتند و بلطایف الحیل عذر تجارزی
خود ها خواستند مگر از آنجمله نواب نجیب الدوله بهادر بحضور حاضر شده عرض کرد که اکنون باقبال عدو مال
شاهی هیچ خللی و کدام غنیمی در ملک هندوستان باقی نمانده است جناب والا در ولایت تشریف برده آرام
و آسایش فرمایند شاه صوبداری سرهند را بهادر مسطور عنایت فرمودند و حسب سفارش اشرف الوزرا شاه
ولیخان سرهند پتیاله را با مرسنگه که حاکم قدیم آنجا است داده به عطای خلعت فاخره و خطاب راجه راجگان
سرفراز ساختند چنانچه تا حال در پتیاله و سرهند عمل اولاد همین راجه امرسنگه است گویند که او بنابر اظهار
خلوص و عقیدت نسبت شاه ولیخان وزیر مزبور در شهر خویش امرسنگه پامی زنی کنده کرده بود زیرا
که وزیر مذکور قوم پامی زنی داشت الغرض چون شاه درانی دانست که باهر خود تکلیف بر داشته برای
تنبیه و تادیب مخالفان افاغنه هندوستان می آیدم و الحال این مردم بر ورود رایات عالیات در آینه خیدان
خویش نیستند لهذا بطرف ولایت مراجعت فرمود —

در بیان وفات احمد شاه درانی

چون احمد شاه درانی بعد از مراجعت هندوستان چند سال در قندهار بعیش و کامرانی گذرانید از مشیت
ایزدی بعارضه ناسور بینی مزاج همایون از جاده اعتدال انحراف ورزید چنانچه با وجود معالجه اطبای
حاذق صحت حاصل نمیشد و روز بروز ضعف و ناتوانی لاحق میگردید شهزاده تیمور شاه که در هرات
بود بدریافت تغیر مزاج پادشاه خواست که برائی عیادت بحضور پدر بزرگوار خود در قندهار حاضر گردد
مگر بعرض و گزارش شاه ولیخان وزیر که عقیدت در خدمت شهزاده موصوف نداشت پادشاه
شهزاده را از حاضر شدن در قندهار ممانعت کرده فرستاده شقچیان تعیین شدند که شهزاده
را بطرف هرات باز گردانیده آیند چنانچه شهزاده بمجبوری از چهار کروهی قندهار برگشته بهرات رفت
و بعد از چند روز پادشاه ممدوح از اینجهان فانی بعالم جاودانی رحلت فرمود مدت

که سکهان از پیرامون قلعه بنا رسیدن فوجی و آفتی گریخته رفتند دانستند که شاید اهل اسلام هم گرد آمده باشند
که تا محصوران از ما غافل شده دروازه آن را واکرده بنشینند و اینهم آن زمان وقفةً تاخته کار اوشان
را تمام کنیم آخر جاسوسان ایشان خبر آوردند که هیچ احوال سکهان معلوم نمیشود که کجا رفتند و بر چهار طرف قلعه در
دوره نام و نشان شان معلوم می گردد لیکن از اینجا بر فاصله دو کروه شخصی قدآور زیر درختی نشسته و دو شخص
از جانور بانات بر سر او سایه کرده استاده اند و آن شخص که نشسته است بر سر خود چهار جیغه دارد که از هوا
پرهای جیغها می جنبد و ده دوازده کس دیگر روبروی او اندک دور باادب تمام تفنگها را زیر زنخ کرده استاده اند
این خبر از اتفاقات حسنه بسردار چیداله هم رسید او معلوم کرد که مقرر پادشاه دین پناه درانی برای مدد تشریف آورده اند
این تمام علامات همان شاه است پس سردار مذکور با برادران و قوم خود نذر و نیاز برسم زمینداران گرفته حاضر گردید
و دید که فی الحقیقت در آنکیفیت و قریب دوصد سوار روبروی او پیاده شده حاضر اند و پادشاه تکیه نموده
نشسته است مردم قلعه بوی بجا آوردن کورنش نذرها گذرانیدند و بدستور ولایت گرد آن پادشاه طواف
نموده عرض کردند که بیشتر یک ساعت دو ساعت از رونق فرمائی قبلهٔ عالم قریب نوزده هزار سکه با مردم
را محاصره نموده بودند بیمن قدم مبارک و هیبت شاهنشاهی خود بخود بگریختند اما دور تر نرفته باشند علاج
دولت آنست که اردوی معلی ترتیب بقلعه فرود گردد ارشاد کردند که همین جا دائره دولت نزول خواهد گردید
بفضل الهی هیچ جای خوف و اندیشه نیست لیکن ازان مردم قلعه چه می بینند که افواج شاهی یک بادگیر یلغار آیده
دسته دسته همان صف شکن پی در پی میرسند قریب شام اشرف الوزرا شاه ولیخان نیز داخل اردوی معلی گشته
و پاس شب قریب سه هزار کس فراهم شدند و همانجا بارگاه سلطانی نصب گردید و تا صبح قریب بست هزار سوار فراهم
گردیدند جاسوسان برای خبر آوردن سکهان متعین شدند شاه ولیخان عرض کرد که تشریف آوردن
حضرت بدین زودی و بی سامانی در ملک غنیم و کفار خالی از مصلحت نخواهد بود فدوی امیدوار است که تا
از ان مطلع گردد تاریخ خلجان شود شاه فرمود که من در نصف شب آخر روز در خواب به زیارت محبوب سبحانی
و تشرف لقای جمال با کمال جناب پیغمبر خدا صلی الله علیه وسلم مشرف شد آنحضرت فرمودند که ای احمد درانی
بانوابر گزیده گردیده ام از خواب برخیز و به پنجاب زود برو که گروهی مطیع الاسلام قلعهٔ جنداله در محاصره
کفار سکهان افتاده اند و کار بر ایشان تنگ گردیده است من بمجرد شنیدن این کلام از زبان مبارک
آنحضرت نخواستم که بفرموده رسول الثقلین اهمال یک لحظه روا داشته بتدابیر و جمع آوری قشون بکوشم
بنابر آن تکیه بر افضال الهی نموده روانه شدم القصه در قلعه جنداله دو سه مقام فرمودند و دراینعرصه [illegible]
جاسوسان خبر آوردند که تمامی سکهان از اینجا گریخته در دوبه که مشهور بکوب ایلت رفته اند و زین خان
مهمند صوبدار سرهند و بهیکن خان مالیری و دیگر سرداران آن نواح مثل مرتضی خان بڑیچ و قاسم خان مرل
وغیره رفقای فوج او را محاصره نموده کار بر ایشان تنگ ساخته اند و لشکر اهل اسلام بسیار قلیل است باستماع
اینحال پادشاه دو کس را زود نزد زین خان فرستاده حکم کرد که اضطراب نکنی انشاء الله تعالی من فردا برای کمک تو
میرسم و بدلجمعی با سکهان بجنگ اگر در جنگ کردن نظر بر قلت فوج خود کرده تامل خواهی کرد مجرم خواهی شد زین خان
بمجرد رسیدن اینحکم صباح آن خواه نخواهی در میدان رفته با مردمی که همراه داشت جنگ قراولی با سکهان شروع
کرد و سکهان نیز قریب بست هزار سوار را همراه چیلهای خود کرده برای جنگ زین خان فرستادند در عین
کارزار زین خان گرد سواران را از جانب پشت خود دیده بترسید که شاید سکهان از ینجانب هم رسیده دست
برد نمایند در این اثنا شتر سواری برای تحقیق این امر رفته زود برگشته آمده ظاهر ساخت که سواری و
اردوی شاه درانی است و شاه نسقچیان را فرستاده بزین خان اعلام کرد که بکل مردم همراهی خود

نوٹس از

محاربات سلاطین درانیه مصنفه عبدالکریم

صفحه ۳ — دیباچه از مصنف

بنده خاکسار و اثیم **عبدالکریم** علوی که چون راقم را از تحریر تاریخ حال
شجاع الملک پادشاه درانی که به اعانت سرکار انگریزی در سنه ۱۲۵۵ هجری از مقام لودیانه متعلقه
هندوستان و ملک خراسان رفته و سرکشان را زیر و زبر نموده سریر آرای سلطنت آبائی خود گردیده بود فراغت
حاصل شد خواست که در حال سلاطین درانیه و نسب شان از ابتدای سلطنت احمد شاه
درانی بر نگارد چنانچه بتلاش کتب حال ایشان را بهم رسانیده بطرز مختصر و خلاصه درین اوراق ثبت
نمود زیرا که حال سلاطین درانیه را مورخین سابق کمتر نوشته اند و در ضمن حال شان شمهٔ از حالات
جنت علیم الرحمه و هندی از خلل حکام ترکستان بسبب قرب و اتصال ملک شان با افغانستان و
شمار قبائل از ایشان و تا برات مرقوم ساخته و از تاریخ امام الدین حسینی که در افغانستان با مدت دراز
مانده حالات پادشاهان درانیه بکمال تحقیق تا سال یکهزار و دو صد و دوازده هجری در عهد سلطنت
زمان شاه پادشاه نوشته بود اکثر روایات او را درج این تاریخ نمودم و از سال مذکور تا اختتام سلطنت
شان آنچه از باشندگان کابل و قندهار و نواح آنها که معتبر و ثقات بودند شنیده و تحقیق کرده
در آخر این کتاب بر سبیل اجمال نوشتم —

صفحه ۱۶ تا ۱۷ و ۱۸ — I

در بیان توجه فرمودن احمد شاه درانی دفعه پنجم برای امداد باشندگان قصبه جنڈاله واقع پنجاب —

گویند روزی احمد شاه درانی در قندهار بوقت شب در خواب استراحت بود که ناگاه
نصف اللیل از خواب بیدار شد بیرون آمد و بی اطلاع احدی از سرداران بر اسپ سوار شده
با سیصد سوار از غلامان که حاضر کشیکخانه و هم در حریم سرا موجود بودند بعزم هندوستان نهضت
فرمود و بوقت روانگی فقط بنیقچیها را ایما نمود که با شرف الوزرا شاه ولی خان بهادر نزد رفته
بگویند که من برای غزا متوجه هندوستان شدم باید که خود را بلغر نزد ما برساند وزیر بمجرد شنیدن این خبر متحیر شد
که کدام واقعه روی داد که شاه بی صلاح من بدین بی سامانی بتوجه هندوستان گردید لیکن چون وزیر صاحب شعور و
تدبیر بود همانوقت قریب پنجاه و شصت فرمان بدین مضمون نویسانیده روانه ~~...~~ الکات ساخت که شاه بطرف
هندوستان برای غزا روانه شد باید که بمجرد ورود فرمان هر یک نود خود را یلغار بحضور شاه رساند و خود
هم همراه مردمانیکه دران زمان موجود بودند عقب شاه جلو گریز روانه شد و شهریار درانی یلغار کوچ
در کوچ دریای سنده و جهلم و چناب و راوی را عبور نموده وارد نواح لاهور گردید درین وقت در رکاب
دولت امرا زده دوازده سوار زیاده نبودند همین که عبور از راوی فرمود شخصی مسلمان باشنده آنجا
بالعه در خورد شاه پرسید که سکهان کجا استقامت دارند او ظاهر کرد که سکهان از کل پنجاب جمع شده
قریب هفتاد و هشتاد هزار سوار مزاحم آمده قلعه جنڈاله را که هفت کروه از امرتسر فاصله دارد
محاصره نموده اند و محصوران حصار مذکور از دست شان که مانع بانگ صلوة اند از جان بتنگ آمده اند
پادشاه باستماع این خبر بطرف جنڈاله روانه شد چون خبر ورود موکب شاهی بسکهان رسید یکبارگی از
محاصره قلعه دست بر داشته راه فرار پیش گرفتند فقرای نانک شاهی چرا دیدند که

در سوانح سردار دل سنگھ

تعلقہ سیالکوٹ میں [illegible] سردار جھنڈا سنگھ نے لڑائی ہو رہی تھی کہ بھنگیوں کا بھیجا ایک آدمی نے آ کر ایک تیر دق نہ رک - جھنڈا سنگھ رہ بھیٹ گئی اور سردار پرت سنگھ مر گیا + اسکی سرداری کا نام باقی رہ گیا تھا +

سنہ ۱۸۲۷ میں یہہ واقعہ ہوا + سردار گوبند سنگھ و سردار دل سنگھ نے مہاں سنگھ کو سرداری پر تمام کیا لیا اور جھنڈا سنگھ کو قریوا والا حسب ضرورت مٹ گیا + مہاں سنگھ کی عمر اوقت چودہ برس کی تھی مگر بہت ہمت والا شخص تھا + اسنے اپنا عروج بڑھانا شروع کیا + سنہ ۱۸۳۷ میں جب سید نگر کا محاصرہ کئے ہوئے تھے تو رنجیت سنگھ کی ولادت کی خبر موصول ہوئی + جنم نام بدھ سنگھ رکھا گیا
سنہ ۱۸۴۰ میں تمام ملک چھتیر پر قبضہ کیا + اور رسول نگر - منچر اور عطل علی پور میں تھا نہ جات بٹھائے رسول نگر کا نام رام نگر اور عطل پور کا اکال گڑھ رکھا اور اکال گڑھ کو حوالہ دل سنگھ کیا + معتبروں کی زبانی ہے کہ سنہ ۱۸۴۴ میں اکال گڑھ کا قلعہ دوبارہ تعمیر ہوا پہلے دلاں گوجر رہتے تھے + چیوں کا سردار غلام محمد تھا + ||

سنہ ۱۸۳۹ رنجیت دیوار بھی جیوں مرگیا + مہاں سنگھ نے سنہ ۱۸۴۱ میں جیوں کو تاخت و تاراج کیا +
سنہ ۱۸۴۳ میں اور آسر میں سردار مہاں سنگھ گیا + بعد ازاں کئی دیگر جگہ کئے اور سنہ ۱۸۴۵ میں پنج ماہ بیساکھ کو مہاں سنگھ مرگیا + کچھ عرصہ بعد دیوان لکھو مل اور سردار دل سنگھ میں عناد ہو گیا اور انہوں نے اپنی اپنی افواج جمع کرنی شروع کیں اور علاقوں پر تسلط کر لیا + مگر کچھ عرصہ بعد سمجھ گئے اور سوافق پہلے کے تازہ سردار ہو گئے +

سنہ ۱۸۵۲ میں شادی رنجیت سنگھ کی وزیر آباد میں ہوئی +

سنہ ۱۸۵۳ میں شاہ زمان پہلی دفعہ لاہور میں آیا + اور جیونوں نے رام نگر میں بغاوت کی + دہرا کا سردار جان محمد پسر غلام محمد تھا + شاہ زمان نے شاہ ہنجی کو سکھوں کا حق ملکہ کے لئے بھیجا + رنجیت سنگھ نے سرداروں دل سنگھ - بلکہ سنہ ۱۸۵۴ میں بہاگ سنگھ ہرال والہ وغیرہ کو بھیجا + شاہ ہنجی کا تمام ڈیرہ لوٹ لیا اور وہ مارا گیا اسکا سر کاٹ کر رام نگر میں لائے + چھٹے پنجاب کو آگئے اور جہانداری مستحکم ہو گئی +

پیر حشمت خان چٹھہ نے بغاوت کی تو قلعہ متصل لدھے وال مار لیا +

سنہ ۱۸۵۵ میں خبر ہوئی کہ مہاں سنگھ نے ... شادی کی + اب لکھو مل مر گیا +

ہجری ۱۲۱۳ سنہ ۱۸۵۵ شاہ زمان بار دیگر در لاہور آیا +

ہجری ۱۲۱۴ سنہ ۱۸۵۶ رنجیت سنگھ لاہور میں داخل ہوا

سنہ ۱۸۵۷ شہزادہ کھڑک سنگھ پیدا ہوا +

اب سردار دل سنگھ سے کچھ امورات ناشائستہ ہوئے جس سے رام نگر میں بلا کر مہاراجہ اسکو قید کر لیا + اور رسالہ ڈیرہ لوٹ لیا اور اکال گڑھ کا محاصرہ کر لیا - لیکن زوجہ دل سنگھ نے مقابلہ کیا + اور کئی دنوں سے رنجیت سنگھ کو بھی محاصرہ اٹھا لینا پڑا + بعد از مدت قلیل دل سنگھ کو رہا کر دیا مگر جلدی بعد مر گیا + رنجیت سنگھ اسکی زوجہ کے پاس ماتم پرسی کو گیا اور قلعہ پر قابض ہو گیا اور سردارنی کو تھوڑی سی جاگیر دیدی +

سنہ ۱۸۵۹ میں فتح آباد میں آ کر سردار فتح سنگھ اہلووالیہ سے دستار بدلی کی +

آگے سے جو صفحے ضمیمن از ابتدا [illegible] کا تک سنہ ۱۹۰۲ تا ۱۷ رمضان [illegible] سنہ ۱۹۰۵ [illegible] سکھوں اور انگریزوں

کے بیچ [illegible] کا ذکر تھا [illegible] اور پھر واپس [illegible] +

[illegible] سنگھ نے بعد از وفات [illegible] سنگھ [illegible] اور [illegible] بیٹا [illegible] دیا تھا + ۱۱۰۵

[illegible] سے بیٹا [illegible] +

دفتر دوم

سے پہلے نام [illegible] سنگھ (ضلع [illegible] میں رہتا تھا [illegible] سنگھ اور [illegible]

سنگھ کا بیٹا سردار [illegible] سنگھ تھا + یہ [illegible] سے [illegible] میں آیا [illegible]

جو قلعہ [illegible] سال سے [illegible] پر ہے + جب [illegible] احمد شاہ کے [illegible] ہوا

تو یہ اپنے [illegible] کا [illegible] میں [illegible] اسکی عمر کوئی بیس برس کی تھی + بعد ازاں

[illegible] سنگھ اور [illegible] سنگھ [illegible] +

[illegible] کوئی [illegible] سوار و پیادہ ساتھ تھے + [illegible] آباد [illegible] +

[illegible] شروع کی + جب [illegible] کا وقت تھا [illegible]

چار سو سوار و پیادہ [illegible] + [illegible] جاگیر داری

[illegible] از ضلع [illegible] حفاظت [illegible] اختیار

[illegible] + [illegible]

[illegible] + [illegible] سردار [illegible] اور احمد آباد

کا علاقہ [illegible] سنگھ کو تفویض ہوا + بعد ازاں احمد شاہ [illegible] +

پھر [illegible] الدین خان [illegible] + اسوقت [illegible]

پھر [illegible] خان صوبہ دار لاہور سے [illegible] ہوا اور [illegible] بعد [illegible]

[illegible] + [illegible] ہو گیا +

بعد ازاں [illegible] سے لڑائی ہوئی [illegible] احمد شاہ کا [illegible]

[illegible] خان [illegible] سرہند [illegible] سنگھ و [illegible] سرہند کے پاس شکست [illegible]

احمد شاہ نے [illegible] ۱۸۱۹ میں سردار [illegible] خان کو بھیجا مگر [illegible] سنگھ و [illegible] سنگھ و

سردار [illegible] سنگھ نے [illegible] سردار [illegible] سنگھ نے [illegible] شکست دی

نواب سرہند خان [illegible] احمد شاہ صوبہ دار کشمیر تھا + [illegible] سے [illegible] واپس

[illegible] جاتا تھا [illegible] سوار و پیادہ [illegible] + [illegible] سنگھ نے [illegible]

[illegible] میں اس پر حملہ کیا اور [illegible] کر لیا اور دو لکھ روپیہ لیکر چھوڑ دیا +

۱۸۲۳ [illegible] لاہور آیا اور [illegible] توپ لے گیا + اور [illegible] احمد آباد میں [illegible]

کے پاس امانت رکھی +

والتماس معروض و قول های قبول و منظور فرمایند + چراکه برادرمن کهت و ازنجا فرزند تر است +
بگفته رانی صاحبه عمرش ختم شد کسی به فیلبانان گفت که فیل بنشانند + هر گاه فیل نشست -
بادشاه را به دستیاری دولت از ان شکوخ بر آورده برخ لنبوف جواهر سنگه آورده دیگری و همین
مگر دفعه بر پیشگو جواهر سنگه آتشبازان زدند که از ضرب او سر مبارکش وفات نمود و هیچ اسم خواست آفرین
شد و شور و غوغا بسیار در ملک گشت که دشمن کشته شد + و آلات آلات رفال ساکنان ملوده
چرا که فات شده از خوب سابق آنجا است بودی جواهر سنگه بنام برادر ایشان گفته بود و در هنگام سه
ساعت شب گذشته در قلعه در آمده این مقدمه عبرت بخش بنگاه و ظاهر کردند +
رانی تهی کی ہر دو سے مثل ساری رات وہیں روتی بیٹھی رہی - اور خالصہ کو گالی دیتی رہی
رات تمام خالصہ بستی میں اور مرزا صاحبان نے گیت گایا اور اونچی آواز سے رانی صاحبہ کو کہتا رہا کہ
اسی طرح سب ہردائی کی بھی روتی رہی ہوگی + دوسرے دن راجا صاحب باغ میں لاش کو لوگ سسکار کیا
جنہ قتل ساری بستی ہوئی روتی خالصہ کو گالی اور بد دعا دیتی رہیں کہ اسی طرح یہ بھی
روتی رہیں اور تمام پنجاب مد دولت ہمارا دیں اور مرزا ان کو بیجائے جاوند بہت کی طرح ذبح کیا + خالصہ
نے بیگم بھی دست درازی کر کے گہنے زیور وغیرہ چھین لیے +

روز دوم بتاریخ ... ماه ... روز دوشنبه رانی صاحبه با فرزان مهاراجه تمام بود که راجه لعل سنگه و بخشی
بهگت رام از قید رها ساختند و ... افسران ... در ... خود و وکلای ... شده ... قاضی کی
حسب العادت حاضر گردیدند و در خدمت های صاحبه مشرف شده بر زبان آوردند که ... دیگر روی
همین بود که ... دریافت و بتدبیر قدرت الکمال ... کار را در پنجاب هیچ اختیار نیست
و نخواهد بود رانی صاحبه بنام خالصه گفت که ... برادر ... را ... خدا ... کشتند در عزت و آبروی
ما ... بزرگی مهاراج ... ... همچنین ... بود ... نکردند - عاقبت
... کار اگر درین ... رسد ... در صورت روز آخر ... + خالصه بزبان آوردند که
... جرم ... افعال ... ... کرده باشد وزارت ... قاضی
خالصه ... منظور است ... گلاب سنگه ... خواهد آمد ... خود ... +
رانی صاحبه گفت که ... خالصه ... رانی ... + ... خالصه هم
زبان آوردند که ... ولیت سلطنت و خلافت خواهیم ... خود خواهیم
دیگر رخت ... دیوان ... سلطنت و جهانبانی ...
خلافت ... دیوان ... ولیت ... و پادشاهی
خواهیم کرد + ... + رانی
کی عرض سے لعل سنگه کو وزیر بنا یا گیا ... اطاعت قبول کی

آگے میرے ... نہیں

تدبیر فرمودن رانی صاحبه ... خلافت و سلطنت مهاراجه ...
بنا بر ... و پنجاب ... خالصه جی ... آمدن
عرضی ... تجویز ... صاحب عالیشان در ... ملک ...
... سلطنت ... سنگه و ... از ...
الامر ... اساس سلطنت مهاراجه ... در ... جنگ ... صاحب
عالیشان و ... افسران ... و ... چاریاری ...
... از روز ... 190...

الحال که عقده مرض مهاراجه با حوادث این امور ناسزا پرداخته رونق سنوات دولت لاحق است - احوال مهاراجه
بخشیش خود دیده بود در حالت محبوسی خود مجبور مسائل کرده + آخر الامر افسران پنجابی خود را منزد
رانی صاحبه فرستاده از حقیقت آگاهی دادند - رانی مذکوره از شنیدن این اخبار بسیار از بهره بیگانگی ۶ ماه اسوج ۱۹۰
گردید و چیزی بر زبان نیاورد + راجه لعل سنگه و [illegible] سی هزار سوار و پیاده [illegible]
ناکامیاب واپس رسید + روز دوم صبح تمام افسران در قلعه حاضر شده بر زبان آوردند که افواج
خالصه رانی صاحبه را یاد فرموده اند - همره مهاراجه در لاش پلیدش بازار رفت + رانی گفت که
جواهر سنگه را همراه گرفته میروم - [illegible] جواهر سنگه گریه و زاری [illegible] که [illegible] بازار
نیامده رفت [illegible] گرفته در پلیدش [illegible] + رانی صاحبه بر زبان آورد که فردا صبح جواهر سنگه در
لیس پلیدش خواهیم رفت امروز معطل دارید + فوجی خالصه مراجعت [illegible] احوال
منزد کمیدان [illegible] پرداختند + از آنجا که راجه گلاب سنگه که [illegible] روزگار است میان
[illegible] و چند راجپوتان دیگر را طلبیده بر زبان آورد که جواهر سنگه جاهل و نادان است که [illegible]
از دست او [illegible] خودداری [illegible] آخر بی تسلیم [illegible] دو سه مرتبه تفنگ [illegible]
راجه چی کنانیدن لیکن از فضل حافظ حقیقی [illegible] + شما هر طور که دانید و توانید
باتفاق [illegible] پلیدش [illegible] و چیزی در وجه انعام
خدمت [illegible] پلیدش مقرر و جمع نمائید + [illegible] و دیگر راجپوتان
در لاهور رسیدند و به پلیدش [illegible] شامل و متفق شدند + [illegible] مصلحت و [illegible]
بجاره [illegible] آوردند +

۸ ماه اسوج ۱۹۰ روز دوم بهشتم ماه اسوج صبح تمام پنجابیان در قلعه لاهور حاضر گردیدند که در لیس
پلیدش بزودی [illegible] رفت + رانی صاحبه حسب [illegible] که جواهر سنگه را همراه گرفته میروم در این قسم
[illegible] و گفت و شنود [illegible] منقضی شده [illegible] خدمت خالصه
حالی و [illegible] کردند + پلیدش [illegible] Court [illegible] کردند - از استماع این اخبار زلزله در اندام [illegible] لاهور
[illegible] گردید - [illegible] تحیر و تفکر فرو رفت ---- رانی صاحبه از شنیدن آواز [illegible]
[illegible] کرده [illegible] در لیس پلیدش روان شد + [illegible] هرگاه از اندرون
دروازه برون رفت - [illegible] سنگهان [illegible] شدند + [illegible] جواهر سنگه [illegible]
[illegible] پیدا [illegible] + [illegible] افتاد [illegible] اضطراب فرو رفت +
الغصه [illegible] در لیس پلیدش رفت - سنگهان بمجرد آمدن او در لیس پلیدش
مشغول [illegible] گردیدند و [illegible] در دست گرفته [illegible] + رانی صاحبه به عامی افسران
بر زبان آوردند که برادر من مجرم و گنهگار است - [illegible] خطیات و ذلالت او [illegible] عفو بپوشید +
و از سزای کردار ناهموار [illegible] در گذشت نمایند + [illegible] دست بسته در پناه
شما آمده است و حفاظت و حمایت او بر شما واجب و لازم است [illegible]
[illegible] پناه [illegible] موافق حکم [illegible] عمل فرمائید [illegible] تا روز محشر
ممنون [illegible] شما خواهیم بود که برادر [illegible] زندگانی و حیات بخشیده [illegible]
[illegible] اطاعت [illegible] شما [illegible] خواهیم [illegible] +
و انعام بسیار [illegible] شما عطا خواهیم کرد [illegible]

۴ ساون ۱۹۰۲

افسران پلٹن فراہم شدہ تمام سپاہیان پلٹن را با خود رفیق و متفق ساختہ و بتاریخ چہاردہم ماہ ساون روز
شنبہ مسعود در کار روزدار شدند و گرم و شگوف وحیت بستہ و توپ سرکاری از جہاں دانی بیرون قلعہ کشیدہ
اندرون قلعہ بر آمدند + جواہر سنگہ بسبب ہمہ ستارت افسران پلٹن سے مشورہ کیا سبب نے صلاح دی کہ پلٹن
صاحبی کو سزا دیجانی چاہیے تا کہ آئندہ کسی کو جرأت نہو - جواہر سنگہ کو یہ صلاح پسند آئی مگر بھائی رام سنگہ
و دیگر سرداران نے اسکو اس عمل سے روکا اور فوج و پلٹن جاکر دریافت حال کیا اور جو کچھ انکی
مرضی تھی عمل میں لائی گئی اور سابقہ کمیدان کو [illegible] دیا گیا اور فساد رفع دفع ہو گیا + راجہ گلاب سنگہ کی طرف
سے ملہ ہو گئے تھے اور انکے ذریعہ کسی شخص نے اسکی بڑی وقت [illegible] نہیں مگر وہ بچ گیا - راجہ صاحب سے رخصت لیکر
روانہ جموں ہو گیا + اور جواہر سنگہ کی دل عداوت سے محفوظ ہو گیا

۴ ساون ۱۹۰۲

اخبار سرکاری بنام [illegible] ملک [illegible] راسخ گردیدہ و در تمام ملک منتشر عمل و دخل نمودند و تہانہ
[illegible] آنجا [illegible] صاحبزادہ [illegible] از وقوع این واقعہ [illegible] تدبیر کردہ آمدن خود
در [illegible] مناسب وقت ندید - در بیرون [illegible] از دریای ستلج عبور کردہ از راہ [illegible] در انبالہ رفت و صاحبان
عالیشان [illegible] التفات و عنایات بر احوالش نمودند - لہذا این [illegible] مقصود محو [illegible] و تا مدتی خود
در ملک پنجاب [illegible] و عناد جواہر سنگہ [illegible] چند روز در دوابہ [illegible] قیام پذیر شد و بعد از
[illegible] در قلعہ اٹک [illegible] متحصن شد + از نوشتہ اخبار [illegible] کیفیت [illegible] در قلعہ
اٹک بہ جواہر سنگہ [illegible] گردید [illegible] اخبار سواران [illegible] باتفاق سردار [illegible] سنگہ [illegible]
[illegible] گردیدند [illegible] بطور [illegible] الحیل و تدبیر [illegible] الیہ را از قلعہ خارج [illegible]
[illegible] در قلعہ اٹک [illegible] ہمراہ [illegible] الیہ ملاقات [illegible] بر زبان آورد کہ [illegible] قدیمی [illegible]
[illegible] رفت در خانہ خود نشستہ [illegible] اوقات بعیش و [illegible] و استقلال در [illegible]
[illegible] آورد کہ [illegible] العوام [illegible] بجلوہ [illegible] آورد و تمامی سرکردگان عالیشان شمارا
[illegible] از تمامی [illegible] عزت و محترم [illegible] زند - [illegible] الیہ بر زبان آورد کہ ہمراہ پنجاب
[illegible] با استقلال و استحکام بجلوہ [illegible] آورد کہ [illegible] در [illegible] ہرگز ہرگز تفاوت و تخالف [illegible]
[illegible] در اقرار و قول و زبانی [illegible] و استوار فراہم [illegible] سرداران [illegible] از [illegible]
[illegible] درین [illegible] بجلوہ اعلان آورد و [illegible] الیہ را از قلعہ [illegible] آمدہ [illegible] متصل اٹک قیام پذیر گردید
و سردار مذکور تمام کیفیت [illegible] سردار جواہر سنگہ [illegible] سرداران [illegible] القلب گشتہ [illegible]
مخفی [illegible] روانہ نمود و [illegible] کہ [illegible] داشتہ و [illegible] در [illegible] اندازند [illegible]
[illegible] استقلال [illegible] ریاست و سلطانی [illegible] آوردہ - [illegible]
[illegible] آثار [illegible] آوردند و تمام احوال [illegible] و [illegible]
جواہر سنگہ [illegible] شدند

ہر چند کہ [illegible] از صاحبزادہ [illegible] درشان [illegible] درج شدہ تمامی افسران و کمیدانان
فوج با یکدیگر مجتمع و فراہم شدہ تدبیر قباحت [illegible] آشکارا آوردند کہ جواہر سنگہ [illegible]
دست کہ ہمراہ صاحبزادہ [illegible] مرتکب ہمچنین افعال قبیحہ گردیدہ + اگر صاحبزادہ [illegible] در
زندان اسیر میکرد سزاوار و الشب بود - یا از تمامی [illegible] رسیدہ [illegible] دگنگا [illegible]
[illegible] ہمچنین [illegible] و [illegible] می پرداخت [illegible] +

در ہیتوونت کسی نے جواہر سنگھ سے کہا کہ راجہ گلاب سنگھ ہیرا سنگھ کا رہائی خود سنگھ بدلہ لینے کی کوشش کریگا بہتر ہے کہ پلٹن
فوج روانہ کر دی جاوے تاکہ اسکو پا بزنجیر ہمارے پاس لے آویں + اور جلدی ہی یہہ عام ہو جاتا ہے + چنانچہ پلٹن و توپ
با اتفاق راجہ لعل سنگھ و بخشی بھگت رام و توپ خانہ میوہ سنگھ مجیٹھیہ و پلٹن [illegible] و فتح سنگھ مان و رتن چند دوگل
[illegible] بہ جانب جموں [illegible] شد + فوج راستہ میں [illegible] کو دوران
و [illegible] لوٹ لیتی تھی + چنانچہ [illegible] جگہ اجڑ جاتی تھی - [illegible] بیچارے [illegible]
[illegible] لوگ اپنے گاؤں چھوڑ چھوڑ کر بھاگ گئے + [illegible] راجہ صاحب [illegible]
[illegible] + فتح سنگھ مان - وزیر [illegible] اور رتن چند دوگل یہہ راجہ کے پاس [illegible] +
لیکن [illegible] + [illegible] فتح سنگھ مان و وزیر [illegible] نے کہا کہ [illegible] فوج [illegible]
[illegible] - راجہ صاحب [illegible]
کچھ نہ کہا اور [illegible] کو کہا کہ [illegible] جموں میں قیام کر [illegible] و وزیر [illegible] + ادھر [illegible]
کہ راستہ میں [illegible] فتح سنگھ مان و وزیر [illegible] جب راجہ [illegible]
رتن چند جو [illegible] واقف تھا [illegible] فتح سنگھ و وزیر [illegible] گئے + [illegible] فوج میں اطلاع دی +
[illegible] پلٹن [illegible] مستقیم [illegible]
[illegible] درجرات و دلیری [illegible] و در عین ہنگامہ [illegible] آمدند +
و متصل [illegible] گوجرانوالہ [illegible] + [illegible] چھوڑ دیا + راجہ گلاب سنگھ
نے سب [illegible] و سپاہیوں کو انعام و اکرام دیکر اپنے متفق [illegible] اور فوج نے [illegible] کہ ہم [illegible] حفاظت کرینگے اور
کسی سردار کی کیا مجال کہ راجہ صاحب سے [illegible] + چنانچہ راجہ [illegible] + ادھر راجہ
لعل سنگھ کو رشک ہوا کہ [illegible] + لاہور پہنچتے ہی جواہر سنگھ کو [illegible] اور جواہر سنگھ نے [illegible] ٢٧ ماہ جیٹھ ١٩٠٢
[illegible] کو [illegible] کر لیا + [illegible] سرکاری فوج کا [illegible]
[illegible] جواہر سنگھ نے [illegible] +
رات [illegible] رانی صاحبہ کی طرف سے [illegible] سنگھ [illegible]
کی [illegible] + [illegible] و جواہر سنگھ [illegible] تمام کیفیت [illegible]
[illegible] رانی صاحبہ و جواہر سنگھ اور رانی صاحبہ کی [illegible] راجہ [illegible] سنگھ سے بھی صفائی ہو گئی + اور جموں کی طرف کی فوجوں کو [illegible]
پروانجات چلے گئے کہ کوئی راجہ صاحب [illegible] +
مگر [illegible] سردار [illegible] سنگھ کو جو [illegible] تھا یہہ حکم تھا کہ [illegible]
[illegible] سنگھ [illegible] آن ملک را [illegible] +
راجہ گلاب سنگھ کو وزیر بننے [illegible] مگر انہوں نے انکار کیا + [illegible] صلاح و مشورہ سے سردار جواہر سنگھ کو وزارت کا خلعت
بتاریخ سیوم ماہ جیٹھ ١٩٠٢ دیا گیا اور [illegible] + اور سردار جواہر سنگھ [illegible] زندگی بسر ١٩٠٢ جیٹھ
[illegible] و [illegible] ازینجہ دولت امورات سلطنت
و [illegible] حاصل شدہ +
آٹھویں ماہ ساون [illegible] سنگھ [illegible] ٥ ساون
[illegible] سنگھ [illegible]
[illegible] پلٹن [illegible] + جواہر سنگھ از [illegible] رفیق و متفق [illegible]
[illegible] سپاہیان را [illegible] آوردہ [illegible]

۱۹۰۱ ختم سال بر ایک بنیاد گل محلات + روز سنکرانت ماه پوه مائی صاحب رانی جندان اسپ و صدقات و خیرات بسیار بر سنکلپ کردن بنیاد کنانیدند باسنکرانت پوه
پنڈت جلها رانی صاحبه را از این کار مانع آمد که بر اطفال رکوع کنی این کار نمیسازی اگر خیرات خود در کار است از این چنین امر اجتناب
باید ساخت در صورت تراد در مجلس شاه بیشی خواهد شد + و به همه کاری را که در انفراع این کار کرم بود سرزنش و عتاب
بسیار از بسیار ساخت + رانی صاحبه بحرد اصفای این سخن آب دراز بی باریده و عطبای غلامان ساخت دلوده کرد و تمامی اسراء دکان سنگهان
و هیچ پلادش و افسران از شنیدن گفتگوی ناشایسته پنڈت مذکور بر خاسته بجای خود رفتند + بعد از دو سه روز که افسران
پلادش در خدمت رانی صاحبه شرفیاب شدند رانی صاحبه تمام قیل و قال هر روزه رانی و بیهوده گوئی پنڈت جلها کاشف و بیان از شد
عرق خشم همه متحرک آمد و صلح و مشوره تمامی بالاتفاق یکدیگر بران مقرر شد که باستیصال خدمت و سرداری او ریاست و امدادی
جوالان سعی بسیار برای کار آورده بود - ربعه بیرا سنگه و ستارف بزه مایان است و افسران پلادش به سعی فراوان در شتش
بیابانی عمل و دخل او در سرداری و مختاری کنانیدن ایم و پنڈت سمرد جاهل احمق این سخن را نفهمیده اند که با خداوندان فی لفت خود
اینچنین قیل و قال ناشایسته میسازد گویا پیمانه حیات او لبریز شده + بالاتفاق تمامی افسران پلادش مشوره همگی کنان بران مقرر شد +
که ذیره خود را از چهاونی های بر داشته باستقلال تمام و استحکام مالا کلام زیر قلعه پادشاهی در مکان ایربیٹ کرده آمد و ربعه بیرا سنگه
راجه پنڈت جلها گرفتار و دستگیر نموده سزای افعال شنیعه داده شود + چو هیرا سنگه و بیرا سنگه از شنیدن این قیل و قال
منفرع القلب شدند به سنگهان بهرتاب آورده آشیانان محکم و وده سرکار دو مختار از قدیم الایام اند - چنان که ایں صاحبه
بهر روی کار برآید که استیصال بنیاد سرداری کو بهستا نیان کرده شود + و این قوم فجار آواره و اوباش تاکامی شود - سن بعیم بر یک مقومه
السلام و صلاح و صلوات ما خواهم ساخت + بلکه تا مدت العمر ممنون احسان سنگهان خواهم بود + راجه بیرا سنگه و پنڈت جلها از اصغای این
شوره و صلاح سنگهان بهره و بیم و هموم گردید و خوفناک و ترسناک گشت و تمام شب و روز تاریخ هشتم ماه پوه در تاسف
و اندوه بسر برد و در شب خواب در چشم او نیامد +
هرگاه آفتاب جهانتاب بتاریخ نهم ماه پوه روز شنبه از مشرق طلوع گردید به تدبیر پنڈت جلها سوز ربعه بیرا سنگه قرار بر فرار داده
که در وطن و مسکن خود ما رفته گذران اوقات بعیش و نشاط بسیار آرام آرند + تمام جواهرات و نقدیات و زیورات بر فیل سواری
خود انداخته هرگاه دو سه ساعت از روز منقضی گردید که خود سوار گردید و از راه دروازه ٹکسالی بیرون رفت + سنگهان که فرار راجه
بچشم خود ملاحظه کردند تمامی کرنیل یکدم بالاتفاق تعاقب دویده و از زبان خود ها گفتند که بگیرید جان بگیرید لیتا بعید ما ن لیتا بعید +
تمامی سپاه ها اجازت از افسران طلبیده بلا تحاشا و خوف دویدند + و راجه مذکور را میگفتند که از راه این شجاعت و دلاوری خوب نیست
گریزان شو تا کدام جا خواهی رفت - رفتن در مسکن و ماوای دشوار است - الا اگر خلاصی و رستگاری خود منظور است
بازوی پنڈت جلها بما ایں تو تفویض کن و فارغ البال و آسوده حال شو + راجه مذکور بردادن بازوی پنڈت جلها دل نهاد نشد +
که پرورده خود را بدست سنگهان حواله کردن باعث بدنامی است و جان دادن موجب نیکنامی است + از هر سواری ما نانی رکشی
ہو گیا اور عادت سالیس بھی نہ آئی + مہاوت سے جب لوگ سے دیکھا اعلان کیا تو اُدھر نے کہا کہ اب مرگ آ گئی ہے تدبیر کوئی کارگر نہ ہوگی +
از بدگوئی پنڈت جلها این احوال نکبت حضرات بر سرما وارد شده - امروز نجات و رستگاری از دست این اقوام مشکل است +
در این قیل و قال افواج سرکاری در تعاقب رسیدند در این شتاب لرزان و دل ترسان در موضع ہنکووال ورود نمود سنگهان نیز
قریب رسیدند از هر چهار طرف محاصره گردید + پنڈت جلها - میاں لابھ سنگھ و راجه هیرا سنگھ جتوملیاں کی اور ہتھیاں کا سر کاٹ کر لاہور لے
گئے + اور لاہوری دروازه کے باہر آویخته بر نشانہ رکھ گئے +
رانی نے بہت انعام اکرام سنگھوں کو دیئے اور جواہر سنگھ بہ کمال آب و تاب زیورات جواہرات پوشیده شگفته بیٹھا اور
بار سوم جہاں پناہی جلوس ساخت +

اردلیاں حضوری ہمراہی گلاب سنگھ ... مطابق کرار اختیار نموده ... از اصحاب خود جمعیت ... مجتمع — ۲۷ بیساکھ
دو فراہم شده از هر طرف احاطه شده ... سطور ... آورده + ... بهادر ... قریب ... ضلع اورنگ آباد واقع است
واقوام گل وغیره در آنجا ... و ... سکونت ... + ... سردار عطر سنگھ در اورنگ آباد ...
جماعت ... فراهم و مجتمع شدند بوقت ... احاطه ... از ... کرده ...
... و از خوف جان ... رسیده ... [illegible] ... شده
... [illegible] ... قیام ... ماندند و
بھائی مذکور ... رفیقان خود ... جمعیت عیال و اطفال
بوده ... [illegible] ... مشتاق
و بھائی ... [illegible] ... صغیر ... است
که بھائی معظم الیه ... سردار ... سنگھ ...
و هم ... سنگھ ... سلطنت لاهور ... از نوکری
... بھائی مهاراج ... جمع ...
را ... بھائی ... موصوف ... سنگھ ... استقلال
و ... در لاهور ... سنگھ ... عنایت ... — ۲۸ بیساکھ ۱۹۰۱
... + ... خالصه جی ... پادشاهی پنجاب ... + دیگر الفاظ
خوش ... + ... + در تمام ... سنگھ ... این
... بنام گروبار مشهور گشت +

بھائی رام سنگھ و بھائی گوبند رام ... سے واپس آگئے اور راجه هیرا سنگھ سے ملنے گئے ... بھائی ...
و سردار عطر سنگھ کی بابت ... کوئی تقصیر نہیں ... +
اور ... سردار ... آگے ... کو چلے گئے ہیں اور ... اجازت ... معافی مانگتے ہیں + کہتے ہیں کہ ... سلطنت
مہاراجه ... سنگھ ... اور ... کے ... ہیں ...
... ہی ... جاتی ہے اب ... لاہور ... نہیں + راجه هیرا سنگھ نے ... کی ...
کہا اب ... ہیں اور سارے ... کوئی ... + اب ... کام ...
... اور ... کی مرضی ... خدمت ہیں + ... ملازم کی کیفیت ...
[illegible]
... گاؤں میں ...
... سنگھ ... لوٹ لیا + ... لاہور ... ہاتھ ...
... سنگھ ... ضبط ہو گئے + — ۷ ... ۱۹۰۱
اب ... سنگھ ... روز روز کی ... اور ... ترغیب دینے پر راجه گلاب سنگھ ... سے
بدلا لینے اور ... سرداری کی نیت ... تیار ہے + ... دونوں ... ہوئے ...
آدمی بھیجکر سمجھا بجھا لیا اور معامله رفع دفع ہو گیا + — ۱۵ ماہ کاتک ۱۹۰۱
کشمیر میں کچھ فساد ہوا اور شیخ غلام محی الدین ... بھیجے گئے + — ۲۴ ماہ مگھر ۱۹۰۱

بھائی ویر سنگھ از مدت مدید در اورنگ آباد اقامت پذیر گشت و بسیاری از مردمان سرکاری ربقه صاحب رشتهٔ اطاعت و انقیاد و [illegible]
در گردن جان انداخته معتقد و مرید شده بودند - از انجا که بعد از ارتحال شاہزادہ شیر سنگھ و وزیر اعظم راجه دهیان سنگھ شهزاده بلند ولیعهد ملک
پنجاب ابتر و پراگنده گردید و چندی سرکردگان مثل جواہر سنگھ و [illegible] سنگھ و کشمیرا سنگھ بعده که متمرد و سرکش از سرکار لاهور شدند
نظر بر توقع طعام او را ملجا و ماوای دانسته بمنزل وی اقامت و سکونت در زیدند - بھائی مسطور را که پیمانه حیات و زندگانی لبریز گردید
خیال باطل ریاست و سرداری لاهور در مخیله خیال آن نکبت خصال منقش و مطبوع گشت و هم کمتران اهل فریب خنده [illegible] دهنشان
ارداس اتحاد آن سال بطرف [illegible] عطر سنگھ [illegible] نمود که نامی پنجه سنگھان ربقه اطاعت و سرداری در ربقه جان انداخته در تقدیم خدمات
و نیکو بندگی سعادت اندوز اند و بمضمون این ابیات بر زبان ملالت نشان می آرند **بیت**

توئی [illegible] و [illegible] سایه ای تو | توئی [illegible] دعا یا ان عابدی تو | چنین تخت ریاست از تو باید | چنین مسند خلافت از تو شاید

بیابه اگر بجلدی و شتابی | چنین شانت دگر باره نیابی | باقوال چنین بیهوده گویان | روانه گشت اهل خویش جویان +

سمت ۱۹۰۱ ۲۲ بیساکھ سردار عطر سنگھ را که وقت مرگ نزدیک رسیده بود بصر اقوال مردمان بد خصال دل نهاده شد و فی الفور روانه شد بتاریخ بیست سیوم ماه بیساکھ
روز جمعه خبر آمدن سردار عطر سنگھ در اورنگ آباد [illegible] حالی راجه هیرا سنگھ گردید بمشورت و صلاح ارکان سلطنت
خصوص [illegible] افواج پلیتن و سواری و توپخانه بنابر جنگ و پیکار آن معین نمودند [illegible] پلیتن و پنجاه ضرب توپ باتفاق
گلاب سنگھ و افواج سواری و چار یاری همراهی میان لابھ سنگھ بتاریخ بیست و چهارم مامور شدند و میان لابھ سنگھ کلان افسر روز یکشنبه
بتاریخ بیست و پنجم روانه گشت روز دو شنبه بتاریخ بیست و ششم ماه بیساکھ صاحبزاده پشورا سنگھ از معاینه رفتن کشمیرا سنگھ در
خدمت ویر سنگھ بنابر قتال و فساد از خوف مرگ رسیده و [illegible] شده [illegible] راجه هیرا سنگھ [illegible] شده و [illegible] و مورد انواع
انواع مراحم گردید و بر جاگیر قدیمی خود سرفراز و معین گشت و گذراوقات بعیش و [illegible] + روز دو شنبه افواج سواری سرکاری
و توپخانه گلاب سنگھ جرنیل و میان لابھ سنگھ در اثنای راه مصیبت [illegible] روز و دوم سه شنبه در اورنگ آباد منزل و فرصت نزول آوردند +
هنگام رسیدن آنجا گلاب سنگھ جرنیل و میان لابھ سنگھ [illegible] و کنکاش کرده که ویر سنگھ از زمره بابا [illegible] سری اکال پورکھ میباشد +
و در گروه سادھ سنگت محبوب گشت + هزاران هزار کسان از [illegible] طعام میخورند و چندین کسان ساکن [illegible] در ربقه اطاعت و انقیاد
در ربقه جان انداخته معتقد با صفا و مرید با وفا میباشند - تعظیم و تکریم چنین بزرگ [illegible] و برایان واجب و لازم است +
[illegible] لازم از افواج ایشان بوده باشند [illegible] آن [illegible] شود + نظم از خدا خواهیم توفیق ادب بے ادب محروم گشت
از لطف رب + هنگام [illegible] خدمت بھائی صاحب [illegible] راجه هیرا سنگھ یکی از مرید معتقدان و [illegible] ایشان
[illegible] و به تعلیم قدوم فیض لزوم [illegible] - اگر از راه عنایات در لاهور رونق بخش شوند و از دیدار فیض آثار
خویش مستفید و بهره یاب سازند - باعث الاف الاف تفقدات [illegible] + تمامی سنگھان و میان لابھ سنگھ
و افسران پلیتن مشورت و مصلحت او پسنده مطبوع نموده و بر زبان آوردند که [illegible] که این حین را آب [illegible]
گلاب سنگھ دیده و افواج و توپخانه متصل اورنگ آباد بر پا کنانیده و حبل المتین [illegible] در گردن جان انداخته و بالراس
والعین در خدمت بھائی مذکور مشرف گردیده [illegible] خالصه [illegible] نامی پنجه سنگھان خصوص میان لابھ سنگھ
و مایان از تعلیم قدوم منتظر [illegible] شده اند و راجه هیرا سنگھ را [illegible] است که از [illegible] سعادت حاصل سازد
که در این حین بھائی مذکور مطلع و مشوره خیر مقام خود همراه [illegible] سردار عطر سنگھ در آن مکان [illegible] بود
موافق سرنوشت آسمانی [illegible] زندگانی او لبریز شده بود وقت [illegible] اجل [illegible] از استماع [illegible] شده
[illegible] **نظم** چه [illegible] | [illegible] راکه چه نامی | [illegible] مقدم [illegible] | سمت ۱۹۰۱ کاوقت بھائی
مرا کار نیست با جنگ و [illegible] | برو بگذار این خانی [illegible] | [illegible] روز جنگ و پیکار | که [illegible] آرم بیدار
شوم مشغول در [illegible] | دگر [illegible] | پس آنگه زد [illegible] | بجنگ آن جوان [illegible] +
هنگام گلاب سنگھ از [illegible] عطر سنگھ جان بجان آفرین تفویض [illegible] در آن حین [illegible] شور و غوغا [illegible] شد

چو سال الی ۱۸۰۲ آن را پرورش کرده و پروردهٔ نمک سرکار والا ایم ـ ما ها را تعظیم و تکریم هر سه راجه واجب و لازم است و انحراف و عدول احکام ایشان بوجهی
من الوجوه مرکوز خاطر نیست ـ مردم تمامی الاطراف و الاکناف ما ها را نمک حرام خواهند گفت و علاوه بر آن راجه گلاب سنگه ما ها را مطعون و ملول
خواهند ساخت که شما ها متفق اللفظ و المعنی حکم او ـ ما ها را بر باد داده اند و از این جماعتی تمام جاودان سپرده ظلم اینهمه از شما ها مناسب
سزاوار نبود که از قدیم الایام توافقه و سر از دو عمل پور دهیان سنگه و راجه گلاب سنگه و راجه سوچیت سنگه میباشند ـ یکدام روی نزد راجه گلاب سنگه
خواهیم رفت و تلافی ما ها چه طور و چه از رتبا ما خواهد شد و کدام کس ما ها را نوکر و متوسل خواهد ساخت ـ بلکه تمام عیال و اطفال ما ها آواره
دشت ادبار خواهند شد + اگر شما را انهدام و استیصال راجه سوچیت سنگه مرکوز ضمیر خاطر است پس کاغذ علیحده نوشته بدهید که ما بال جال
گرفتن راجه سوچیت سنگه بر گردن ما ها شخصی است و فرد توپخانه را در عینی هیچ غرض و مطلبی نیست ـ بلکه ما ها حکم بنابر شلق توپخانه
داده ایم و فراق را در این هیچ تاوان نیست + و راجه مذکور محروم ما ه نکیست و ناکامی در این پنجت جلها بود و بنیک از
بر ملاحظه آن حضرت همین طور کاغذ دستخطی خواهش نوشته داده و حشران توپخانه مستعد به کردن اواب چپ شدند + در این وقت
میان لابه سنگه و گنڈا سنگه کنجاهیه در خدمت راجه سوچیت سنگه رفته از حقیقت روبکاری آگاهی داده و بنابر احضار راجه در خدمت
راجه هیرا سنگه و رفع فتنه و فساد و عروض نمودند + راجه مذکور بایشان گفت که ذهنی بجمعیت بزرگوار در این وقت عزم بر ادرزاده حسن و
مناسب نیست ـ لیکن ما ها هر طور تابع صلاح و مرضی شما ایم ـ هر طور که شما فهمیده اند و در هر آن خود سنجیده اند همین طور در خدمت
راجه هیرا سنگه و پنجت جلها رفته با استحکام و استقرار مستعد شوند + من بعد ما ها همراه شما متفق اللفظ و المعنی میباشیم +
لابه سنگه و گنڈا سنگه کنجاهیه نزد راجه هیرا سنگه آمده کاشف احوال صدرشده اند + حضرت راجه با استصواب پنجت جلها آنها را
سرزنش ساخت و مورد عتاب نمود که شما را که کدام کس فرستاده بود که قتیل و تال پنجهٔ اعتبار شد ـ الحال وقت اقدام او
قریب الوقوع است و گفتگوی مصالحه و آشتی مرکوز خاطر نیست و نخواهد بود + من بعد جواب حال آمده بجا طراوت شدید راجه سوچیت
سنگه رشتهٔ اطاعت در گردن انداخته حاضر میشود و توقف و تاخیر در شلق او خواب ما ها باشد حضرت + آب و تاب جواب ایشان ـ لیلی
رسیده و محبوس محبس ناکامی گشت + راجه سوچیت از شنیدن ایام ما لطیل کسی مطلق و ناامید از زیستن گشت و مستعد دواب
و پیکار گردید و گوله اندازی اعزای سر کرد ـ روز روشن در چشم جهانیان مثل شب دیجور نمایان گردید ـ تمامی همراهیان مغفور و کبیر
متوسلان سرکاری در گرداب تحیر و تحسر فرو رفتند و هر کسی بجای خود سر در گریبان تفکر و کلفت انداخت که آیا نتیجه بلا ناگهانی
بهم چه میرسد و سر گروهان مطار راجه بهادر سرگیانی وارد شده است افسوس صد افسوس بر این گردش سپهر بیدار که عموی حقیقی خود
را برادرزاده هلاک میسازد ـ از آنجا که حق تعالی منعم حقیقی است اوامر یا داشن این افعال [illegible]
راجہ سوچیت سنگہ اور ستائیس آدمی داد بہادری دیکر دو پہر تک لڑے مارے گئے + چونکہ راجہ صاحب نہایت خلیق اور نیک تھے انکی موت
کا سب کو سخت رنج ہوا + جب یہ خبر گلاب سنگہ کو پہنچی تو سخت رنج ہوا ـ راجہ سوچیت سنگہ کی کئی ایک رانیاں ستی ہوگئیں اور
ایک چیلہ نے کہ نابینا تھا اگرچہ بہت کہا کہ جب ہیرا سنگہ زندہ ہے میں کھانا پینا نہ کرونگا + ہیرا سنگہ راجہ کا تمام متعلقین
و متوسلین کا دیکھ بھال کا وسیع عہدہ و جاگیریں وغیرہ عطا کیں اور خود کا وقت [illegible] کر لیا +

هرگاه راجه هیرا سنگه از فراغت و تسلی کلی از قوال راجه سوچیت سنگه دست بهم داد من بعد جواهر سنگه هیرا سنگه را طلبیده
تسلی تمام ساخت که ما ها ان را شما ها را هیچ غرض و مطلبی نیست در جاگیر و محال گزران خود آسودگی یافته حضرت و هم جاگیر
به هیرا سنگه برادرش حواله فرمودند و از آنجا کاغذ مشعر عهده و پیمان مستوثق نوشته ساخته بدهند که تا دم حیات در اطاعت و
انقیاد راجه هیرا سنگه خواهیم ماند و هیچ وجه کلفت و انحراف بمعرض ظهور نخواهیم آورد و در گرو حواله جاگیر خود ها را قامت خواهد ساخت
و دو زمانها مستقل هرگز بر فتنه و فساد دیر پا نخواهیم نمود و در این عهد و پیمان مستوثق خود تا دم و مستقل خواهیم ماند +

و نگهبانی خود را از توپخانه کشیده ایم - راجه صاحب ظاهر ساختند که اینمعنی محض دروغ و کذب است و سرکار والا بوجه
من الوجوه با ایشان هیچ مزاحمت و تعرض نیست - بلکه از خود بپرورش و پرداخت ایشان میباشند + من بعد تقسیم درماهه پلتن
فرمودند و مبلغ پنجهزار روپیه بنابر صرف احتیاج آنها حواله نمودند و افواج از آنجا برگشته بدستور سابقه در توپخانه
نگاهداشته مراجعت در قلعه فرمودند و دربار آراسته در نسق و نظام امورات سلطنت و بادشاهی مشغول شدند +

هرگاه جواهر سنگه از محبس ناکامی برستگاری خالصه آمده قصه منتها در انهدام وزارت راجه هیرا سنگه معروف و مبذول
داشت و غافل از نیرنگ سازی فلک کج رفتار بوده رقیمه بنام راجه سوچیت سنگه رقم آورده که این محب بیاوری خالصه از
گرداب اضطراب رهائی رو داده - تمام پنچه خالصه جی متفق اللفظ و المعنی از رفاقت و استعداد راجه هیرا سنگه پهلوتهی نموده
متوقع قدم ذات گرامی آیات می باشند + بهر طور که دانید و توانید بال و پر از طیور گرفته خود را در دار السلطنت لاهور
ظاهر شوند + و دیگر پنجاه پلتن و سواران افواج در خدمت بهره یاب شده باشند و عرض براید حصول مطالب خواهند کرد +
موافق آن از قوه بفعل عنقریب شود و خاطر نشان آرند + راجه موصوف که بر مضمون مذکور مطلع شد داد از دست داده و عنان آگاهی بایست نیک را
از دست انداخته و شوراهای راجه گلاب سنگه نشنیده با دهشت اسپ را بجولان آورده شب و روز سواری افواج خود برای استعانت
و اعانت فتنه انگیزان وقت و از اول روز سه شنبه سیزدهم ماه چیت از گذرگاه دل لیپ دریای عبر راوی گردیده و از اینجا که بیمانه
حیات او لبریز شده بود در اینجا توقف نگردید تا معدودی از سواران و پیاده از دریا عبور ساخته و تجسس امن نکرده در درس میاں ساحب
جا فرود آمده فی الفور آدمان خود پلتن سنگهان فرستاد که حسب الطلب ایشان نظر عهد و پیمان مولقه در لاهور رسیده ام عهد
استحکام تمام مطمح نظر داشته حاضر شوند - آن مفسدان از اصغاء این جواب خاطر داده که شما را کدام کس طلبیده بیرون
و امید اصلاح در لاهور ورود گردیده + القصه سنگهان بانقطاع عهد و قول پرداختند و از رفاقت و استعداد پهلوتهی ساخته هنگام
چهار گهری روز با توپخانه بود که جز آمدن او عالی ای راجه صاحب گردیده + فی الحال سردار جواهر سنگه در حویلی طلبیده گشته - نامبرده بخبر
رسیدن عقب جوان ولد بهگت ... که نامبرده را بحفاظت تمام در ینجا نگاهدارید و از ذهاب
و ایاب بیرون مانع شوند + الغرض از آن پلتنان لاهور سنگه سه سواران رجمن بنامبر دریافت احوال مامور ساخته - سپاه مذکور متصل درس
مذکور رفته از چهار اطراف طواف ساخته معاینه و ملاحظه نموده که بایستی سواران در درس مذکور قیام ملکیت انجام بیداد
سپاه مذکور معاودت کرده حقیقت قرار واقعی بخدمت راجه صاحب اظهار ساخت + راجه بسبب ناتجربه کاری مصلحت یعنی همراه
بنادت جماعت عزیمت مذکور که موجب عدم بنیان خاندان جوالدان بود بمرتبه آورد که از پرده غیب بکار در دام اتفاق
و انقدام بنیان وجود شان اکمال انسهال و اسباب + سرچشمه نزره ... تا که بعدم امکان وجود و عدم بنیاد سعی او شود استحکام وزارت و استواری
سرداری ایشان متعذر و مشکل است + الغیب و حسن اوقات این است که توپخانه عام و کمال همه افواج سواران و پلتن همراه گرفته بجانب
سمتی راجه سوچیت سنگه نامبرده کرده آمد و پس از چند روز که افواج همراهی او مع پلتن که بکار کوهستان فراهم آمده و تمام افواج
او موجود و فراهم و مجتمع خواهند شد مقابله و محاربه با یکدیگر مشکل است و سنگهان پلتن و افواج که اکثر متفق اللفظ و المعنی
همراه شما باشند از ملاحظه کثرت افواج راجه شما تابع نخواهند ماند و رابطه اطاعت و انقیاد راجه سوچیت سنگه در گردن
خواهند انداخت حاذق حقیقی استیصال او فرو رفتن خواهند شد و عاقبت مخالفان بجبر و ظلم فرو خواهند آورد + راجه هیرا سنگه
راصلاح بنادت مطبوع آمد +

راجه سوچیت سنگه نے جب پنچه خالصه کی فوج دیکھی نیز اسکو گمان ہوا کہ بھاگ کر راجپوتوں کو ملعون کرنا مناسب نہ جانا اور اسکے ساتھیوں
رائے کیسری سنگه وغیرہ نے بھی اپنے آقا کا ساتھ جان دینی قبول کی + چنانچہ وہ وہیں فی النار ہوئے + دوسرے دن علی الصباح
راجه هیرا سنگه نے حکم دیا کہ درس میاں جی کا محاصرہ کر لیا + افواج توپخانه کو بنابر قتل اقرب توپخانه امر عالی صادر شد +
تمامی افواج توپخانه در انداختن گوله و سر کردن رواب متقاعد و متوقف شده بر زبان آوردند که ما بان ازدست ... ابتداء جنگ

۲۴ ماہ مانگھ کو مہاراجہ دلیپ سنگھ کی گدی نشینی کی رسم ادا کی گئی۔ مگر باوجود مہورت کے فال نیک نہ بنی
کیونکہ اسی دن سخت ژالہ باری ہوئی۔ اور ربیع کی کھیت بارشوں ژالہ باری اور مکڑی والی کے اثر سے تمام فصلیں اجڑ گئیں +
سب بزرگ دم بخود اور کسی بھاری آنے والی مصیبت کے منتظر تھے + شروع ماہ چیت میں بھائی رام سنگھ و
جائی گوبند رام اور سردار لہنا سنگھ مجیٹھیہ امور سلطنت میں ابتری اور لاہور کی رہائش کو وبال جان
جانکر رخصت لیکر گنگا دکاشی آدی تیرتھوں کو چلے گئے

روز جمعہ دوازدہم ماہ چیت تمامی افسران پلٹن ہا بالاتفاق یکدیگر پیغام [illegible] فرستادند کہ اگر این بار — چیت سمت ۱۹۰۱
ما از رفاہیت و آسودگی جان و مال خود منظور است و استحکام وزارت خود میخواہید این کارہا را سرانجام
سازید — در صورت غای سپاہیان پلٹن مستعد در صف و پیکار میباشیم + یکے آنکہ جواہر سنگھ در محبس ناکامی محبوس است
ہمشارہ آنہا را خلاص نمایند و وجہ قوت لایموت او مقرر و معین سازند + دوم آنکہ چوکی و پہرہ از خانہ سوچیت رام
موقوف نمایند و حکم سنگھ حبیب اللہ بر برادران و ہمشیران و ملازمان اوشان را خلع در رستگاری دہانیدہ
سوم آنکہ بہ رعایا کہ در موضع کریا [illegible] است و اولاد جاگیردار کشمیرا سنگھ و پشورا سنگھ میباشند [illegible] دانند و
آینده ہیچگونہ مزاحمت و تعرض بہر کہ اوشان [illegible] نمی‌پذیرد و در [illegible] اوقات [illegible]
[illegible] از اجتماع اینچنین [illegible] حسرت و غیرت گشت و [illegible] جلبا [illegible] کاری
[illegible] متفق اللفظ و المعنی [illegible] رضامندی و [illegible] این [illegible] فرزند
[illegible] است — داشتہ [illegible] وقت [illegible] + [illegible] افسران پلٹن
[illegible] روانہ کردہ اند و [illegible] وقت بر آمدہ اند و
[illegible] متفق اللفظ تابع و در حکم شما میباشیم [illegible]
[illegible] افواج سرکاری و چار ریاری
[illegible] از لاہور [illegible] بجلدی و شتابی در لاہور [illegible] — بعد از ان [illegible] قرار یافت کہ
ہنگامہ [illegible] افواج سرکار در لاہور خوب نیست چراکہ درین حادثہ [illegible] آرام و آسایش در گرد [illegible]
مصالحہ و آشتی با پلٹن مناسب و سزاوار است — لہذا [illegible] پلٹن پیغام فرستادند کہ [illegible] عرضداشتہ و التماس
[illegible] منظور و قبول است — [illegible] وقت [illegible]
چوکی و پہرہ از خانہ سوچیت رام موقوف شد و متعلقان او در [illegible] واگذاشتند + و جواہر سنگھ از محبس ناکامی بر آمدہ گذر اوقات
[illegible] وبطرف افواج خود کردہ [illegible] اشتعال [illegible] آوردند کہ [illegible]
[illegible] پلٹن [illegible] و کار [illegible] وا داشت + [illegible]
[illegible] پلٹن [illegible] موقوف و معدوم گشت و [illegible] سنگھ [illegible] پلٹن رستگاری یافتند +
[illegible] کچھ فوجیں لاہور میں لانے کا انتظام کر رہے تھے — جو ہیں اسکی خبر پلٹن سنگھاں میں پہنچی اور اس مطلب کے خطوط
از جواہر سنگھ وغیرہ ملے تو حیث و پلٹن والوں نے [illegible] شہر کا ناکہ [illegible] اسیر و [illegible] پلٹن [illegible] بھی مستعد بر
[illegible] توپ از ڈیرہ [illegible] کشیدہ [illegible] مقابلہ کنند + [illegible] — ۱۴ چیت سمت ۱۹۰۰
[illegible] در ڈیرہ پلٹن رفتہ باطمینان خاطر و تسلی و دل اوشان [illegible] کہ [illegible]
[illegible] سزاوار [illegible] سعادت [illegible] است [illegible]
سپاہیان [illegible] زبانی [illegible] اشخاص معلوم شدہ [illegible] افواج [illegible] مقابلہ [illegible]
طلبیدہ اند و عنقریب [illegible] عنقریب [illegible] لہذا [illegible]

راجہ ہیرا سنگھ صلاح کار بلکہ مختار کل پنڈت جلہا تھا اور راجہ ہیرا سنگھ اسکے ہاتھ کی کٹھ پتلی بنے ہوئے تھا + دینہ ... صاحب ... در ... لئے ہیں تھا

تو جب یہ حال دیکھا کہ ... فوجوں کے قدر ... اب ... اور اب ... تھا اس ملک میں رہنا محال ہے تو جان کی رخصت

مانگی اور اپنی آبرو کو جو پنجاب میں نایاب ہے بچا کر روانہ فیروزپور کی طرف ہو گئی بتاریخ ۲۶ ماہ ... سنہ ۱۹۰۰ +

چند دن بعد ہی جمعدار خوشحال سنگھ کی نسبت ... ہیں اس پنڈت جلہا کے ہاتھ سے ہوئی کیونکہ وہ سرداران سندھانوالیہ

کا دوست رہ چکا تھا + اسکا سب مال و اسباب لوٹ لیا گیا اور گھر وغیرہ ضبطی میں آ گئے + اور راجہ ہیرا سنگھ نے عمداً

دیدہ و دانستہ اسپر چشم پوشی کی + اصل بات یہ ہے کہ ... تھا کہ بہت سی جاگیریں لوگوں کی ضبط کر لی گئیں +

پنڈت جلہا گو سمجھدار اور منتظم آدمی تھا مگر نہایت بدزبان - بد دماغ اور شرارتی آدمی تھا + جب راجہ گلاب سنگھ کو

یہ خبریں پہنچیں تو خود راجہ ہیرا سنگھ کو نصیحت نامہ لکھا کہ مختاری و سرافرازی پنڈت مذکور ... صلاح نیست

... الغرض ... در خویش ... آنست کہ آن ... نفس نفیس خود در انتظام و بندوبست امورات

ریاست و سرداری مستعد و سرگرم شود و در احوال ... سرکاری از صغیر و کبیر و خورد و بزرگ مطلع و آگاہ بود

و دیگر استخفاف ... کہ مردمان لائق و سزاوار و سرکردہ ... سرافراز کردہ ... بہادر کلاں است ... سرافراز

نیست ... کہ در زمان مستقبل ... ہرگز نماند و فقط آبرو ... و ... کار ...

سرکردگان ... و ... آثار مہاراجہ بہادر کلاں سرکار

یعنی ... آن برخوردار ... + از ... آنکہ ... الاعیاد پنڈت جلہا

را در جمیع کاروبار سلطنت صاحب اختیار و ... + ... صلاح ... - زمام انتظام

امورات ریاست و سرداری و انتظام ... بدست خویش داشتن ... لازم است +

مگر نہ تو پنڈت جلہا ہی نکلا اور نہ جمعدار خوشحال سنگھ ... اور دوسرے سردار سختی سے بچ سکے + بات

یہ ہے کہ پنڈت جلہا ۲۵ برس سے لاہور دربار کے حالات دیکھتا آیا تھا اور سرداروں کے اندرونی حالات سے کما حقہ

سمت ۱۹۰۰ ۵ جیٹھ 06 واقف ہو چکا ہوا بخوبی واقف تھا اور بدزبانی کی وجہ سے منہ پر کہہ دیا کرتا تھا + جاگیریں وغیرہ جو بہت لوگوں نے

ایسے ویسے ... ہتھیا لی ہوئی تھیں انکو ضبط کرنے اور بھی ناراضگی پھیلی + پنڈت جلہا کہ از مدت بیست و پنج سال کامل

و واقف تمام مردمان ... مہاراجہ بہادر کلاں میباشد در ابتداء از سرداری واقعہ ... از ...

سرکار ... بر ضمائر ... و منطبع بود بنا بر آن بسبب گردش فلک ...

... کہ در سرکار ... رتبہ والا ... در رتبہ سرداری ... بود بعضے گفتگو ناشائستہ و قیل و قال

فساد انگیز در ڈیرہ خود ... از طرف راجہ ہیرا سنگھ بر زبان آورد ...

و آگاہ شدہ ... پنڈت جلہا ... در خلوت ... سرداری ...

... و ... کہ ... نکبت ...

... در خدمت ... کہ از جادہ اطاعت و انقیاد

... راجہ ہیرا سنگھ ... بھائی ... و ... از ...

بھائی ... و ... آن ... و اطمینان ... - و ... دربار ...

... بھائی ... خیال ... سرداری پنجاب ... خود ... گشت +

و اکثر اوقات ... بر زبان ... آورد کہ ... و ... معتقدان ...

میکند ... اطاعت ... در رتبہ ... از ... و ... اللہ ...

... + از زبانی بعضے ... راجہ ہیرا سنگھ ... گھر ...

ضمانت ... سخنان فساد و شورش در ڈیرہ بر زبان آورد ... دیگر ... از شورش انگیزی ...

... سہرا ... جاگیر ... ضبطی در آمد +

و اجودھیا سنگھ و راجہ هیرا سنگھ که بپیغام [illegible] که از انتقال راجه صاحب [illegible] دو زانی بجانب خود [illegible] و [illegible] قصاص [illegible]
[illegible] بادشاهت — [illegible] متفق اللفظ والمعنی [illegible] عام افواج [illegible] و صلاح [illegible] افواج [illegible]
را با خود متفق [illegible] افواج [illegible] و پلٹن [illegible] شد [illegible] و [illegible] بفتوحات [illegible]
رسانید + که [illegible] جمعیت [illegible] سے [illegible] ایام [illegible] عام [illegible] + راجه هیرا سنگھ [illegible]
[illegible] در [illegible] و پلٹن [illegible] با خود متفق [illegible] و [illegible]
[illegible] بهادر را [illegible] شاهزاده [illegible] سنگھ [illegible]
[illegible] شاهزاده [illegible] و پلٹن [illegible] + [illegible]
[illegible] پلٹن [illegible] +
[illegible] سرکار [illegible] +

[illegible] راجه هیرا سنگھ [illegible] قلعه [illegible] کی [illegible] تو [illegible]
شروع هو گئی + [illegible] سردار [illegible] سنگھ [illegible] بندوق کی [illegible] + [illegible]
کو گولہ [illegible] دروازہ [illegible] + [illegible] سنگھ [illegible]
[illegible] نظام [illegible] + [illegible] فوج [illegible] هاتھ [illegible]
کے اندر داخل هو گئی + سردار [illegible] جو [illegible] کی [illegible]
کر گیا اور [illegible] اور مارا گیا + سپاهی [illegible] راجه هیرا سنگھ [illegible] کو فوج [illegible]
اور لاش خندق میں [illegible] +

هرگاه [illegible] تمام فوج کی [illegible] +
[illegible] پلٹن [illegible] جگه [illegible] تا که [illegible]
[illegible] شروع [illegible] + [illegible] راجه هیرا سنگھ [illegible] سنگھ [illegible] اور [illegible]
[illegible] راجه هیرا سنگھ [illegible] و [illegible]
[illegible] گشت + [illegible] چهار [illegible] +
[illegible] +

[illegible] افغان [illegible] و [illegible] الدین [illegible] سردار [illegible]
[illegible] پلٹن [illegible] سردار [illegible] و [illegible]
[illegible] سنگھ [illegible] سردار [illegible] پلٹن [illegible]
[illegible] سنگھ [illegible] افواج [illegible] + [illegible]
[illegible] سرکار [illegible] پادشاهی [illegible]
[illegible] + [illegible]
[illegible] شهر میں [illegible] + [illegible] راجه هیرا سنگھ و وزیر [illegible]
[illegible] تاریخ گفته
[illegible] شاهزاده [illegible] وزیر اعظم
[illegible] +

افسوس صد افسوس که در وقت العین شمس پادشاهی به باختر غروب گردید + لاکن سرکار فرق [illegible] آمده در باب دین اسلام بود + اکثر
ند بهیچ وجه دست نگاهداشتند [illegible] در کار امامت عقیده داشت + هرگاه سرکاری دو وزیر توپ [illegible] بود این متوفی
و خرم آل صفید شد +

هرگاه [illegible] بانو و سر انجام این امر هم زود [illegible] از وقتی که [illegible] باغ [illegible] پای [illegible]
[illegible] بود و [illegible] و [illegible] و نظام [illegible] هرگاه [illegible] نی الوزیر [illegible] شمشیر آل
طفل [illegible] + [illegible] نی الوزیر در باغ [illegible] که [illegible] در [illegible] و [illegible]
نشسته است و در [illegible] + [illegible] که سردار [illegible] دیگر [illegible] نی الوزیر از [illegible] گرفت + [illegible]
[illegible] نی الوزیر [illegible] آل طفل [illegible] گرفت [illegible] و [illegible] + [illegible]
آوردن گفت که [illegible] فرزند [illegible] و [illegible] که [illegible]
بود [illegible] + نی الوزیر از [illegible] شمشیر [illegible] + و [illegible]
[illegible] و [illegible] که در [illegible] و [illegible] نیز [illegible] از [illegible]
[illegible] + [illegible] و نظام [illegible] و [illegible] +

بالاتفاق [illegible] شدند — در [illegible] که [illegible] و [illegible]
[illegible] + [illegible] از [illegible] آگاهی دادند — [illegible] از [illegible] در باب [illegible] شدند و [illegible]
بسیار گشته که امروز پادشاهی [illegible] و [illegible] در [illegible] + [illegible] آوردند
که بالاتفاق در قلعه [illegible] آمده [illegible] + که [illegible] و انتظام امورات خلافت [illegible] و [illegible] است و [illegible]
بود و [illegible] و مصلحت خدا تعالی [illegible] از امور سر انجام شدن متعذر الوقوع است + [illegible] که [illegible] در
[illegible] — [illegible] صاحب الطلب [illegible] شد [illegible] و [illegible] در [illegible] و [illegible]
[illegible] در قلعه آوردند و در [illegible] صلاح [illegible] +

هرگاه [illegible] در قلعه تشریف آوردند احوال [illegible] در فکر کار [illegible] گردیدند + [illegible]
صغیر و کبیر [illegible] که [illegible] در قلعه [illegible] آوردند [illegible] نی الوزیر [illegible]
[illegible] از قلعه طلبیده [illegible] نی الوزیر [illegible] شدند و [illegible] صلح [illegible] گفته [illegible]
که حالا نسق و نظام خلافت [illegible] است که [illegible] وجود پادشاه [illegible] + آن [illegible]
[illegible] آوردند که [illegible] وجود [illegible] و [illegible] نسق و نظام [illegible]
مشکل و [illegible] است و [illegible] از [illegible] و [illegible] است — [illegible] امورات سلطنت [illegible]
[illegible] + [illegible] —
[illegible] + [illegible] که [illegible] تخت گاه [illegible]
که بالاتفاق نسق و نظام سلطنت [illegible] — [illegible] در [illegible] تخت گاه آوردند
که [illegible] + و [illegible] گفتند [illegible] بر زبان آوردند
که حالا سلطنت و خلافت مشکل است و [illegible] در [illegible] رفت و از [illegible] اینجا [illegible] سر انجام
[illegible] + [illegible] و [illegible] + و دیگران [illegible] گرفتند + و [illegible]
[illegible] و [illegible] رسانند +

ازانکه ناگاه [illegible] شهر میں [illegible] اور سب لوگ اپنی اپنی جان و مال کی حفاظت میں [illegible] + اور دروازه شهر کے بند کئے

پہلوی ... سرکار والا در خلوت ... آوردند که سرکار والا نذر خدمت و هم بانی بر حال شما ... ـ گفتگو ... بهیره و خدا ...
نیابد آورده ... سابق ... مبالغ ... سلطنت و خلعت یافته ... بیایم ... و ... بنا بر ... بعیت ... ماه ۲۵ بهادرو
بهادرون خلعت ... یک ... و بازوبند مرصع و ... کلگی و ... اسپ ... طلا و ... جیغه ... بنا بر
عهده وزارت عطا فرمودند که ... سابق درستی و نظام امورات خلافت و پادشاهی ... و ...
روایات درستی و نظام یافته بود +

نوٹ ـ انهیں دنوں کا ایک عجیب واقعہ لکھا ہے که ... سنگھ جو سردار ... ۲۴ ... بہادرو
دنوں ... موقوف ... ـ ایک ... اپنا ... اور ... اور حقیقت
... کا ... کہ ... دن میں ... شاہی ... اور ... کی
دربار شاہی ... کی ... + ... ایک ... دفعہ
میں ... اگر ... اور ... تھی ... وقت ... + ... وقت اس ...
... کے ... سے ... اور تمام شہر میں ... ہزاروں لوگ ... گئے +

... سردار ... دادہ ... دیگر ... از ... خبر ...
تقسیم ... وقت ... سردار ... تفنگ ... در دست گرفته ...
دیگر ... دروازه قلعه و بیرون ...
و ... دروازه ... قیام ...
... دربار ... تا ... در ... بیرون ...
... + ... و ... یک ...
قبل ... و ... ۲
... روز ... ماه ... ۱۹۰۰
... و ... از ... و تمام ... از ...
... که ... سرکار والا دربار ... و بیرون ...
... سردار ... وقت ... از ... شده بر زبان آوردند که خوب
... + ... در ... خود ...
... قیام ... سرکار والا ... تفنگ
... سرکار والا ... بسبب ... وقت ... اکل طعام
... + ... تفنگ در دست ... از ... که ... سردار ...
در دست ... + ... سرکار والا ... تفنگ ... ـ آن ...
... تفنگ ... و از ... سرکار والا ... تسلیم ... +
... از زبان خود ... سردار ... + ... بعد از ... آن
سردار ... + از خوب ... آن ...
سرکار ... + ... تفنگ ...
... سرکار ... در ... که ... روز ... سردار را ...
سرکار ... + ... و ... آمد +

اسکا نتیجہ یہ ہوا کہ دھیان سنگھ جی آ پہنچے + ۲۶ / ۶ / ۵ نج جی لاہور میں داخل ہوئے +

۴ ماہ ساون سمت ۱۹۰۰ — ۴ ماہ ساون کو راجہ جی نے خلوت میں کہا کہ آپ وزیر اعظم اور دستور معظم اور بانی مبانی سلطنت ہیں اور بھائی گروکھ سنگھ کو
برے گرفتہ خاطر و سکن ... بسبب لحاظ و پاس اور سرمی تعظیم و تکریم اوس نامور سرکار والا ہست - بہر از روے سیع منع و صفائی بہرہ
بھائی مذکور بجیرہ اعلان بایدنا ورد - راجہ صاحب بزبان آوردند که ایں تابع ارشاد والا ایم + باز به بھائی مذکور نمودند که در خدمت
راجہ صاحب رفتہ ... سرکار والا ... و صفائی ...
بھائی مذکور در باطن بطور دیگر در ظاہر نوع دیگر + پر مکہ خواہ آر دیا ڈیڑھی اول و دوم پر کوئی نہیں بیٹھا جبکہ بھائی
جا بیٹھا ہے اور آ جاتا ہے اسکا انتظام کیا ہے + دو راجہ صاحب نے میاں لابھ سنگھ کو ڈیوڑھی پر مقرر کی +
دو تین روز بعد بھائی گورمکھ سنگھ کو بھر ارشاد شد که اگر در خدمت راجہ صاحب رفته بعفو جرائم و خطایای خویش باید پرداخت نامبرده
درین معنے انحاص بحجت ... یا دیگر نمودند که در اندرون رفته گذرانیدن اوقات باید نمود +

۷ ماہ ساون — من بعد راجہ جی کو درد زانو ہوا - سرکار والا راجہ جی کی حویلی میں گئے اور بزبان آوردند که صغیر بر نتیجہ صدق و راستی تام شما مستقل
بنمودیں ... مخالف ... بوجہ حیثیت و ... سخنان ... اہل فرنگیان را ... من بعد
... تبلیغ نمودند بنام تمام تھانہ داران و اجارہ داران و متوسلان ... و مستحکم و جا بجا و سای
تمام متوسلان خورد و بزرگ تابع داری و احکام راجہ صاحب بوده باشند و ہر کس که خلاف حکم اوشان بجیرہ ظہور خواہد آورد گوشمالی و ... او
بجیرہ خواہد شد تمام قیل و قال سخنان باطل و کاذب است +

روز سنکرانت ہم ماہ بھادوں بعد از فراغت و مقدمات خلوت بہ کنکاش ... سردار اجیت سنگھ و لہنا سنگھ نمودند که سرکار والا
بر احوال شما ان ... عنایات مبذول و معروف میدارند و عزم صمیم گردید که در اوس ... رفته سردار کلان را به تعظیم و تواضع بسیار و اعزاز و
تکریم بجا آورده شود که جاے ادب و بزرگ خاندان و عموی والا تبار اند و از خاندان ... سردار ... و بیرت ... نیست
که تعظیم و تکریم لائق او بجا آورده خواہد شد - لیکن سرکار والا ... چاره سازد که دست تمامی امورات سلطنت و جہانبانی
و کار ... مقدمات خلوت و جہانبانی در دست راجہ صاحب میباشد + اوشان را ایں معنی ناگوار و ناپسند است + ہم او
که ... و مشورہ بایسته ... سرکار ... استیصال و انہدام اوشان از کتم عدم بمنصہ وجود
باید آورد + اوشان بزبان آوردند که امر سرکار والا درکار است - ... تقدیم خدمات
بالراس والعین شناختن است سرکار والا و ... بجیرہ اعلان آوردند + راجہ جی را از قلعہ ...
دیگر ... افعال قبیحہ ... اوشان خواہد داد + استیصال و انہدام تامی
در ... + دیگر ... ازدواج رفیق و متفق اللفظ و المعنی است کاروبار ریاست
و سرداری وزارت ... منسق و منتظم خواہد گردید - در ینباب ... خاص که رقعہ
... تمام احوال سابقه در خدمت راجہ جی کاشف گردیده ... را
... بزبان آورد که حالا ... سرکار ... ہر گز ہر گز در قلعہ نباید
... راجہ صاحب از ... متفکر و متردد شدند
... راجہ جی بزبان آوردند که ...
... + ... راجہ صاحب ... شد - از
... وزارت و امورات سلطنت ... سرداران عرض و موقوف جواب داد که حالا
... سرکار والا ... ہیچ ... بوجہ من الوجوہ
... سرکار والا ... راجہ جی ... کلام

در پارتیان [illegible] اندرونی اندر بہت کشش جاری تھی اور مہاراجہ صاحب [illegible] کی دلداری میں مصروف رہ

گرفتہ بند [illegible] تھے + ۵ [illegible] جیت [illegible] میں [illegible] تاریخ [illegible] صاحب [illegible] ۱۹۰۰

[illegible] اقدام [illegible] کہ [illegible] خاندان [illegible] تا بادشاہی [illegible] است + [illegible]

[illegible] صاحب [illegible] استقبال [illegible] کیا + [illegible] کیا [illegible]

[illegible] روانہ کر دیا + [illegible] ۳۱ [illegible] سردار [illegible] سنگھ [illegible] سردار [illegible]

یاد کر [illegible] صاحب کا [illegible] کیا [illegible] عرض کیا کہ [illegible] کو

سردار [illegible] سرکار والا [illegible] سرکار [illegible] شنیدہ [illegible]

[illegible] + سردار [illegible] سنگھ [illegible] کیا + ۲۹ [illegible] سردار سلطان محمد خان [illegible]

[illegible] کہ راجہ صاحب آمدہ [illegible] سرکار والا [illegible]

[illegible] راجہ [illegible] خدا [illegible] در [illegible]

[illegible] + راجہ [illegible] سرکار والا [illegible] راجہ [illegible]

در سرکار [illegible] آدم [illegible] ماندہ +

[illegible] ۳۱ [illegible] ۱۹۰۰

سرکار والا [illegible] صاحب [illegible] (ا [illegible]) [illegible] القصہ [illegible]

[illegible] سلطنت [illegible] +

صاحب [illegible] صاحب [illegible]

[illegible] سلطنت [illegible] راجہ صاحب [illegible]

[illegible] سلطنت [illegible] و [illegible]

[illegible] صاحب [illegible]

[illegible] آئی کہ [illegible] راجہ [illegible]

[illegible] +

[illegible] ہے کہ [illegible]

آئی [illegible] دیوان [illegible] آدمی تھا [illegible] صاحب [illegible]

کہ راجہ صاحب [illegible] و [illegible]

بادشاہی [illegible] سرکار والا [illegible] سلطنت [illegible] بادشاہی [illegible] اند۔

[illegible] + [illegible] وجود

[illegible] + [illegible] راجہ [illegible] + این

نکتہ [illegible] بد [illegible]

خاد [illegible] + [illegible]

[illegible] سرکار والا [illegible] +

سرکار والا [illegible] + [illegible] صاحب [illegible]

[illegible] شاندہ +

جب راجہ [illegible] + [illegible] + سرکار [illegible]

سے [illegible] کر دیا اور [illegible] +

(۱)

خواهند شد + بنابر [illegible] با هیئت بر راجه صاحب خلوت نمودند - راجه صاحب بر زبان آوردند که مطلبیه [illegible]
نسبت [illegible] که هم کار و بار [illegible] اند + و تنگ صاحب [illegible] در سرکار والا فهمیده آمده و طلب [illegible] خواهند
افتاد + فرمودند که [illegible] داده خواهند شد + راجه صاحب بر زبان آوردند که از معاملات [illegible] و [illegible]
[illegible] معلوم میشود که حضور والا [illegible] از آن جا [illegible] آن [illegible] بر [illegible]
[illegible] که در عام [illegible] و [illegible] اند و در باطن [illegible] از [illegible] سردار [illegible]
و از [illegible] ما [illegible] خالصه اند و این [illegible] از [illegible] قدیم [illegible]
[illegible] و [illegible] سلطنت های موفور [illegible] سرکار [illegible]
ملک [illegible] بهتر خواهد گردید [illegible] سرداران [illegible] بر [illegible]
[illegible] که ملک [illegible] سرکار والا که [illegible] صاحب [illegible] آورد
باشند [illegible] گردد - [illegible] والا [illegible] اتحاد [illegible] و [illegible]
خواهند [illegible] و از [illegible] خواهند آمد + باز راجه صاحب بر زبان آوردند که [illegible] دولت و اقبال [illegible]
استقبال سردار [illegible] صاحب [illegible] میباشد [illegible] پادشاهان [illegible] + [illegible]
[illegible] از [illegible] نمایند + [illegible] کار [illegible] که اگر کار از [illegible] سردار [illegible]
شود [illegible] سرداران [illegible] بر [illegible] +
سرکار والا از [illegible] سردار [illegible]
[illegible] که [illegible] از [illegible] پادشاهان [illegible]
[illegible] باشند و اخبار سردار [illegible] باشد [illegible] سرکار [illegible]
[illegible] گردد + [illegible] در [illegible] صاحب [illegible] سردار [illegible]
گفته [illegible] + [illegible] اند [illegible] باشند + سرکار والا
فرمودند که [illegible] خواهند که [illegible] الله [illegible] خواهند
سرکار والا [illegible] سردار [illegible] آورد + [illegible] سردار [illegible]
می آید + فی الحقیقه [illegible] است + [illegible] صاحب
[illegible] در سرکار والا [illegible] خود [illegible]
[illegible] سرکار والا [illegible] سرکار والا [illegible] راجه صاحب [illegible]
[illegible] صاحب [illegible] + [illegible] راجه صاحب [illegible] راجه صاحب [illegible]
که [illegible] صاحب [illegible] که [illegible] سرکار والا [illegible]
[illegible] که [illegible] خواهد [illegible] و [illegible] کار
[illegible] است + [illegible] بر زبان آوردند + راجه [illegible] گفت [illegible]
[illegible] کار [illegible] است [illegible] خوب [illegible] که [illegible] والا [illegible]
[illegible] صاحب [illegible] خواهند [illegible]
[illegible] +

مہاراجہ [illegible] کے [illegible] ماہ [illegible]

[illegible] میں [illegible] راجہ صاحب [illegible] اور [illegible]
واپس [illegible] راجہ صاحب [illegible] دیا + [illegible] راجہ صاحب [illegible] رخصت [illegible]

که در خلوت و جلوت دو وقت در دربار حاضر باشند و نیز از کدورت سابقه باب زوال عنایات سرکار منتج [illegible]

بتاریخ سی‌ویک ماه اکتوبر ۱۸۹۹ سردار اجیت سنگه در باغ شالامار وارد آمده بیان کرد سردار اجیت سنگه را

در خلوت طلبیده دوست گرامی گفتند که آنچه بسبب گردش فلک کجرفتار در ایام سابق بوقوع آمده سرکار را هرگز هیچ

غرض نیست و چیزی در دل باقی نیست و شکایتی ندارم و نخواهم کرد و سرکار که از راه عنایت با دیگر ملک و جاگیر و افواج

مثل سابق بکمال مهربانی ساخته زیاده از سابق بتقدیم خدمات دیگر شدند نیات خواهیم ساخت و شکر گذار و همچنین از

سرکار والا بجز خوبی نشود و حرف بد بر زبان نخواهیم آورد + بعد از آن سردار اجیت سنگه عرض نمودند که سرداران سندهانوالیه رفته

بتواضع کمال بجای خدمات سرکار بجا آوردند + چنانچه سردار شمشیر سنگه ملازمت بحضور رفته مبلغ یک‌صد روپیه نذر داده

نمودند و بعد یکی پنج‌گانه روپیه نذر گذرانیدند و بعد از آن سردار کهرک سنگه نذر نموده آمدند و سرکار والا از راه عنایت

خسروانه خواسته بقبول گیرشدند + سردار مذکور عالیشان و حسن خدمت خود در مهم کوهستان و در وقت آن مهم که

خود جانی نموده سرکار خوش و آب شده و نمودند که هرچه هست از گردش ایام است و اختیار سری ارکال [illegible] + بعد از آن سردار

مذکور عرض نمود که بنوعی بسیار و سوار و آبرو جمیع بیشمار شده و در اوقات و کلفات حاصل شده که بهره از اینجا و از انجمن

[illegible] شده + فرمودند اندرون بابه دوری گذشته با وجوه صاحب قبول و قال باید ساخت و بعد از آن بوجه عنایت سرکار والا

و یک‌صد روپیه دو صد کهرک سنگه عطا فرمودند +

چهارم ماه یکم سرکار والا از زبان مبارک فرمودند که کسی از سرداران عالیشان تجویزات بر کاغذ نوشته عرض سازند ۱۸۹۹ [illegible]

اول سردار اجیت سنگه سندهانوالیه در عهد سرکار والا سرگیانی ایم مقدمه سرکاری عالیشان را روبکار رسید + سرکار والا

و ائینه صاحب را طلبیده و بر راه او صلاح و مشوره ساخته این مقدمه را فیصل ساخته آنگاه کی آن عقده را منتقل عرض نمودند

اول اول جی صاحب سرکار عالیه کلارک صاحب مختار کست اورا در حضور والا طلبیده آنگاه کی تمام مقاصد صورت او

کرده شود که چیزی را بانتقال سرکار والا است + نوشت سردار اجیت سنگه سندهانوالیه را این چیز در حضور والا ایم

جانشین فرموده سرکار خوش بخت خون خود در تحته خواهیم + بهره حاصل چیزی دوستی نداریم + نوشته جات

مکتب و صد حضور والا و دولت و جان را را در دوام که فتح و فیروزی سرکار والا گردد بهر جا که ارشاد شود بر خدمت سرگرم شده آید +

برای ایستی روز بر خدمت یافته ایم بهره انگریزان دوستی نداریم بسر انجام کار خود کردن رفتند [سرکار انگریزی کی چیزی جاه

گیج [illegible] + [illegible] سرکار والا [illegible] ملاقات [illegible] +

بر روایات بنام کار داران ملک محروسه تعلیم شده که آنچه حال و اسباب و شتران و اسپان و گاو و میش و غیره و ۱۸۹۹ [illegible]

زمین و غیره و اسباب سرداران سندهانوالیه بنوشتجات باشند حواله آن ها سرداران کرده دهید و درین باب هیچ توقف نکنند

[illegible] سرکار والا بیشتر از اسباب جنگی شان را بگرفته در کلوخانه انداخته و تمام اسباب ۱۸۹۹ [illegible]

مضبوط عمارت و کلید انگشتری الماسی از راه عنایات دو دو دستی انداخته مبلغ کهرک سنگه حواله فرمودند +

{ دفتر چهارم کا حصہ سوم یہاں سے شروع ہوتا ہے }

۱۲ مارچ کو سردار اجیت سنگه سردار لهنا سنگه و سردار کهرک سنگه [illegible] و [illegible] [illegible] ۱۸۹۹ [illegible] ۱۲

خلعت میں ملے + [illegible] مبارک [illegible] + سرکار والا [illegible]

[illegible] حاضر شده [illegible] استقبال [illegible] سرکار والا [illegible]

سردار اجیت سنگه سندهانوالیه عرض رسانیده کلارک صاحب سردار [illegible] را اجازت [illegible] داده ۱۹۰۰ [illegible] ۲

اند و کلارک صاحب کرک بهره گرفته داده اند که نزد سرکار والا رقعه [illegible] شده و دستگیری سردار از طرف صاحبان

سرکار والا کنایه نمی باشند و سردار موصوف همه صاحب [illegible] در [illegible] صاحب تشریف آورده اند و اراده

شرخیالی سرکار رسیده اند لیکن حضور والا خود متوجه شده [illegible] و [illegible] صاحب تشریف برده و دست

سردار جی گرفته همراه بیارند و بکمال اعزاز و تکریم به دارالسلطنت رسانیده و سرکار والا [illegible] است و [illegible]

جب [illegible] کی بیٹیوں کی سرکشی - اور سرداروں کی اس فساد کے رفع کرنے میں عدم قابلیت بسبب غفلت اور فوج کی سپاہ
میں اضافہ و انعام [illegible] کی جو فوج کو [illegible] میں دی تو وہ بھی باغی ہو گئی اور سردار [illegible] ناظم [illegible] بڑھانا [illegible]
گیا اور جب [illegible] نے [illegible] حاصل کیا تو سرکش [illegible] (۱۰ رامبیا کی ۱۸۹۸) کو اس کو مار [illegible]
لیا + اور [illegible] غلام محی الدین کو انتظام [illegible] بھیجا گیا + باغی فوج کا [illegible] تو [illegible] + [illegible]
پر [illegible] کا [illegible] +

سنہ ۱۸۹۹ [illegible] کی [illegible] سری [illegible] - بعد از فراغت [illegible] وغیرہ [illegible] روانہ ہو کر
لاہور میں تشریف لائے [illegible] دن [illegible] + اور [illegible] کی [illegible]
چنانچہ [illegible] + [illegible]
See pages 389 & 388 of the book concerning Chandakan's murder

۲۹ [illegible] ۱۸۹۹ کو [illegible] ۱۸۹۹ کو دیوان [illegible]

عرض سردار [illegible] سرکار والا [illegible] که [illegible]
سیر و تفریح [illegible] بنا بر [illegible] روانہ دار السلطنت لاہور شدہ [illegible]
بعد از [illegible] از [illegible] فرصت [illegible]
[illegible] که این [illegible] خدمت [illegible]
[illegible] محفوظ [illegible]
[illegible] داشتہ [illegible] ۱۸۹۹ [illegible] سرکار والا که [illegible]
[illegible] اطمینان [illegible]
ارتباط و خدمت [illegible] + (اس [illegible] ۱۹ [illegible] ۱۸۹۹ [illegible] +)
[illegible] ۱۸۹۹ کو جب سرکار [illegible] مبارک میں [illegible] سردار [illegible]
نشستہ بود [illegible] الطاف [illegible] از [illegible]
[illegible] سرکار والا [illegible]
[illegible] البتہ در [illegible] +
[illegible] خدمتگار خاص [illegible] سردار [illegible]
بنام [illegible] از [illegible] دو سرداران [illegible]
[illegible] روانہ [illegible]
که سابق [illegible] مبلغ [illegible] سی ہزار روپیہ بابت
زیورات جواہرات [illegible] مطلوب است + در جواب آن پروانہ بنام [illegible] لاہور [illegible]
[illegible] سردار [illegible] از [illegible]
[illegible] سرکار والا [illegible] مطلوب [illegible] است + پروانہ بنام
سردار [illegible] سردار [illegible]
[illegible] و بابت [illegible] سرکار والا [illegible]
که سردار [illegible] مبالغ [illegible] سرکار والا عرض
رسان شوند [illegible] مبلغ [illegible] روپیہ بنام [illegible] سرکار والا [illegible]

زابع و مجتمع شدند آن زنگیرا ناقلین و تفهیم ساخته روبروی وضیع و شریف آوردند و بر زبان خود فرموده
که این زنگیرها فی الحقیقت در خانه نگهداشته بود ــ تمام قیل و قال زنگیرند که از اصغا و مسموع فرمایند
زنگیرند که گفت که از مدت‌ها بردار بودم والله کنور حسن سنگه را انقطعی و تجسس آنها را در خانه خود آورده
مشغول انواع انواع غذاها و میوه‌ها نوازش گردانید و در حجاب اختفا چنان نمایند که هیچگاه از بطن تو
پسر تولد شود او را بر سر سلطنت نشانیده خواهم شد با میم و توقع اسمعی در خانه خود نگاه داشته
بود + تمامی اکابر از استماع این معنی متحیر و متفکر شدند و لب بسخن آشنا ساختند +

از شه روز را گوید شب است این ــ بباید گفت اینک ماه و پروین
خلاف رای سلطان رای جستن ــ بخون خویش باید دست شستن

سردار اجیت سنگه سندهانوالیه ازجانب انسی سے نکل آ تا از عبور آب ستلج بھاگ گیا +
شاهزاده کو اس خبر سے بہت فکر ہوا + سردار عطر سنگه مع محرور توجهات چند در حفظ شهر و
قرابت خود نشر پیاده روانه اونه جانب گردیده که در پناه بابا بیکرم سنگه بیدی اوقات گذاری
می‌نماید + شاهزاده شیو دیو سنگه از اصغای این سمعی پروانجات بنام افسران ماموره کوهستان کلو علی
نموده که سردار ممدوح را در جای پیر و محبت احاطه کرده بکمال احتیاط و هوشیاری و خبرداری در
لاهور با در رسانید +

بعد چند روز سنه ۱۸۹۸ شاهزاده در شب بتدریس گذرانیدن ــ وقایع نوشت مصنف تاریخ پادشاهی نامه ۱۱ ر ۵ جیٹ سنه ۱۸۹۸
پیر و جت ــ بنی گویند اسم رقابه سردار و مراجع دیگره تعریف و توصیف کرده حاضر شدند در جواب فرمودند
که سرکار والد از احوال مصنف تاریخ بنگو واقف و مطلع میباشند و از تحسین کتاب در ایام حیات
کرده هستند لیکن لازم نه گو رکتب بحواله ممیا زد ــ بار دیگر فرمودند که کتاب تاریخ جواهر سنه پرتی مالا
سازند ــ لیکن گوش شنوا کی بست +

هرگاه سردار عطر سنگه سندهانوالیه روانه مشرق گردید و سردار اجیت سنگه هم از زور انتقام صفا صورت ریاست سیروی
بلند حیان کاشتان در پی گشت و حامیان کاشتان در وراج دستگام روا الله دلیسی دیگر گشتی با سرکار دولتمدار
بر احوالش متوجه شده لهذا سردار مذکور از لاهور و دنباله سیاوش بعیاده باید رفت و عزم بیشتر ترکیز حفاظ
ملازمت شرفه و بعضی این بیت زیره داناهان روزگار ــ با خدا دادگان ستیزه مکن ــ که خدا داده
را خدا داده است + لهذا سرکار دولتمدار باصلاح و مشورت ارکین سلطنت پروانه بنام بلداش و افواج اجود
کلو و منڈی بطلب آوردند که کیفیت روانگی سردار سندهانوالیه بطرف مشرق واز جمیع اخبار حالی و مرتبی شده
باشند باید که سردار مذکور را پا در زنجیر کرده باتفاق پلتن ماتحتان در سرکار دولتمدار بکمال احتیاط و خبرداری
فرستند ــ چنانچه حسب الحکم درم زنگ دین باب پیره سنگه و بایاند + چنانچه پلتن مذکور سردار ممدوح در
حبس نگاه داشت ــ با اتفاق خود روانه گردیده و قطع منازل و مراحل بر داشته در لاهور وارد شدند و بزبان
سرکار مذکور حال نمودند ــ حکمت بعضی اکابران گردیده که بعزم ساقه سردار مذکور بپلتن حقیقه نماند
و صلاح بر آن شد که در مسجد پادشاهی در چوکی داری جمعیت شود و مشورت اکثر بر آن قرار یافت که حفاظت جانی

شکار جلدی و حبس نشستند ــ بنابر آن ماخذ سردار حواله جان‌ها مذکور گردیده و بعد از چند روز حقیقه
کوه نام زاده بهادر رانی ارکین سلطنت تا بر جلد قلعه گلپدنان روانه گشت +

پادشاهی تشریف بیارند و در [illegible] دن دروازہ [illegible] [illegible] اعظم [illegible] آورد و
هم دیگر افواج و پلٹن [illegible] شامل و متفق شده امداد و اعانت قرار واقعی خواهند ساخت +
چنانچه دو گھری رات رہی افواج اندر داخل ہوئیں اور لڑائی شروع ہوئی + حاصل کلام آنکه از ابتدای صبح
صادق روز شنبه تا قریب دو پہر یکشنبه [illegible] توپخانه در لاہور [illegible] ظہر [illegible] و [illegible] افواج باز
چہار طرف قلعه پادشاهی را در احاطه تحت آورده [illegible] و توپ اندازی [illegible] + افواج نے
سرکش ہو کر شہر میں [illegible] شروع کر دی اور [illegible] کو کوچ کوچ پکڑا اور لوٹا + شاہزادہ
شیر سنگھ بتاریخ ۵ ماه [illegible] روز شنبه [illegible] بنام راجه گلاب [illegible] [illegible] خبر [illegible] فرستاد
کہ قلعہ کی [illegible] ہے اور راجہ گلاب سنگھ [illegible] ہے [illegible] تشریف لاویں +
اور [illegible] فساد کو فرو کریں + اور راجه گلاب سنگھ که از جنگ و مقابله مانع شوند + راجه صاحب کو [illegible]
عقل و دانش خدا داد فی الحال از [illegible] سوار شده [illegible] منازل متصل لاہور وارد شده
شاہزادہ نے دروازہ [illegible] استقبال کیا + اور [illegible] شہر میں داخل ہوئے اور شاہزادہ کے [illegible]
میں قیام کیا + و بمجرد [illegible] راجه [illegible] شاہزادہ [illegible] از فکر [illegible] لاہور و تدبیر [illegible] دیده
و داشته [illegible] تغافل [illegible] + [illegible] آوردند که [illegible] تشریف آورده [illegible]
تنسیق و نظام [illegible] داشتی [illegible] راجه گلاب سنگھ [illegible] غرض [illegible]
[illegible] است + راجه [illegible] راجه گلاب سنگھ [illegible]
[illegible] اطمینان [illegible] فرمایند که [illegible]
آن [illegible] است [illegible] القلب [illegible]
[illegible] داشت [illegible] + [illegible]
[illegible] + راجه گلاب سنگھ نے یہ پیغام [illegible] گولہ اندازی بند کر دی
اور صلح صفائی کی صورت بن گئی + اور [illegible] روز چہارشنبہ کو شاہزادہ قلعہ میں داخل ہوا
اور بباعث [illegible] کے اطمینان خاطر میں مصروف ہوا +
فوجیں اپنی اپنی جگہ پر چھاؤنیوں میں گئیں اور دکانوں کا کھولنے کی منادی کر دی گئی + بسنت
۱۷ ماگھ ۱۸۹۶ پنجمی کے دن شاہزادہ تخت پر بیٹھا اور سب امرا و [illegible] نے نذریں گذرانیں + اب راجه گلاب سنگھ
[illegible] کو واپس چلا گیا + مگر افواج [illegible] لاہور میں بہت [illegible]
[illegible] سرکاری [illegible] کی بہت بے عزتی کی جاتی تھی + [illegible] خوشحال سنگھ کا باغ
[illegible] دیا گیا + [illegible] کا بہت بے عزتی [illegible]
[illegible] قلعہ کی طرف آتا تھا تو باہر دروازہ [illegible]
تھے + شاہزادہ [illegible] + اور [illegible] +
بعد از فراغت از [illegible] شاہزادہ صاحب [illegible] قبائل [illegible]
[illegible] آوردند [illegible] کشمیری از قبائل [illegible] دستگیر و [illegible]
[illegible] آوردند و در زندان [illegible] + [illegible]
شده که شاہزادہ مذکور [illegible] زن کشمیری [illegible] لاہور
آورده [illegible] تمام [illegible]
سرکار [illegible]

در خدمت ایشان بهره‌یاب شوند و بتقدیم خدمات شایسته از دل و جان کوشش بلیغ بظهور آرند و نوعی از
احکام نافذه و مرجوعه شاهزاده‌جی تخلف و انحراف نورزند که هر کسی را موافق حسن خدمت و نیکو بندگی
و جانفشانی و فرمانبرداری انعام بسیار و بشارت‌های فراوان شده و هم اضافه در مواجب و جاگیرات هر یک بجلوه
شهود خواهد آمد + و اینقدر لازم و واجب دانست که در شعار انقیاد و اطاعت با صدق شتافته بهر قسم که
حصول مطالب و مقاصد شاهزاده بوده باشد سعی و کوشش فراوان و ترصد [illegible] آن بعرصه اظهار
آرند که باعث خوشنودی و خورسندی شاهزاده‌جی رضامندی و جذب [illegible] و [illegible] حسن
خدمات شما بوده باشد +

هرگاه راجه‌جی بطرف جمون رفت خلل عظیم در ارکان سلطنت راه یافت و شاید به تنسیق و تنظیم ممالک و افواج
همه وقتی نگردید - بنا بران افسران پلتن و افواج سواری سپاهیان بطرف شاهزاده‌جی نوشته فرستادند که این وقت نیک و
مبارک است که راجه‌جی بطرف جمون روانه میباشند و در سرکردگان در ظاهر اتفاق و در باطن نفاق و [illegible] بر آن
تمام افواج و سنگهان در فرمانبرداری و [illegible] حاضر و ستاده‌اند - [illegible] این سوار شوند + بعد
بعض مشیران و وکلاء و معتبران مشفق خیر مقدم در سرکار [illegible] که ورود در [illegible] که خانه
خانه ایشان و جاجای ایشان - دیگر اگر خانه کسی است [illegible] + شاهزاده که منتظر چنین یوم
بود از محل اقامت سوار شده باتفاق بابا [illegible] زمره متوسلان شتافته در [illegible] قیام
[illegible] فی الفور [illegible] افسران پلتن [illegible] و سرکردگان افواج سواری و رجمن
و [illegible] و وکیلها [illegible] بکار [illegible] تمام محله و محلات سرکاری [illegible] حاضر
و بهره‌یاب شدند و [illegible] و ترغیب در [illegible] و دخول قلعه نمودند + روز دوم در آنجا توقف [illegible] انتظام و
[illegible] بعرصه ظهور رسید + روز پنجشنبه ۳ ماه [illegible] که مصنف این تاریخ در حضور [illegible] جاتی خاکسار ۳ ماگه سمت ۱۸۹۷
[illegible] رام و [illegible] سنگه‌جی وارد شده شاد [illegible] که سردار [illegible] سنگه سندهانوالیه و سردار [illegible] سنگه سندهانوالیه
و [illegible] صاحب در خلوت اقامت میدارند و [illegible] بسیار در قلوب [illegible] و سرکردگان [illegible] میباشد +
و [illegible] هر یک [illegible] مائل است و هر کس [illegible] از کار میباشند و [illegible] و [illegible]
[illegible] + [illegible] سردار [illegible] سنگه‌جی تمام اسباب [illegible] روانه شد و [illegible] در قلعه [illegible]
[illegible] اظهار حقیقت کرد که [illegible] آمده و [illegible] متوسلان سرکاری [illegible] از قلعه گرفته
منتفق [illegible] شاهزاده شدند - آثار تمام پراگندگی [illegible] در این اقوام سنگهان [illegible]
افواج سواری [illegible] پلتن [illegible] و افواج [illegible] راجه [illegible] سنگه و [illegible]
[illegible] جنرال [illegible] و سردار [illegible] و سواران [illegible] و دیگر افواج سواری و پیاده [illegible]
[illegible] سنگه [illegible] و [illegible] + و [illegible] شهر [illegible] و
متاع از دکاکین [illegible] گرفته در خانه‌های خود [illegible] آوردند + سردار [illegible] سنگه سندهانوالیه و [illegible] و سردار
[illegible] سنگه [illegible] دوازده ابواب شهر [illegible] و هر یک را انعام [illegible] داده [illegible] در قلعه [illegible]
و به اطمینان خاطر [illegible] صاحب پرداختند که تا جان در قالب [illegible] میباشد که [illegible] اوامر شما [illegible]
پلتن [illegible] که در مسجد پادشاهی اقامت میداشت در خدمت شاهزاده [illegible] آورده
که دروازه [illegible] متصل شهر پناه [illegible] متصل مسجد در [illegible] میباشد که [illegible]
و [illegible] پلتن [illegible] - [illegible] ذات مبارک [illegible] شب گذشته [illegible] شده متصل مسجد

روزے از روزہا راجہ جی اسپاں بنابر توجہ بجا کہرنال گشت در بیاباغ آوردند - جواہر مل داروغه توپخانه کہرنال را
طلبیده فرمودند که اسپان را در توپخانه کہرنال گرفته نگاه داشته باشند [illegible] در ہم خوب من الوجوه که در کار
و مطلوب بوده باشد حواله باید نمود - در آن وقت جمعدار خوشحال سنگھ ہر زبان آورد که این اسپان
برائے توپخانه ناکاره در کار و مطلوب نمیباشند حواله با شیند و دیگر اسپان بجواهر مل از طویله میدهند + سردار شیخ خواجه
و غیره ہم زبان آوردند که جمعدار جی تعریف فرمائید + و راجه جی این سخن را خواسته نمود [illegible]
منظور نمودند و اسپان بجمعدار جی حواله نمودند + بعدازان پروانجات تحصیل مبالغ بنام کاردارانِ صغیر و
کبیر و غیره متعلقه سرکاری نوشته بخشیده میدیوان تیک چند حواله نمودند که بحیح مائی صاحب کنتمینج باید آورد
که با اوراق وجوهات فرستاده شود و دیوان مذکور سوانح راجه جی کسب سردارانِ کونسل پروانجات ملاحظه
کنانیدند + سردارانِ کونسل از اصلاح مضمون پروانجات ہر زبان آوردند که راجه جی در خانه خود نشسته
خود بخود هم چنین آمد و تقریرات و تحریرات میسازند و سرداران را ازین معنی مطلع و آگاه نمیسازند + او شان
در زبانی و فرو دهنده و نگاره و ما [illegible] حق آثار + میدیوان تیک چند ہر زبان آوردند ہر گاه ہر که داننده و توانند
دین پروانجات را در تیره توقف و معطل وادارند + راجه جی که باز میدیوان مذکور بنابر حیح کنتمینج آوردن
پروانجات ہر زبان آوردند متعالیه لیت و لعل بجلوه نمی آوردند و راجه جی در دل خود بهابیت متفکر و متحیر
گردیدند که حالا ہر روز ہر دو ما گشته در افتاده - چه صلاح و تدبیر کرده میشود که کیفا اتفق از تدابیر صاحب
از ینجا بطرف جموں روانه شده آید و [illegible] بوجه من الوجوه ہر گز بمجرد [illegible] +
که ہرگاه ہر کسے از سرداران کونسل را جذب منافع خود ها منظور بوده باشد در نسق و نظام امور سلطنت
خلل کلی رو یا میسازند و رسم است مستوره که ہرگاه در قومے از اقوام خصوص ریاست نامدار و سرداران
بجتیار بے اتفاقی و نفاق و عناد ورزیده تبا ہیگر در انتقال دولت و ملک از خاندانی بجا بندان دیگر رونق
ظہور پذیرد +

راجه جی که روز بروز ابتری در کہرکی کیفیات سلطنت از عدم نسق و نظام اہالیان و سرداران ملاحظه کردند
ناچار بنابر استخلاص خود بطرف جموں در خدمت مائی صاحب عرض نمودند که مدت مدیدے سے لوہاں و ما نگیں برجھے
جموں جانے کی رخصت ملنی رہی ہے اگر رخصت دے تو میں جموں چلا جاؤں لیکن ایک ماہ پھر حاضر خدمت ہو جاؤنگا
اپنے ملک وطن کی خبر لینا ضروری ہے + مائی صاحب نے بیان منظور نہ کیا کہا کہ پہر کسی جو شخص ہم لطنی رکھو کہ سوائے آپکے منہ جملت
جو سرکار سے نہیں مشکل امر ہے + دوسرے ہر چند لائق و دانشمند ہیں مگر صلاح خاطر جمعی کا کام آپ کر سکیں گے وہ
دوسرا کوئے نہیں ہو سکیگا + بعد ازان سرگروہان عالی تبار در خدمت مائی صاحب عرض کردند که راجه جی را بطرف جموں
رخصت فرمائید و ما باہم باتفاق و صلاح راجه گلاب سنگھ کوئی خدمت و کارخانه رکھیں گے اور اس کام کو سرانجام کرینگے
مائی صاحب موافق اس تلقین کے باقتضائے عقل ناقص خود خلعت رخصت براجه جی حواله نمود و راجه جی فی الحال
نجات و خلاصی خود از مصاحبت و مجالست و ہمنشینی و ہمدمی اینچنین اشخاص جہالت و ضلالت داران
اختصاص مغتنم دانسته بطرف جموں روانه شدند +

ہرگاه راجه جی روانه از لاہور بطرف جموں شدند از تنهائی راه مراسله بنام شہزاده کشمیرا سنگھ قلمی و مرسل نمودند که
در بغد توزیع داشتند [illegible] سلطنت از عدم ضبط و ربط سرداران ملاحظه ساخته و از الا مکتب محلی و غیره
از مائی صاحب گو ہر رخصت [illegible] آورده روانه جموں شده ایم + دیگر پروانجات بنام کاسیلدان و وزیلدان
و کمیدانان پلٹن و توپخانه رسالی و غیره و افسران سواری وغیره متوسلان سرکار دولتمدار بقلم آوردند که ہرگاه
شاہزاده [illegible] در سواد لاہور تشریف بیارند شمایان از القبا الا متبوالقیا و اوشان در گردن انداخته

از عالم ذات شان متعذر الوقوع است و از ذات سابقه پر ظاهر است که آنجا هم الی که الله آخر الامر شهزاده
کتاب جمع سلطنت ابتر و پراگنده شده - پس ذات شان صاحب عقل و داشتن کمال لطف و سرکار میباشند تدبیر
شایسته بوجه احسن آرند + که سلطنت مهاراجه بهادر بدستور سابق استوار بوجه احسن باشد ... و بعضی اینچنین تقریر
شاهزاده بلند و صلح و فیروزی از بین یا سرکردگان غالب و سنگهان وغیره تیره سلوان بانگ خوش آوردند
تمامی طوعاً و کرهاً مطیع و منقاد شوند و بعضی از باب نامدار بمقتضای الاقارب کالعقارب
بعمل آوردند و راجه جی به خلوت صاحب مائی چند کردار جهان بنهند که مطلب اصلی و غرض کلی تمامی حتی سلوان خرد و
بزرگ بالاتفاق یکدیگر درین است که سلطنت و خلافت مهاراجه بهادر بدستور سابق مستحکم و مستوفی بوجه احسن باشد -
و در صورت تمام سرکردگان نامدار هر روز بشرف سلام ایشان مشرف خواهند شد و هم مهاراجه بهادر کلگی
بر تمامی امور و انجامات زیب و زینت تمام بخواهد یافت و نظم و نسق تمام ممالک محروسه بصلاح و مشورت ایشان بوجه اعلی
خواهد یافت و در عالم ظاهر شاهزاده صاحب بر مسند دولت و اقبال متمکن و مستقر خواهد بود و بخوبی
بوجه من الوجوه از جاده مستقیم اطاعت و انقیاد ایشان تخلف و انحراف بعمل نخواهند آورد
و در وقت بشرف سلام هم مشرف خواهند شد + اینچنین نیابت مستحسن و انسب است و از طرف اینچنین
سلطنت و خلافت مهاراجه صاحب بهادر تمام دستخط قرار داده بود در تمام ممالک پنجاب وغیره همانکه و سرو دست
سرکار و دستدار در هم این دوران خواهد ماند و اجرای احکام بادشاهی و امضای امور ملکی و مالی و
دستیاری بزبان فرخنده ایشان تعلق خواهد داشت + مائی صاحب از استماع اینچنین نیابت
گریه و زاری در نرغ و فرغ بمقتضای لشکر آورده که ایک دیا سمیع عروج ... فاد ... مدد
کا خوں ... ہو گیا ... وقت + اس وقت اس بات کا نیابت نامناسب ذات شان ... ہے + ایہ تکلیف
سے ... رکھو کہ یہ وقت رحم و لطف کا ہے + راجہ جی یہ سنکر اپنی حویلی میں آ گئے + و تمام سرکردگان
سرکاری بعضے را این مشورت و کنگاش مطیع و بر خی ناپسند بوده در خدمت مائی صاحب سختان چند در دنبه
که مبنی بر اشتعال نائره فساد و عناد بوده باشد بمقتضای خالش آوردند و برگ ... اسباب ... در
زبان کاری و نقصان ... بجویدن آورده + آخر کار بصلاح شہزاده ... راجہ گلاب سنگہ کا
بیٹا کو کنور ... دکھیل ... چند کو بھی ادرحہ چند روز کا عرصہ میں لاہور پہنچ گیا + اسے آکر راجہ
... شدہ کو سمجھایا کہ شہزادہ کی مدد و استقامت کا اپنی خیال چھوڑ دو اور اسکو در ہر دو توقف
و تعطیل رکھو + بڑے بھائی کا اس مصلحت پر کار بند ہے کہ راجہ جی نے شہزادہ کو اس حال سے مطلع کیا +
مرہ ایال الفوام این امور و سر انجام مہمات خود ... فردا بر ... داشت که ... گفته اند که
مثل عامل است که فردا چه زاید ... و جمع ... نسبت که تعجیل کار شیاطین بود و بغضے
سردار اکال عروس مطالب ایشان بہر کرسی حصول مقاصد دلخواه خواهد یافت + بوجہ من الوجوه در این امر
تفاوت و تساعد روا ندارد + بخواهد بود + شهزاده ... شد که صحبت ... بود ... حرف
بحرف و تمام بمنزله کرد +
راجه جی چند روز ... شهزاده ... چهار سردار نامدار که سردار ... مسند ... الیه دوم ... خوشحال سنگه
و سوم سردار ... سنگه و چهارم راجه ... بصلاح و مصلحت مائی صاحب ... + چهار سردار
نامدار دیگر سرداران خود و کلیدان در باغ ... دو ... نوشته ... صورت ... مستانی
در اقتضای مهمات جهانبانی می بر داشتند و دیوان ... چند ... تمام ... مرحمت ... بدرگاه
در حضور مائی صاحب بگذارش میکرد + و بسبب بر والانامه دستخط میکردند

خواهند بود - کنور جی فرمودند که حسب الارشاد سرکار والا و پیاکن عالی سرداران عالی‌شان فلوجی تا بجلوه ظهور رسیده بعد ازین
پنبه غفلت از گوش هوش برآورده بر طبق اوامر عالی حسب المرضی المطلوب سرداران در تقدیم خدمات سعادت اندوز
بوده از دل وجان حاضر باشند و اهل‌کاران و کارخانه خود را رفته دیده حتی الامکان حکم و عمل فلوجی کرده وقت سه پهری حاضر شوند
و در خدمت فیض‌درجت سرکار والا مشرف شده تمام احوال مشرح فصل فلوجی خود‌ها گذارش سازند که حسب الحکم عالی پیشگاه
نیازمندان از و دران ملازمت شان جلوه نمائش پذیرفته است + بازخلعت بهم یابی حوالهٔ سوبیدار [illegible] گردید و چون سوار
در حضور پیش لامع النور سرکار والا شرفیاب بوده تمام حقیقت خود و الطاف بی‌غایات سرکار تلطف آثار و کنور جی
عالی درج بصفا نیت گردانید +

لوگوں میں اندر ہی اندر مہاراجہ کی نسبت چہ میگوئیاں ہو رہی تھیں اور اکثر جانتے اور کہتے تھے کہ وہ کسی دن کا
مہمان ہے اور ایک دن بھی نکال جائے تو غنیمت ہے + جو تشیوں نے زائچے بھی برے ہی پائے + چنانچہ سردار [illegible] سنگھ
و منشی [illegible] و دیوان [illegible] و شیخ غلام محی الدین پسر حکیم نورمحی وغیرہ اکثر بر زبان آوردیم که
این سال بر سرکار والا بنا بر [illegible] ست منحوس و سخت خطر بر جسم مبارک

بتاریخ بست و چهارم ماه پهاگن در امرتسر تشریف فرما شدند --- و بعد از چند روز که مشغول
اشنان و دان وغیره بودند سرکار والا و کنور جی در لاهور تشریف آوردند + بتاریخ ~~[illegible]~~
سنگرانه چیت سمت ۱۸۹۶ هر دو سرکار والا در عیش و نشاط مشغول شدند و بتاریخ دهم ماه چیت سمت ۱۸۹۷
تمامی سرکردگان و افسران در رسانیدن وجه مستمره سعادت جاودانی حاصل ساختند و من بعد طبع مبارک
از مرکز اعتدال منحرف شده ذجو [illegible] دیگر صفحه ۳۹۱ و ۲۹ ایک کتاب کا

برچھا گردی یعنی - ڈرامہ حیرت افزا

ایکٹ اول عہد کھڑک سنگھ + سین اول قتل چیت سنگھ + سین دوسرا مرگ کھڑک سنگھ و قتل نونہال سنگھ

ایکٹ دوسرا عہد شیر سنگھ + سین پہلا قتل والئی چندکور + سین دوسرا - قتل شیر سنگھ + سین تیسرا قتل سندھانوالیان

ایکٹ تیسرا عہد ہیرا سنگھ + سین پہلا قتل سوچیت سنگھ + سین دوسرا - قتل بھائی ویر سنگھ + سین تیسرا قتل پنڈت جلہا و ہیرا سنگھ

سین چوتھا - آمدن راجہ گلاب سنگھ در لاہور بعد از قتل ایشان و وزیر شدن جواہر سنگھ والا

ایکٹ چوتھا عہد جواہر سنگھ + سین پہلا قتل شہزادہ پشورا سنگھ سین دوسرا قتل سردار جواہر سنگھ

ایکٹ پانچواں عہد راجہ لعل سنگھ + سین پہلا - جنگ بین سکھاں و انگریزان سین دوسرا - ریذیڈنٹ [illegible] سین تیسرا - بغاوت ملتان

و دوسرا جنگ بین سکھاں و انگریزان سین چوتھا الحاق پنجاب و العبد

کنور نونہال سنگھ کا سٹھکار کرنے کے بعد شیر سنگھ و دھیان سنگھ بعد اشنان ہر دوی باراہ دری میں آئے اور سب
سرداروں و سرکردگان نے جو وہاں منتظر تھے رسم تعزیت بجا لائی + کنور جی دربار نے ان کی تسلی و اطمینان
خاطر کیا کہ سب کا عہدہ و روزینہ برقرار رہیگا اور حسب معمول انعام وغیرہ حوالہ ہوں گے + بعد ازاں کنور جی اور راجہ
صاحب باراہ دری پر چلے گئے + بعد چند گھنٹے کے آپ نے دربار لگایا اور (در سرکار والا) سب امرا وغیرہ باری باری سلامی کو
حاضر ہوئے + زاں بعد انگریز بیان شمن برج میں مائی چند کور کے پاس بھیجے [illegible] اظہار افسوس کیا + وہاں سے رخصت ہو کر حضوری
باغ میں آئے + جب ماتم کے دن ختم ہو گئے [illegible] راجہ گلاب سنگھ [illegible]
شیر سنگھ [illegible] دھیان سنگھ [illegible] انتظام سلطنت [illegible]

سعادت دو بعضے لازم + بعد از تبدیل و تأمل بسیار معلوم گردید که ضامنی سردار تیج سنگه از مسٹر بیلی رام وغیره نویسانیده آید
و در مخبر از بابت موقوف کرده شود + تبادل مع روپیه [illegible] نوٹ [illegible] طلبیده آمده و پیره و چوکی متعلقه [illegible]
بوده باشند و هنگام منفصل حساب نوشته خانه پیره موقوف گردد + باز به بهگت رام ارشاد والا گردید که ضامنی نامه
مسٹر بیلی رام از سردار تیج سنگه گرفته بنظر مبارک باید گذرانید + باز کنور جی بعد از انفصال مقدمه بنا در چوکی محبت
[illegible] مقدمه بسیار الفت زنند و بعرض رسانیدند که این همه فتنه جی معرفه کی سرکار والا را متعلق است +
موقوفی چوکی و پیره من کل الوجوه گردد و بار دیگر بوجهی من الوجوه و بسببی من الاسباب چیزی خلش در خاطر مبارک
روشان صورت نه بندد تا آسودگی جان و مال و رفاهیت قبایل و اطفال اوقات راحت آیات بسر برده در آینده
با هر از دربار دولت در تیار واد عیه و ادعیه ترقی حشمت و اجلال و سوا [illegible] و انتهام [illegible] + کنور جی
دست بسته عرض نمودند که همین طور از توجهات بیغایات سرکار دولتمدار از کمی [illegible] منفصل شد و حلوه [illegible] خواهد
[illegible] — درین باب خاطر مبارک بوجهی من الوجوه اندیشه و فکر نفرمایند که در صفای رسوخ نیاز و عادت عقیدت
[illegible] ثابت قدم و راسخ قدم میباشیم و سرفرازی شامل حال مواد [illegible] و [illegible] بنسبت [illegible] بوده +
و بتاریخ نوزدهم بنابر مقدمه [illegible] مسٹر بیلی رام سرکار والا از لاهور انتهامی از کوده متوجه [illegible] روز 19 ماه جون 1896
دوم در خانه [illegible] فرمودند — کنور جی و رنبیر سنگه در [illegible] سنگه و سردار تیج سنگه و [illegible]
[illegible] برخاستند و در [illegible] در لاهور قیام [illegible] — بتاریخ بیستم ماه جون در [illegible] تشریف آوردند
من بعد کنور جی وغیره [illegible] و [illegible] آوردند سرکار والا در قیام آمده فرمودند [illegible]
بے مرضی سرکار [illegible] + سرکار بحیثیت ملاحظه [illegible] حاجی [illegible] التماس نمودند که
سرکار والا بے اطلاع [illegible] رونق بخش گردیده [illegible] نیاز مندان [illegible] بوده + باز کنور جی
حسب الاجازت متوجه سرکار شدند +
بتاریخ بیست و دوم [illegible] سرکار والا [illegible] دو [illegible] روز [illegible]
مبارک گردیدند +
بتاریخ بیست و ششم ماه جون سرکار والا [illegible] مسٹر بیلی رام [illegible] گفتند + اگر مطیع و
منقاد و دوام [illegible] آوردند — [illegible] رفاهیت [illegible] گردیده [illegible] اوقات [illegible]
با دربار [illegible] + من بعد [illegible] مقدمه [illegible]
[illegible] که [illegible] شیخ غلام محی الدین [illegible] ولقا [illegible]
[illegible] — باز [illegible] +
و در [illegible] آمده مسٹر بیلی رام را از محبس [illegible] اولاً [illegible] خاطر
اسیر [illegible] — ثانیاً تجویز [illegible] مسٹر بیلی رام [illegible] در زمان مستقبل هرگز هرگز از اطاعت و انقیاد
و دوام کنور جی تفاوت و تخالف [illegible] مطیع و منقاد از دل و جان شود — القصه [illegible]
در رتبه [illegible] + [illegible] سابقه [illegible] آمده تمام [illegible]
ضامنی نامه از [illegible] بر کاغذ نوشته مسٹر بیلی رام را [illegible] تمام مضمون [illegible] نامه مسٹر بیلی
رام من [illegible] و سرکار [illegible] تمام سرداران [illegible] مسٹر بیلی رام وغیره [illegible]
اند + بتاریخ بیست و هشتم سردار تیج سنگه مسٹر بیلی رام [illegible] الاحاطه [illegible] رهایی [illegible]
[illegible] التماس [illegible] در حضور [illegible] جرم و گناهان [illegible]
ماضیه [illegible] استقامت طاعت و [illegible] ثابت قدم

جنگی در افواج تقسیم ساختند و هنگام چهار ساعت شب باقیمانده کنور صاحب و تمام سرداران افواج خود را آراسته و پیراسته
و از حویلی خود سوار شده الملقب [illegible] راجه صاحب رسانیده و راجه صاحب فوج پایم رکاب [illegible]
[illegible] شامل گردیده منور منزل [illegible] دروازه [illegible] داخل و راجه صاحب اولاً فوج خود را بر دروازه
روشنائی [illegible] ایستاده کنانیده تاکید نموده گفته که [illegible] را از اندرون بیرون آمدن نباید داد + من بعد
[illegible] و سرداران [illegible] فوج خود را بر [illegible] شرقی روانه گشته [illegible] سرداران و [illegible]
[illegible] تخت گاه رسیده [illegible] تخت گاه [illegible] شده [illegible] و راجه صاحب [illegible]
سرداران [illegible] بالای تخت [illegible] فوج [illegible] و سرکار [illegible] مشغول بود
و جمعیت [illegible] افواج [illegible]
[illegible] و سرکار [illegible] دروازه [illegible] راجه
[illegible] بر دروازه ایستاده بودند در آن هنگام [illegible] از [illegible] قرابین [illegible]
[illegible] راجه صاحب [illegible] دروازه [illegible] سرکار [illegible]
[illegible] راجه صاحب گفت [illegible] سردار [illegible]
سرکار [illegible] دروازه [illegible] جمعیت [illegible]
سرکار [illegible] دروازه [illegible] سرداران [illegible]
[illegible] دروازه [illegible] و جمعیت [illegible] فی الحال [illegible] مشغول بود —
و جمعیت [illegible] گرفتار کردند — راجه صاحب فرمود که [illegible] سرداران [illegible]
[illegible] فی الحال [illegible]
[illegible] سرداران [illegible] + باز
[illegible] سرداران [illegible]
مامور شدند + [illegible] سرداران [illegible]
[illegible] تمام [illegible]
سرداران [illegible] محمد بخش [illegible]
[illegible] + من بعد [illegible] + باز [illegible]
[illegible] سرداران [illegible] تخت گاه [illegible]
سرداران [illegible]
[illegible] + اگر [illegible]
[illegible] + [illegible] راجه صاحب [illegible]
[illegible] +

[[illegible]]

۱۹۹۶ ۱۸ ماه [illegible] کنور صاحب در حویلی [illegible] سرکار [illegible] سلطنت [illegible]
[illegible] در جواب آن فرمودند که [illegible] سرداران عالیشان [illegible]
[illegible] سرکار [illegible] هنگام [illegible]
[illegible] + باز [illegible] سرکار [illegible]

نخواهم رسید جرم و تقصیر دار خواهد شد و حقوق بارگاه در تمامی سقره‌ها سلطنت اختیار کلی و فوری پیدا
و سرافراز کرده شوند از شرف بیعانات جنیح و الاسیه گیاشی از ابتداء فرمان شتاب عیانه شد +
کنور نونهال سنگه بوئی در کی طرف گئی تمام برما حضور قصه اظهار بر والد همی باظهار افسوس درهوک هجوم گزار بدیں مضمون
بنجا + باز بروانه کنور جی بنام راجه صاحب گذرانیده شد مشتمل الوداع جمیع وقوع که تمام درینجا آن اول است و این غم و الم تا کجا
تا مدت حیات العمر فراموش شدنی نیست سوگیران ایں ببیدا شد که سرکار دولت مدار سرکار گیاشی انتظام و انتقال امورات
جهانداری حین حیات خود بشی تفویض فرموده بودند و اثبات حقوق و فرود استحقیم بسا و ه اختیار خود دارد و محنه
و کدخدانه دنیاوی بجلوه ظهور آمدن از جلوه و آداب و متحمات و آنچه گری لشمنی الوجهات و در اعظمی تفویض بنجا
عنصر ظهور رسیده بسیار احسن و مناسب و از مختاری ایشان غنچه طبیعت کلفه طبیعت گل گل شگفته لازم
که کمر بسته هوشیاری و خوداری مند دولت سلطنت و جهانداری ساز نده و در هائی حرف و خصه ایشان درین
منصوری است که در ایام سابقه تمام کاروبار بحسن و خوبی رونق افزا شود و مهربانی و الطاف ما بان بیشتر از بیشتر
در رونق و ان هر حال شامل خواهد شد + دیگر مسموع شده که کنور بستر شد از استماع خبر وحشت اثر بلوف کوهستان فلمی متحمه
نامه کرسنا سفیران فرستاده و تسلی و اطمینان ایشان فرود داشتی کرده با قرار المطلبیه و نوشته فرود و صفا و ش ثابت
و در دستطمی سازند و تجویز القاب ساخته اوشان اطلاع دهند + هر چند فنا و الطاف اثر هیچ دست که بالی از
بدر الدوام گرفته در و جوه امر رو روز تکانا رسیده آمده - لیکن چه چاره ساخته آمده که سرانجام کاروبار این
[illegible] کاو گیر خود و لسبب رو انگی انتشار سیر وزه جمعیت منشور شمیس التوقف شده - لازم که شب روز در مدت
الوقات سعادت منده بودند باشند + راجه صاحب از استماع خبر انتقال خوشی و مسرور شده و کنور بسنی و تلافی بیعت
ما نیا خوب بجلوه گری دیده از سخن نامه نوشته اند و آنکه کنور جی از عرقه سرکار رو و اعتقاد سرگیاشی اند + ایشان هر روز بهادر
کنور بستر شد می گزیا وقت کمال اسیجا را از یارم و سنا و منده ای ایام اولو رسم <s>انتظام سلطنت شیخ</s>
جنگی + افسران ڈیوڑھی و اپسن ڈیوڑھی حسب دستور حضور میں آئے - اور هو گنده نونهال سنگه کا حکم جنم فتح کا
پیچ ارشاد و عمل و رسوا که از قبل صدور مرقوم شده و شتر نیا [illegible] جناب بالا گردیده بابت قرار امورات سلطنت و
جهانداری بر وا آن نه راجه صاحب لبیا و رسیده فرموده شد فی الفور بروانه ترتیب صادر و رعایت که تمام ملت
تعدد میں افواج ساخته و بوده و بوداری ملوکه حافر شوند توقف ننمایند + — ۱۸ ماه بیساکھ و روستا ۱۸۹۶ جنی ببخشی رهی
۱۸ ماه بیساکھ کو تخت نشینی کی رسم بہایت تزک و شان سے ادا ہوئی + اور سلطنت کا کام
حسب معمول چلنے لگا +

<s>(۱) در کار رفتیان دوام جہاں ... هوس بہا ...</s>
(۲) کنور ... نسبت ... فرود

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۲۳ ماه اسوج سمت ۱۸۹۶ جلوس کے بعد ایک مہینہ ہی گذرنے پایا تھا کہ قتل و خون کی بنا رکھی گئی + ۲۳ ماه اسوج وقت سه پهر دو نیم گهڑی
وقت شب و سردار و ملیش کورٹ فرانسیس قید شدند و میں بعد راجه صاحب و سردار سنگھ اپنے جاعدار
و سردار بیچه در حضور ساله بهائی صاحب و ستم دار محمد سنگ جی حاضر شدند و از کمر خنجر که ما از دل و جان
مطیع و فرما بردار کنور جی ایم و با سرداری و الطاف بیدستم ابحض بوجهی من الوجوه منظور نیست مگر عنه دولت سر از
سلطنت گردد بسیار احسن و انسب است در صورت استعفا نامه نمایان عطا سازند که نام نشسته
گذران تا سوگی و خوا وقت تمام خواهیم کرد و کنور جی فرمودند که بطور دیگر مرضی خاص سردار را حالت راضی باشند بجا نولو
خواهد شد + و دو نجا یابید و بر جمله و جان و تسلیم اقسام هر گز تیغ صاحب جی رخصتند + جیت سنگھ بجا وقت گودت
شنید باسم بهره بسا بجا پیاده ڈیوڑھی سرکار و الدوالهمت و دیگر درگاه و ستور جیلی و غیره سوگند که در پی مقام
شب حل گردیدند + و شب تاریخ بیست چهارم روز نوراته راجه صاحب و سردار صاحب و جاده مشغول استراحت

مرچیا گردی

مہاراجہ شیر پنجاب جو کہ مرض سے بیمار تھے ۱۵ ماہ ... ۱۸۹۶ کو بوقت شام راہی ملک بقا ہوئے +
دوسرے دن علی الصبح جب بنا منزہ کی تیاری ہو رہی تھی سب امرا و وزیر منزہ کے پاس آئے اور سرکار کنور جی
سے چند کنیز کو لائے جو ستی ہونے کو تیار ہو رہی تھیں آگ بجھ گئیں + راجہ دھیان سنگھ جی ستی ہونے کا ارادہ
ظاہر کیا مگر کنور جی و دیگر سرداران نے سمجھایا + کنور جی نے راجہ صاحب کا پاؤں اپنے سر پر رکھ کر کہا کہ تمہاری
مرضی سے ہی ... ملک چلے گا اور ہمارے حضور والا نظر رکھو گا + پھر سرکار کنور جی نے سینہ مبارک
پر ہاتھ رکھ کر کہا کہ وہ سن پوتھی کی رکھا کر ... راجہ ... نزاع و فساد ... رسم
رند و خشت و در تقدیم خدمت و تا بعداری سعادت اندوز بود و ... کہ باعث رنج و درد
کنور جی فرود خواہد بود از کنور جی کلان بجلوہ ظہور نخواہد آورد + راجہ جی نے پھر ... کی خدمت کی
مگر دوسرے کے سپنے پر ... کہ اپنے ایک ... خدمت میں ... ہو جائے گا + چنانچہ ناچار
راجہ کلاں و کنور جی ... سرداران ... مستحق ... ہیں نہ کہ ... در خدمت
کنور جی سعادت اندوز خواہم ماند تا ... خواہم رفت ... در عدم اندوختن
نفاق و نزاع ... دستور سابقہ ... اقدام فرمودند + دیگر
... دستور سابقہ ... تمام سرداران ... و تقصیر مراتب
اول معافی ... خواہد شد + بعد ان قول اقرار ... کا ...
~~کا سنکار کیا گیا + بعد ازاں ... مہاراجہ ...~~ +
... راجہ دھیان سنگھ ... وزیر اعظم ... آئے ... الحکم ... کے
کے لئے پیغام بھیجا گیا +
راجہ ... کہ ... + وزارت و ریاست راجہ صاحب کہ ...
سابق ... دستور ... راجہ ... سلام ...
گردیدہ ... خدمت کنور جی ... تمامی ... دولت ملک و خزانہ در قبضہ اقتدار
بود ... راجہ صاحب ... از استماع ... آزردہ خاطر گردیدند و دیوان
... در خدمت کنور جی رفتہ گفت ... راجہ صاحب ... انتظام امورات سلطنت از
دیگر مشکل ... راجہ صاحب ... سلطنت ... مکن ... والا ... صادر شود
کہ ... راجہ صاحب ... سرکار والا ... کہ در
... انتظام امورات سلطنت ... شد + کنور جی ... دل و ... بود
... راجہ صاحب ... کنور جی ... خلاف ... بینی ...
... صادر بود ... راجہ صاحب ... حال ... کہ ... خلاف
از ... بندہ ... کنور جی ... راجہ صاحب و ... علیحدہ
... بدستور ... تمام ... سرداران و ... و ...
... و کار ... و ... و ... و تمام علم و فضل - چون
... وزیر اعظم ... سلطنت ... دولت ... کل مقرب
بارگاہ خاص الخاص راجہ دھیان سنگھ کلان ... وزارت ... بود
... بارگاہ ... کردہ ... اجل ... موصوف بجناب والد
... خواہد ... راجہ صاحب عرض ... بار ...

... (القصه) من بعد در حجاب خلوت مخفی طور چهار کنیزکان سرکاری را که یک ... [illegible] ... آسو
سوی ... بینی گفش روز و چهاری ... از معه فتح گره است طلبیده و ... آورده که شاهزاده می
من کل الوجوه متوجه بر احوال ... باشند ... لیکن آرزوی دلی و تمنای قلبی خلد کان این است که در هر وقت
و در هر حالی که هستی شما ... بوده باشند ... ایشان را با نوادم رسانید + ... چنانچه ... کنیزکان مسیم تا کل
بجای مخلد ... دو شیشه ... رانی صاحبه را نوشانیدند + رانی صاحبه که اعتماد و کل و اعتبار تامی بر
کنیزکان میداشتند و قبال ... و از آنجا ... فی الفور ... متوجه شدند + رانی
صاحبه را بیهوشی کامل در قوی ظاهری و باطنی پیدا آمده و بوقت شب که بر بستر استراحت خوابیدند
کنیزکان مذکوره ... را ... و آغوش خود ... سخت ... سنگ ... سر آن
سرور ... را پاره پاره کردند + ... شب ... این خبر ... شهر روز گار شد
و ... از استماع این خبر فی الفور از حویلی خود سوار شده ... تشریف آوردند و ... علاج ... رانی صاحبه سه روز
بر بستر بیماری ... آخر جان سپردند + و روز یکشنبه صبح بتاریخ ۲۲ ماه ... ۱۸۹۹ سنه راجه صاحب
... نیلها ... و ... گرفته بجواری ... کرده از دروازه ... شده متصل ... در باغ ... والد صاحبزاده ...
در آتش ... و رفتند و افسوس صد افسوس کرده ماندند +
... فی الفور ... آوردند که ... شاهزاده ... آوردند
... عالم ... از ... الوداع ... دیده و در تمام
شهر ... و شور ... دیگر ... تشریف آوری سرکار والا ... و جیب
است ... در این ضمن ... مستقر ... در ... و ...
... گفت ... این کار ... شده ... خدا ... جلوه ...
یافتم ... کنیزکان مذکوره را ... کرده ... دولت ...
از شهر ... کنیزکان مذکوره ... دروازه ... گریه و زاری ... گفته
... سرکاری ... این عمل شده ... فی الفور یافتیم و ...
دیگر ... کرده الله ... یافت +
سرکار دولت مدار ... از ... تشریف آوردند و ...
... الطاف خسروانه و ... بادشاهانه نمودند + و ... خلیع و ... ممتاز و سرافراز
نمودند + من بعد ... تشریف آوردند با ... خاطر ...
... که ... روحی ... رانیست ...

روز سنگرانت ۱۰ اسوج سنه ۱۹۰۰ مبارک ... شد - ... - ... گنج
... مبارکه ... +

حکم رسید که جگر سنگ سیه و ... دارند الحال ... [illegible] ... صادر شود که ...
حفاظت و حراست تمام شهر باشند و اعتبار خویش و بیگانه نسازند + ... لعل چند وکیل گنوجی که
هم وقت حاضر باشند در خدمت مائی چند که حاضر شده تمام حقیقت سرکار والا و سفر ولی گنوجی مائی ... +
..... مائی صاحب فرمودند که ... در قلعه رفته و خبر گنوجی قرار واقعی دریافته عرض ... نمود -
وکیل مذکور که از اندرون قلعه رفته بود حاضر آمد ابواب قلعه ... شده ... حکم رسید ... که ... از
... و اسباب ... + (رسید ... اجازت ... معنوی ...
... +) همین طور روز جمعه و شنبه منقضی شد - و روز پنجشنبه وقت ... مائی ... سنگه
دیگر ... خاص ... گنور ... سنگه ... شدند ... جی ... مقرر ... نا گهانی
اوراق ... که ... فاطر ... حضرت که ... مقام
... و ... زنند ... ما ... رقبه ... ف
والقیاد ... در رقبه ... رفته ... تشییت ... حاضر ... + گنور ... سنگه ... جمع
روز یکشنبه در قلعه وارد گشت و ... روز ... بهمت و ... و ... چنین خبر
مخفی و ... گشته بود و ... ساختند و ... چند ... گنوجی ... طلبیده ... که
مائی چند کور را اظهار ... نمود + ... تاریخ ... کنده درخت ... ۱۸۹۷   ۲۵ ماه کاتک ۱۸۹۷

تنزل رانی چند کوران

چون غبار ... کشتی ... سلطان ... دره ... ادبار آثار ... منتشر و متنوع بود بعضی
بعضی ... سخنان ... در ... جلوه نمائش می آوردند که سرکار شاهزاده را از کوشش ... و سعی ... شده
بر سلطنت ... ایم و ... تا ... و ... شعاری و ... وفاداری ... هوشیاری ... ما ... عنقریب
... در تمام روزگار معروف و مشهور است ... که شاهزاده ... گشته ... بنده ... توابع و محکوم و
... است و ... این معنی ... وارث ... است که در ... محبوس و مقید است ... دیگر ...
... بر تخت ... خلافت ... و مستقر میسازیم + سرکار والا ... دانش کامله و خود شاه ... مصلحت این ...
همراه ... وزیر اعظم فرمودند که ... سلیمان ... آستان ... شامی ... نه ... خاطر جمع
کل ... از بادشاهی ... قابل ... که ... فاسد ... و ... نافهم و جهالت و
ضلالت ... طبعی است و ... از ... نمی ... و ... دروغ و خودستائی و خودپسندی
با نخوت و ... بسیار ... آنها غایب ... است + اگر شاه ... با صفا ... داده اند
... به تدبیر شایسته ... انجام این کار ... بسیار ... روزگار ... قیاد ... سرکار والا
... خود ... شاه ... مقرر ... فرمودند ... شاه ... اما
... + سرکار والا ... تشریف فرما شدند ... ان
باتفاق ... سنگه ... نه ... کیفیت الحق بالفعل ... ہزادی
... شاهزاده ... سرکار ... فرما شدند +
... سنگه ... ساختند ... و ... ام
وجود ... مصلحت ... همراه ... سنگه ... دیگر ... همه
... سه ... و ... است ... که ...
... متفق اللفظ و المعنی ... صاحب فرموده

هرگاه سرکار والا دستی‌های خود آتش داده اسپره مفسده از قلب لطیف دماغ متصاعد شد دیر خفی از مجاورت مجاوران بالاخره
معده زیرش کردند که قی باضطراب تمام کنور جی را برانده و اضطرار و بیقراری بسیار رو در حق طبع مبارک شد + منقل
سی به مبارک سرکار والا بر بستر استراحت خوابیده‌اند و بهائی رام سنگه و بهائی گوبند رام مشابه نبض پرداخته
بید مشک و گلاب و دیگر ادویه مقوی خورانیدند قدری تسکین در مزاج وهاج راه یافت گردید که در نبض وقت کمال
کمزوری منزدیک بود که بهم همان سر آن کمال را ماعرض ساختند — فرمودند بهم طوریکه مرضی شاهان بوده باشد وجه اطلاع
بازآورد که حالا در طبع مبارک بیقراری بسیار است ...... باز بهمت کنور جی متابه غسل دریای راوی عرض نمودند —
فرمودند که درینجا آب از راوی طلبیده اشنان کرده شود و ذهاب بطرف دریا ملتون ضمیر منیر نیست + باز بهائی صاحبان
با حرمو استیاد کنور جی را برای اشنان همراه گرفتند — کنور جی فرمودند که از دروازه بطرف راوی رفته آید
مردمان عرض کردند که از راه دروازه رفتن خوب و بهتر است که در نبض کنور جی ضعف گذشته و دست بهائی صاحب اودهم سنگه
گرفته روان شدند +

هرگاه کنور جی بنابر اشنان متوجه شدند که شخصی لطیف مشیت قبل ازین از عالم الغیب آمده درخت توت را که
بیرون دروازه روشنائی دروازه و دروازه کوچک دریا متصل دیوار ذیره گوردوارجی استاده بود
فی الفور از بیخ برکنده و آوازه سخت و صدای مهیب ناگاه برآمد تمامی مردمان صغیر و کبیر از شنیدن آن استقبال
درخت خود بخود از خود بیخود شدند که سامع عجیب و واقع غریب وارد شده که انهدام درخت خود بخود قبل ازین عیان
نمایان شده که درین حیرت مقوده بدیع نمایان خود برگشت + من بعد کنور جی متصل دروازه شریف آوردند
که شخصی از عالم الغیب تمام و کمال لب بام را مع خشت‌ها و در یک شغل تیر قضا بر سر کنور جی انداخت که مطابق
مشیت ازلی فی الفور سر و دماغ پاره پاره شده خون بسیار و ریم بیشمار جاری شد و به گل و خشت‌ها و رنگ
جسم مبارک نهان و مخفی گشت و بهائی اودهم سنگه بجای آوردن تو لعل صاحب + و دیگر مردمان همراهی را مثل ایشان بهائی کلیان و
بهائی صاحبان و دیوان دینانات مغزه سرگردگان و خشت‌ها به سر و دوش و پشت رسید + و مردمان سرکاری جسم مبارک
را از ان توده خشت و سنگ و گل بر آورده از شدت ضرب بیت کنور جی تمام و تماماً غش شدند ..... صغیر و کبیر در فکر خود
دیگر بهائیان تم فرو رفت بعد ازان کنور جی را از انجا در باغ حضوری بیاری دری سرکار والا سر گیاهش آوردند و ادویه
مقوی و سومبائی دیگر و اشیاء مطلوب فی الفور حاضر ساختند + و راجه جی (دهیان سنگه) از سمت مردانه دوم در صد بهادر آن
فیلی نگرمیان اودهم سنگه نموده و از طاقت بیطاق شده مختلط العقل والحواس گشته بجانب کنور جی آمدند و با دار
سیفر نمودند که بهائی مذکوره انتشار و لقوه و قرق مبارک کنور جی میباشند از فضل سری اکال پرکهه جی ذات مبارک کنور جی صحت یافته باشند +
که مگر نسق و نظام کارخانجات سلطنت و پادشاهی تعلق بذات مبارک میباشد + وغیره وغیره .... و در آن وقت
بهائی گوبند رام نبض کنور جی دیده در دل خود سنجید که نبض و وقت آخرین است به بهائی رام سنگه که
پیشتر سر بر دیوار افتاده بود شاخت و حرکت نبض اظهار نمود — بهائی رام سنگه گو دلبر زبان آورد که للحال وقت اظهار
این سخن نیست — بهائی گوبند رام فرمود که بر خدم ازین معنی به راجه جی گفتن واجب و لازم است باز راجه جی را
بهائی صاحب الیه از حرکت نبض مطلع ساختند راجه جی نهایت مضطرب و بیقرار گردیده فی الفور بر ساعت در جا کردند
و مردمان سرکاری فرد و هزارگی را چوبها زده دست بهمت گرفته و بیرون کشیده از قلعه بیرون کردند و
چند مردمان خاص در حضوری باغ باقی ماندند + من بعد بهائی رام سنگه و راجه جی و جمعدار خوشحال سنگه و سردار
مسنده‌ها نو الیه تا بکیه دیگر تجویز کرده ماندند .... تمام کارداران ممالک محروسه و تهانه داران قلاع در باب
نسق و نظام و خبرداری و هوشیاری نویسید ارقام فرمودند که اختیار خویش و بیگانه هرگز هرگز نشوند و هم بر دانه که هیچ
ربیع صاحب ... بر عهده نباشند ... حال شوند ... مقام ... صغیر و کبیر ...

دختر چهارم

۱۸۹۶ ۱۵ اکتوبر - مهاراجه رنجیت سنگه فوت شد +

۱۸۹۷ چیت ۱۰ - در ماه چیت طبع مبارک مهاراجه کهرک سنگه از مرکز اعتدال منحرف شده - بهائی گرمیت رام در ماه جیٹھ در دهم ساله
کهاسری جا گجت در سفت بود که آنرا استسقاء میگویند از پیشاب دست کشانیدند سرور رحمت سنگه بعزه از
ساعت آن ستان دایری ظلال کردند روز سفتم که بجوگ در عرف اهل هنود میشامند سرکار والا در دهم ساله
رفته جبین سائی ساختند و بتاریخ [illegible] انیه + بعد زوال در ماه بهادون که غسل [illegible] تارن جی در آن ایام سرکار
والا خود بعزه میفرمودند بلافاصله شرحی تشریف فرما شدند و هم بر دو [illegible] و سعال و شدت و غلبه بود
که بعضی سیر ان در خدمت سرکار والا عرض ساختند که صفت تاریخ چند ماه شده که در باب مرض ضعف النوه
ظاهر کرده بود ---- [صفت کو جلدی حافظ [illegible] - آگر [illegible] - [illegible] - مرض قوی اور طبع
ضعیف [illegible] جوش + مهاراج نے ایک [illegible] صفت نے منظور نه کیا اور کہا کہ
[illegible] +] لقدر چہل و پنجاه روپیه هر روز بو [illegible] کواکبار [illegible] شیرینی [illegible]
تیار کنانیده به مستحقان و غربا حواله میکنانند و هم بوقت صفت کواکبه درازی و [illegible] موافق گنتیم همای
[[illegible] دسهره و دیوالی [illegible]] بعد از روز دیوالی [illegible] ملاحظه [illegible]
در اثنای ازاله ضعف در طبع ستولی میشد - در روز نحس و ساعت منحوس در حویلی تشریف آوردند که ستاره

۱۸۹۷ ۴ کاتک - مشتری که واقع نحوست کواکب دیگر بود محترق شده و بتاریخ بیست و دوم روز پنجشنبه [illegible] قریب صبح
صادق جان بجان آفرین تفویض فرمودند و وقت شب اضطراب بسیار و [illegible] در طبع ستولی [illegible]
و دیگر اشیای [illegible] ظروف و غیره [illegible] به مستحقان و هم [illegible] ساختند + کنور جی
کنور جی [illegible] وقت در حویلی سرکار والا تشریف آورده و بجاینه احوال پرداخته و گریه و زاری ساخته
تنها سیر [illegible] حویلی رفت و من بعد از راه زینه پایه به زیر حویلی تشریف آوردند که [illegible] سقف [illegible] کدام کس کنورجی
را [illegible] دستها زده زیر زینه پایه ها انداخت و [illegible] وقت [illegible] گرفته تیر شدند + ---- درین [illegible]
[illegible] را تیار ساختند و سرکار والا را بعد از تغسیل ---- [illegible] دراز ساختند ---- القصه از راه بازار
[illegible] منڈی [illegible] مسجد [illegible] از دروازه [illegible] شد که درین [illegible] دروازه [illegible] هام اوام و کثرت
خلایق کلاه تمام شخصی از عقب چوب به پشت کنورجی زد که از [illegible] بیطاقت شده از [illegible] بیهوشی در آمدند +
هر چند بیشتر جستند کمتر یافتند + [illegible] رام سنگه [illegible] و دیگر سرداران که همراه کنورجی [illegible]
از [illegible] متفکر و متحیر گشتند که یکمرتبه در حویلی و مرتبه دوم در [illegible] دروازه چه مقدمه عجیب [illegible] کار آمد ----
من بعد [illegible] سمت این محل [illegible] تشریف بردند که در آن [illegible] رانی [illegible] که همیشه [illegible]
[illegible] رونق بخش شدند که راجه جی (دهیان سنگه) در خدمت مائی [illegible] مشرف شده بر زبان آوردند که [illegible]
از دنیا [illegible] و دولت و اقبال و قیام سلطنت و خلافت در حق کنورجی باید خواهد بود + مائی [illegible] جبین [illegible]
[illegible] که هر کدام کس که خواهد کرد خواهد یافت و هر تخم که در زمین خواهد کشت ثمره
خواهد گرفت + باز راجه جی [illegible] مبارک [illegible] آن وقت [illegible] بسیار و عجز
[illegible] معروض نمودند که [illegible] مبارک [illegible] والا کنورجی [illegible] که باعث از دنیا [illegible] سلطنت و
جهانبانی و ترقی عمر و دولت و کامرانی [illegible] باشد + [illegible] بر زبان آورد که خلافت و پادشاهی [illegible]
[illegible] آن قادر قدیر است + باز راجه جی عرض [illegible] نمودند + [illegible]
[illegible] بر زمین انداخت [illegible] به متوفی ها دادند +

پون چند پروانہ نویس بیان نمود کہ در وقت بادشاهی راجه هیرا سنگھ و لهنا سنگھ و راجه گلاب سنگھ بنام راجه لعل سنگھ ... آورده + ۲۱ اکتوبر ۱۹۰۳
کہ بندوبست جاگیر را ... زده بلکہ ... ساخته و راجه ... لقب ... آورد که جاگیر هر وقت در خدمت راجه هیرا سنگھ ...
... [illegible] ... کار هر دو با تفاق خواهد شد این سخن راست و درست است یا دروغ ... + تمامی شنونده‌گان
(دیو سیدیال - دراجمند - راجه دینا ناتھ - کارن صاحب ...) سر ... افتند و خاموش ماندند هیچ کس ... جواب
سخن نداد ...+

سردار ... کونسل ... صاحب رفته ... کرده ماند ... ریزیڈنٹ در ... ۸ جون ۱۹۰۳
... که روپیه ... کرده بودند - مهاراجه شیر سنگھ ... امید نه بود که دختر خود را ... داده
کرده بودند + ... گفت که ... بنده هیچ نیست +

صاحب کلان فرمودند که آنچه جاگیرات در عمل ... و ... سنگھ و ... سنگھ ... شده در عمل ... ۳ اگست ۱۹۰۳
جاگیر موقوف شده ... رسانیده ضبط بوده ... کنند + و آنچه جاگیرات ... که نوکری بیافتند در عمل ...
جاگیرات ... عطا شده و زر نقدی هم گرفته اند در سرکار ... زند

دیوان دینا ناتھ در طلبیده ... صاحب ... اول آنکه ... چهار ... در امرتسر ... ۲۵ جولائی ۱۹۰۳
و تمام سرداران امرتسر ... گفتگو ... میسازند + اقامت او در امرتسر خوب نیست + ... در
سرحد ... تمام ... شود + ...

باز از ... اول ... ۱۰ جیٹ ۱۹۰۴
... از آنجا ... آمده ... هیچ غرض ندارم + ... +

صاحب کلان فرمود که چیفی اشتهار نامه ... امرتسر ... آمده ... صاحب ... در امرتسر بیاید ... ۲۶ جیٹ ۱۹۰۴
... ساز دیا ... جدا ... در ... امرتسر ... غرض این مقدمه آمده بوده
هر یک را ... بتعظیم رخصت فرمودند +

پلٹن طفلان موقوف شد - ... طفل ... داشته + ۶ ریسا کھ ۱۹۰۴

سردار ... چه عهده داران پلٹن موقوف شده از صحبت ... فرموده اند ... الفاظ
باشد دارد

صاحب کلان گفت ... فقیران ... در خدمت ... بیک دو کس دیده باشند - ایچنین مرد ... + ۱۷ جیٹھ ۱۹۰۴

باز خلوت ... سرداران کونسل ... مقدمه ... عرض ساختند ... صاحب ... ۱۳ ... ۱۹۰۴
معلوم ... + ...

صاحب کلان ... سرداران را یاد فرمودند که دیوان مول راج ... استعفا ... باشد داد [...] ۱۹۰۵
کی ... سردار ... ملتان مع
... صاحب و دو پلٹن ... رود ... ساخته + سردار ... سنگھ ... ملتان ... میشود +
[...] ... [...] دیوان مول راج ... گردید
...] مول راج در عید گاه آمده صاحبان ... زیر تیغ ساختند ... سنگھ زخمی شد + قلعه ... ۱۱ ... ۱۹۰۵
... ملتان ... + ... دیوان ... قبا ...
... + ...

صاحبان ... که ... ماه پلٹن ... ۳ ... ۱۹۰۵
... صاحب ... داده ... که دو ... فساد خواهد کرد + ...
تمام ... شد +

اخذ از دفتر پنجم - ~~الحاق~~

۱۹۰۲ بیساکھ ۱۹ - صاحبان عالیشان راجہ گلاب سنگھ را طلبیدند و بنا بہر آن حاضر شد - تمام احوال مبالغ و ملک کوہستان و غیرہ عرض ساخت که الحال راجہ لعل سنگھ آمدہ است از طرف رانی صاحبہ اختیار کلی دارد - وقت کہ میری بھائی رام سنگھ وظیفه نورالدین و راجہ لعل سنگھ حسب الطلب در خدمت لارڈ صاحبان مشرف شدند - فرمودند که شما و لست مبالغ از شما یان مشکل است عوض مبالغ ملک کوہستان و کشمیر حوالہ سازند + و نیز در آئین صاحبان مقرر است که در وقت جنگ هر که لیم ترسکہ مقابل صاحبان میشود اخراب نمودہ را میگیرند و بیخ آمنی در ملک او می کنند که بار دیگر لایق گولہ رانی نباشد + راجہ لعل سنگھ بر زبان آوردند که خمیشید حضرت رانی صاحبہ عرض کردہ جواب اله خواہم شنید

ایضاً ۲۳ - راجہ گلاب سنگھ گفت که وامنا است نزد صاحبان ظاہر ساخت که که ملک تفویض شود و مبالغ ادا میسازم - الحال ایں ہیچ را پسندیدند - باز راجہ لعل سنگھ در خدمت رانی عرض کردہ موقوفی نماکنانید

ایضاً ۲۴ صاحبان فرمودند که هرگاه بشما و لست مبلغ گشو و بسی ملک بابا بدہند - عوض مبالغ رانی وغیرہ منظور و قبول نمودند و کاغذ نوشیا ساختند +

ایضاً ۲۵ و ۲۶ مولوی رجب علی در باب ہیچ کناینہ رانی صاحبہ ذہاب و آباب کردہ اند ولیکن ہیچ واشنودہ باز در دل خود الحال خمیدہ ند که وادن ملک بصاحبان فرستند - و بنابنا خود عرض نمود که ہمت صاحبان که مبالغ بگیرند و ملک به ہند فرمودند که آنچه از روز اول قرار یافته انحراف از آن مشکل است آنچه زر کہ از دلخواہ آیند باز البته قول شناسب نیست + صاحبان را ایں سخن بار باز منظور نیست بر یکسخن قایم ماندیم +

ایضاً ۲۷ راجہ گلاب سنگھ خاطر شکسته و رنجیدہ خاطر از راہ الحال که هرگز منظور صاحبان رفت و اکانت نمود رانی صاحبہ ہیچ بر کاغذ نوشته ملک ادا ساخت

ایضاً ۲۸ صاحبان کاغذ از مہاراجہ طلب مینمودند که بر رضا و رغبت و خوشنودی خود ملک کوہستان و کشمیر بہ صاحبان داد و م و چہ ادا ساختند و دیگر سرداران هم ترتیب کردند و راجہ گلاب سنگھ استعفائی حق سابقه از مہاراجہ بہادر درخواست که بہ خوشنودی خود کارا در خدمت صاحبان فرستاده آید +

جرنیل سر سکھ رائے و حافظ آباد - رام رنگ

سمت ۱۹۰۳ ساون ۵ - میگر لیمپ بہادر فرمودند که بر کاغذ سرکار والا و کھڑک سنگھ و کنور نونہال سنگھ و شیر سنگھ و سا ساینده ما بہ دارد و هم سکھ رائے نجات جرنیلی سرافراز لیدر که دیگران بنا بر خواہانید فوج خاص ما مور شدہ انا میگوید که نوکری منظور ملک مورجب حوالہ سازند

سمت ۱۹۰۴ بیساکھ ۳ - ما زم سکھ رائے حاضر شد تقصیر سابقه او معاف فرمودند - بار دیگر خود را بحسنه که هم خدمت سپرد فرمانا شد +

Case on this term [illegible] here on 18th Aug 1906

سمت ۱۹۰۵ بیساکھ ۲۴ - رام رنگ بہ بہادر مولراج گفت که ایں کار که شما کردہ اند ہیچ اقتیار شما نخواہد ماند مولراج دل بہادر گفته دو گردید و کدام خان اور انرغی ساخت +

سمت ۱۹۰۵ ۶ ہ سکھ رائے ارفوده فرمودند که برادر و عموی خود را از ملتان طلبید عرض نمود که سپرد ملک نفاق میدارند + خود بیچ نیست - آنکه دو جب چوب از گوشه گرگاه آمده چه ارشاد - در قلعه لاہور آمده کیم ساخته شد +

سمت ۱۹۰۵ اسوج ۳۱ بنا بر تحصیل مامور شده سکھ رائے وزیرہ وغیرہ کا تک میں کیم کرں کا سکان ہے سکھ رائے کو تحصیلی سے ریکر لہ ا سنگھ و کی بسم دیوان میا رام کو دیا گیا +

سمت ۱۹۰۵ ماگھ ۱۸ - چند دستہ نو گرم افواج در حافظ آباد دو ہ چل رفته د فتح سنگھ و ہم کمانیه اعفواج شامل او شده سرکار و نخت چہ ہم کمانی جزو وہشت
{ گورمکھ سنگھ پر کی اس مقام کا نام میں وزیر آباد کا ناد بسر سنگھ کی فوج سے لڑا تھا از طرف کا دا ار وزیر آباد }

التماس

شائقین تواریخ کی خدمت مین عرض ہے کہ یہ مضمون صرف اسی جگہ تک کتب خانہ مصنف عمدۃ التواریخ سے دستیاب ہوا اگرچہ قلمی اوراق کا صحیح طور پر پڑھنا نہایت دشوار تہا مگر جہان تک ہو سکا نہایت محنت اور جانفشانی سے اسکو طبع کرایا گیا ہے اوراق مصنف عمدۃ التواریخ کی تالیف معلوم ہوتے ہین اگر کوئی صاحب اسکے مصنف کا پتہ لگاویگا تو فوراً حق تصنیف کا اوسکے واسطے یا اوسکے خاندان کے واسطے محفوظ رہیگا ورنہ کسی دوسرے صاحب کو اسکے طبع کرانیکا اختیار نہین ہے

التماس دیگر

بعد تحریر کرنے دفتر اول اور دوم کے مصنف کو ایک جنم پتری زبان سنسکرتی مین تمام گوروؤن کے جوتشی شنکر ساکن امرتسر سے ملی جسکو مصنف نے فارسی مین ترجمہ کرکے ایک علیحدہ کاغذ پر تحریر کیا اس سے معلوم ہوتا ہے کہ اگر دفتر اول کو مصنف از سرنو تحریر کرتا تو یہ جنم پتری اوسمین شامل کرتا اور حالانکہ ہمکو بہی بروقت طبع کرنے دفتر اول کے دستیاب نہین ہوا تہا اسواسطے ہم بہی شامل نکر سکے اب ان اوراق کو علیحدہ طبع کرا دیا ہے

اب دیگر چند اوراق سوے اس جنم پتری ہمکو کتب خانہ مصنف سے دستیاب ہوئے اونمین چند تصانیف مفتی خیر الدین اور مسودہ ہی جواہر سنگہ صاحب کے مندرج ہین اور تواریخ گوروان اور سکہان اوسمین تحریر ہے چونکہ ابہی وہ اوراق زیر مطالعہ ہین جب اچہی طرح سے ہم انکو پڑہ لین گے یعنے مضمون صاف ہو جاویگا تو بشرط ضرورت اونکو طبع کرا کر ملاحظہ شائقین مین گذرانین گے

یہہ تتمہ دفتر اول و دوم متعلقین سوہن لعل نے علیحدہ طور پر چہپایا تہا مطبع گلزار محمدی لاہور مین اور وہ اسکی بابت اسطرح نوٹ شروع کتاب مین دیتے ہین + "نوٹ از جانب [illegible] - اسکا نام تتمہ اور ضمیمہ (خلاصہ؟) ہے [illegible] رکہا ہے کہ اسکا مصنف کوئی شخص ساکن پٹیالہ ہے مگر اسکا نام ہم نہیں جانتے کہ کون ہے - اگر کوئی شخص اسکی اولاد سے اپنا ثبوت کامل دیوے تو حق تصنیف مصنف اسکا خاندان کے واسطے ان اوراق کا محفوظ کر دینگے اور مصنف کے احوال دیکھو صفحہ نمبر ۲۶ - ۳۸ [illegible] پٹیالہ ہے اور مصنف عمدۃ التواریخ اسکا ایڈیٹر ہے + ... مکرر التماس ہے کہ بالفعل [illegible] تالیف و تصنیف مصنف کے اس کتاب میں کوئی [illegible] کسی کتاب یا کسی مصنف کی تصنیف کا [illegible] ..... لیکن اتنا تغیر و تبدل عبارت میں [illegible] ہے کہ جو الفاظ بسبب کہنہ و بوسیدہ ہونے اوراق کے نہیں پڑھے گئے ان کی جگہ مناسب الفاظ [illegible] کی گئی ہے + "جیب [illegible] رسالہ کے مقابل [illegible] ۲۶ کی بجائے صفحہ ۲۰ [illegible] + ۳۸ کی بجائے صفحہ [illegible] کی بجائے صفحہ ۳۹۵

مصادره کرده و آنرا برای خرج دیوار شهرپناه امرتسر مقرر نموده و دیوار خام به عرض
بیست و پنج گز و بلندی هفت گز و دوازده دروازه پخته در غایت استحکام در آن دیوار
کرده و تخته های آهنین بر آنها نشانده و خندق عمیق گرداگرد آن حفر کرده و بیرون خندق
دیوار دیگر و بیرون آن خندق دیگر تعمیر یافت و دوره تمامی دیوار شهرپناه از یکصد کم است
که عبارت از دو قدم باشد و در ماه بیساکه سمت ۱۸۸۱ سنسار چند کتوچ راجه ملک نواحی
کانگره به بهانه عدم شناخت و مهاراجه از استماع از امرتسر کوچ نموده از راه
بتاله با دینه نگر رفت و وکیلان را برای احضار پسرش رسول داشته زر نذرانه
طلبید و آورد بادای آن قیام نموده خلعت راجگی یافت و بجای پدر منصوب گشت
و در آخر ماه جیٹھ مهاراجه این کاتب حروف را با تمامی اعیان قصبه بتاله در دینه نگر
طلب حضور داشت و از چگونگی حالات و آبادی شهر سخن آورده دل سنگه و سنت رام را
که حاکم بتاله بودند معزول کرد و لاله اننت رام بهنڈاری متوطن قصبه بتاله را که پدر او از
آنجا به هندوستان رفته نوکری فرنگیان اختیار کرده بود بحکومت بتاله سرفراز ساخت
ولیکن پس از دو سه ماه موقوف داشته به رای سنگه پسر نند سنگه بهنڈاری
وکیل بطریق اجاره داد و اننت رام تا حال در خدمت بخشی گری سکه پلاٹن قیام دارد
معزز است و درین سال موتی رام و پسرش کرپا رام مورد عتاب شده مصادره
دادند و جهش آن بود که گوبند چند راجه سیبه دختر خود را به دهیان سنگه صاحب منسوب کرد
و مهاراجه بموجب گفته دهیان سنگه قلعه سیبه را از او مان کرپا رام گرفته حواله راجه نمود
کرپا رام ازین کار بدریای تشویر و غصه فرو شد بر ایام دسهره که موجودات همه سپاه میباشد
حاضر نشد بلکه از نوکری استعفای خواست و مهاراجه بجانب اٹک کوچ نمود در عرصه
چند روز بر لب دریای اٹک رسید روز دیگر به فیل سوار شده پایاب از دریا بگذشت
و بسیاری از سوار و پیاده فرقه بحر فنا شدند و مولوی مظهر حسین نیز غریق شد
و کرپا رام به پنجاه سوار از غلور کوچ بر اٹک رسید و از دریا عبور نموده ملازمت
کرد و مهاراجه از نیا دروی سپاه همراه بجانب برآشفت و از پیش براند و ها نوشت نامه
در باب عزل پدرش از صوبه داری کشمیر صدور یافت و بهما سنگه کمیدان به تحصیل داری
کشمیر و چونی لال بتالیه بصوبه داری متعین شدند و موتی رام از راه باره موله و مظفرآباد
به سلطان علی مرزبان مظفرآباد را همراه گرفته متوجه اردو شد چون لب آب
صالح رسید نوشته مهاراجه آمد که تا بازگشتن ڈیره همانجا توقف نماید و مهاراجه به تاخت
و تاراج نواحی ملک قوم یوسف زئی و ضلع دابیو بپرداخته و نذرانه از حاکم پشاور گرفته مراجعت
نموده در آخر ماه منگهر داخل لاهور شد و محمد خان نکی ڈیره والا به حیله محبوس ساخت
و چون موتی رام در ماه پوه حاضر شد و کرپا رام همچنان شیوه تمرد پیشه داشت بآخر
محبوس گشت و یک لکه هشتاد هزار روپیه بطریق مصادره مقرر شد و تا دیر پریشان و
آشفته احوال بودند و قلعه غلور نیز از تصرف ایشان باز گرفت بآخر بعد یکسال و
چندی باز صوبه داری کشمیر به کرپا رام مقرر شد و تا حال صوبه دار است به نهایت
عیش و عشرت روزگار می گذراند فقط

بسیارے از مردم به نیت جهاد فی سبیل الله در غزا جمع آمدند و بازار محاربه گرم گشت عظیم خان
بادشاه خود مقابل شیر سنگه و دیگر سرداران فرود آمده بود و غازیان شهامت بر همت
بر میان جان بسته متوکلاً علی الله پناه به پشته کوهی آورده مقابل مهاراجه پیکار
آوردند تا آنکه ساز و سامان حرب نداشتند و پیاده بودند تیغها از نیام کشیده
به یکبار حمله آوردند و مانند شعله که در انبان خس افتاد چنان غیور تند رسیدند
که پاے استقلال سپاه سنگهان از جاے بجنبید و نزدیک بود که کار تمام شود
مهاراجه بچشم خود آن حمله شگفتگان را میدید و بر جان خود می ترسید اما ثبات پاے
نگاهداشته فوج را بر جنگ همی آغالید و آتش محاربه بالا کشید و مردم راجپوت خس و
خاشاک میسوختند و سرداران بسیار مانند پهولا سنگه اکالی که بجاوت مشهور
بخت بود بر فیل سوار در میدان محاربه استاده بود و سردار گربها سنگه و کرم سنگه
چاهل و کمیدان بلیئن گورکهیه و جز ایشان علف تیغ غازیان شدند لیکن بقضا و قدر
بادشاه حقیقی چون گروه غازیان را امداد از پس نرسید و گوله توپ مانند صاعقه
همی بارید همه شربت شهادت چشیدند و عظیم خان نادان از استماع این خبر
دست و پا گم کرده با آنکه قریب ده هزار سوار همراه داشت رو از معرکه برتافته
راه فرار پیش گرفت و مهاراجه ازین فتح غیر مترقبه بغایت شاد شده از آنجا
کوچیده متصل هشت نگر فرود آمده و آن قلعه را بزور مفتوح ساخت و از آنجا
به پشاور در آمد و سپاه سنگهان را که دست بغارت و تاراج شهر دراز کرده بودند
منع نمود و پس از چند روز چون دانست که حفاظت آن ملک بالاخر از محالات
بعظیم خان کس فرستاده مصالحه نموده وعده دادن پشاور کرده عظیم خان آنرا
غنیمت عظمی دانسته نذرانه قبول و چند راس اسب بطریق پیشکش فرستاد
مهاراجه روز دیگر از پشاور کوچ نموده مراجعت کرده از دریاے عبور نموده بکوچ
متواتر بلاهور آمد و عظیم خان از ندامت عدم استظهار غازیان امراض
مفاده بهم رسانیده در چند ماه بعالم بقا شتافت و مهاراجه در ماه جیته سمت ۱۸۸۰
بامرتسر آمد و از راه بتاله و دینه نگر رفت و دو ماه در آنجا بسر برده در حین ترشح
سحاب شیر ماه در لاهور آمد و در ماه اسوج بعد از دسهره از لاهور کوچ نموده از راه
وزیر آباد و گجرات سیر و شکار کنان بجانب منکیره رفت و از نزدیک ڈیره جات
از دریاے اتک عبور نموده از زمینداران قریب بیست لکه روپیه بطریق نذرانه و
پیشکش گرفت و بدهارام را براے تسخیر قلعه سکهر و ممنونه که در تصرف اسعد خان
بود تعیین نموده خود را بلاهور بازگشت و بدهارام آن عهده را بتصرف در آورده
اسعد خان را معه پسرش همراه گرفته بلاهور آمد درین اثنا وکیلان صادق خان
بهاولپوریه رسیده استدعاے آن ملک نمودند و مبلغ [illegible] لکه و هشتاد هزار
روپیه معامله و نذرانه مقرر نمودند مهاراجه قبول نموده آن ملک را بدیشان سپرده
درین سال داماننده صراف که مال بسیار داشت و فرزند نداشت و در
امرتسر بمرد و خواسته بسیار از و بماند مهاراجه مبلغ هشت لکه روپیه از وارثش

لاهور کوچیده بدان ضلع رسیده و مورچال زد و اگرچه آب در آن نواحی معدوم نایاب بود و اما چاه
هاسے خام کنده جمله نمودند چون محصوران از جایی امید امداد نداشتند در عرصه پانزده روز
به تنگ آمدند و از راه تنگ حوصلگی و سپردن قلعه بشرط جاگیر و امان قبول کردند
مهاراجه نیز آن را از مغتنمات دانسته قبول نمود که بغیر توپ و ضرب و باروت و غله هرچه
از اسباب و متاع توانند بردارند و ڈیره اسماعیل خان به جاگیر نواب مقرر شد و روز
دیگر مع احمال و اثقال و اطفال از قلعه برآمده آنروی دریاے سند معه عبور کردند و قلعه بتصرف
مهاراجه بهادر درآمد و بعضے مردگان را به ریاست و حراست آن ملک گذاشته خود
بطریق ایلغار در ماه مانگه داخل لاهور شد و دیوان موتی رام باز بصوبه داری کشمیر
معین شد و هری سنگه را حکم شد تا بندوبست ملک پکهلی و دهمتور نماید و آن ملک در
جاگیر او مقرر شد و دیوا چند بنظم و نسق آنجا رفته بود چون کارے نکشود باز گردیده
بلاهور باز آمد و در ۱۸۷۹ سنه دو کس از فرنگیان آمده بملازم مهاراجه بهادر شدند و خود را
فرانسیس قرار داده تسلی بخشی کوته اندیشان شدند و مهاراجه بسیار اعزاز و اکرام
ایشان نموده یکے را که کلان سال است و الارد نام دارد سردار سواران —
ساخت و دیگرے مونتوره نام داشت بسرکردگی پیادگان سرفراز کرد و قریب مبلغ
پنجاه هزار روپیه هردو مقرر شد و بیرون حصار لاهور نیز یک باغ وزیر خان —
بر لب دریا عمارات بس عالی ساخته و بازاری بغایت طویل و عریض آباد نمود و دو
دروازه بزرگ بر هردو طرف بازار نشانده و درین سال تدبیر تعمیر حصار گلین گرد
شهر امرتسر در پیش شد و در ماه اسوج مهاراجه به راولپنڈی رفت و در آنجا وکیلان
حاکم پشاور حاضر شده نذرانه آورده و مهاراجه بازگشته بلاهور آمد و درین اثناے
خبر رسید که نزد دوست محمد اسپے است که در صورت و سرعت مثل آن اسپ
کمتر توان یافت مهاراجه را از بسکه اشتیاق اسپان خوب زیاده از حد بود شیر سنگه
با هشت هزار سوار معه سرداران دیگر بفرستاد تا از دریاے اٹک عبور آن
اسپ از دوست محمد به صلح یا به جنگ بهر طور که دانند گرفته بیایند ایشان بر کنار
اٹک رسیده فرود آمدند عطر سنگه و هری سنگه و مهان سنگه و کرپا رام بصوابدید
یکدیگر از دریاے عبور نموده بر قلعه جهانگیره مورچال نمودند و محاربه دست داد بآخر
افغانان از غایت بزدلی تا آنکه سرداران سنگهان با هم لقا نداشته تن بشکستند و ره
ندیدند و از بیم و هراس شبا شب قلعه را گذاشته بگریختند عظیم خان که در کابل بود
پرسش سنگهان اصغا نموده به پشاور آمد و ساز و سامان جنگ درپیش ساخت
سرداران سنگهان جرأت محاربه در خود ندیده بجاے خود فرود آمدند و عرایض در باب
استمداد نزد مهاراجه ارسال داشتند فی الفور مهاراجه در ماه پهاگن از لاهور کوچ نموده
در وزیرآباد نزول کرد و مصر دیوا چند را همراه کهڑک سنگه پیشتر روانه کرده و خود نیز
از پس کوچ نموده داخل قلعه رهتاس شده در آنجا ایام هولی بسر برد اما بکوچ متواتره
به اٹک رسید و بر دریا پل بسته عبور نمود عظیم خان و برادر النفس دوست محمد و یار محمد و جبار خان
لشکرها گرد آورده مستعد جنگ شدند و در مقابل فرود آمدند و بسوے ایشان

در ملک چیب و بهاؤ که رهزنان و دزدان اندر رفته به تنبیه و تادیب آن پرداخت و
موضع دیوا و تاله که مسکن آن قوم است آتش زده خراب کرد و از آنجا کوچیده برلب
دریای بهت متصل قلعه جهلم فروکش نموده موجودات گرفته هریکی را از امرای فرستاد
نانک چند دفتری را با فوج جوالا سنگه و سپاه بهادر نگریه وغیره برای انتظام
پهلی و دهمتور نامزد کرد و بهوانیداس را برای تحصیل معامله راجهای کهلو و منڈی
معین ساخت و گلاب سنگه جموال بر دربهال سنگه و جگت سنگه اتاری واله برای
گرفتن اُپد و راجپوت که از سالها در کوهستان جمون سر بشورش بر آورده بود
روانه ساخت و او از کمال مبارزت با تفی چند روبه سپاه سنگهان نهاده جنگ
رستمانه کرده با دو پسر در میدان رزم بسبب جزوی سرخرو شد و پسر سوم که او که خورد
سال بود گرفتار شد او را با مژده فتح نزد مهاراجه فرستادند و از آنجا برای گرفتن
اگر خان راجه راجوری که گریخته در کوهها پنهان شده بود رفتند به حیله و مکر و فریب
از جبال شاقه او را بدست آورده اسیر کردند و به لاهور آوردند و تا اکنون که
سمت ۱۸۸۶ است همچنان محبوس است و مصر دیوان چند و موتی رام و سرداران
اتاری واله که برای تنبیه و تادیب زمینداران پوچه و کنکه و بنهیه که ریاست
هردو کنار رتبیت و کوهستان کشمیر تعلق بدین قوم دارد مقرر شده بودند اکنون در
نواحی میرپور چونکه فرود آمده به تسخیر و تخریب ملک گهکران پرداخت سرداران
اتاری واله و دیوان موتی رام با برادران خوکهکه هنگامه آرائی نموده بعضی را دستگیر
و اسیر کردند و برخی بگریختند و بجبال شامخه پناه بردند و مهاراجه در ماه پوه داخل لاهور شد
و در ماه پهاگن سمت ۱۸۷۷ در خانه کهرک سنگه پسر مهاراجه فرزندی تولد و به **نونهال سنگه**
موسوم گشت و در آخر ماه بیساکه سمت ۱۸۷۹ مهاراجه از لاهور کوچ نموده از راه بتاله
با دینه نگر رفت و یکماه در آنجا بسر برده در اول ماه هاڑ بلاهور باز گشت و داعیه تسخیر
قلعه منکیره مصمم ساخت موتی رام را با سپاه اهلو واله و دیگر سرداران همراه کهرک سنگه
نموده بدان ملک گسیل کرد و ایشان از راه ملتان رفته قلعه محمود کوت را مفتوح
ساختند و نزدیک منکیره رسیده بفاصله دوازده کروه فرود آمدند نواب منکیره
وکیلان فرستاده دادن معامله مقرر کرد چون وکلای سنگه برای اخذ زر معین بمنکیره
رفتند اگرچه ندیمان نواب از دادن معامله منع کردند اما نواب از راه دور اندیشی
قریب هشتاد هزار روپیه داده رخصت کرد و باقی را نیز ضامنی نوشته داد
و کهرک سنگه باز گشته بلاهور آمده مهاراجه در آخر ماه اسوج سدا کور را باصلاح
شیر سنگه و دیوان بساکها سنگه محبوس ساخته همه ملک او منضبط نموده سرداران دلسا سنگه
برای استخلاص قلعه جات ملک او معین گشت و بجا بی جنگ مفتوح شدند مگر
قلعه اٹل که متصل موضع موکیر است سپاهیان آن قلعه روزی چند تیر و تفنگ
نمودند و مصر دیوانچند رسیده بر آن قلعه مورچال نموده بزور مفتوح ساخت و
ولیا سنگه که سدا کور را همراه گرفته در ملک او گردانیده بندوبست نموده
او را باز آورده در امرتسر محبوس کرد و در راه منکیر مهاراجه بعزم تسخیر منکیره از

مهاراجه گردید و در ماه اسوج بعد از انقضاے ایام دسهره مهاراجه بقصد تسخیر پشاور به جمع آمدن
فرمان داد و خیمه خود را بسوی آب راوی برد مصر دیوان چند معروض داشت که تا حال
سپاه از سفر جبال کشمیر آسودگی نیافته اند مناسب دولت چنانست که تا ماه ماگه
در لاهور مقام شود و بعد از آن هر چه راے جهان آرا خواهد بظهور آرند مهاراجه قبول نموده
باز داخل لاهور شد و در ماه مگهر هری سنگه و دیوان بهوانی داس از راه پیکهلی فرستاده
و هر قلعه در بند سپاه بردند و قلعه را از **پاینده خان** حاکم آنجا بزور گرفته و تهانه نشانده
بلاهور باز رسیدند و در ماه ماگه بتاریخ بیست و پنجم مهاراجه از لاهور کوچ نموده در عرصه ده روز
شهر چنیوت مضرب قیام گشت و از آنجا رامدیال پسر موتی رام و شام سنگه
آتاری واله و گورمکه سنگه و فتح سنگه آهلو واليه و سدا کور و دیگر سرداران را معه شیر سنگه
براے انتظام پیکهلی و دهنتور و چچهه هزاره و ریله و جز آن سایر تحصیل معامله آن ملک
مرخص نموده و مصر دیوان چند را با توپخانه و فوج هندوستانیان و سرداران جاگیردار براے
اخذ نذرانه از نواب منکیره واله روانه ساخت و خود با سپاه جریده و یکه سواران بصوب
ملتان رفت و چون پس از فتح ملتان بدان شهر نرفته بود با خورمی تمام بتفرج حصار
و عمارات آن پرداخت و جشن هولی با عشرت و نشاط در آن قلعه بسر برده و
بندوبست آن ملک نموده شام سنگه پشاوری را از حکومت ملتان معزول نمود
ساون مل را به نظامت آنجا معین نموده وکیلان صادق خان حاکم بهاولپور رسیده سخن
اتحاد و یگانگی درمیان آوردند و گفتند اگر دیره غازیخان که آنروے آب سنده است از
برادران عظیم خان مستخلص کنانیده حواله ما نمایید هر آیینه عقد محبت یگانگت مستحکم و
زر هر سال مبلغ معین داخل خزانه نماییم مهاراجه خوشحال سنگه را با افواج سپاه بدان صوب
تعیین کرده او رفته آن ضلع را مستخلص ساخته حواله نوکران صادق خان نمود و مبلغ
پنج لکه پنجاه هزار روپیه بر ذمه صادق خان مقرر شد و تا اکنون هر ماه وکیل با زر معین
میرسد و مهاراجه در اول ماه چیت داخل لاهور شد مصر دیوان چند از نواب یک لکه
هشتاد هزار روپیه مقرر نمود و دیگر معامله زر نذرانه تحصیل نموده به لاهور بار آمد
و رامدیال در ملک چچهه هزاره در جنگ زمینداران مقتول گشت و سرداران دیگر نیز
کشته شدند و سپاهیان و نفران بسیار تباه شدند و باخر قدرے بندوبست
ملک نموده و محمد خان گل دهری واله و سربلند خان را تابع نموده جز وی تحصیل کرده
در ماه ساون سمت ۱۸۷۶ همه سرداران که بدان سو رفته بودند باز گشته بلاهور آمدند
و درین سال در ماه اسوج بتاریخ هفتم موافق دهم ذی الحجه مهاراجه در بتاله آمد و بر تالاب
شمشیر خان نزول نمود و عرصه یک ماه مقام کرد و میخواست که عذرے و تقصیرے بر ذمه
ثابت نموده بتاله را از تصرف او برآرد اما چون این کار صورت نه بست و بزور گرفتن
مصلحت ندید روز دسهره نهم محرم الحرام واقع شده بود روز دیگر کوچ کرده روانه بسیالکوت
رفت و پرگنه کلانور از کهرک سنگه ضبط نموده حواله مولوی مظهر حسین هندوستانی نموده و
هری سنگه نلوه به صوبه داری کشمیر معین شد و موتی رام معزول گشته آمده در مقام
بتاله ملاقات کرد و از سیالکوت کوچ نموده از دریاے چناب عبور کرده و در دامن کوه

غازی خان رفت و از هر جا مردم بهم گرد آمدند و از آنجا رو به پشاور نهاد و آن شهر را
در تصرف آورد برادران فتح خان که در آن زمان نسبت بوی دو دل بودند درین باب
مشورت نموده به عظیم خان برادر فتح خان که حاکم کشمیر بود نوشتند او جبار خان
برادر خود را از ذخیره جات طلبیده اشته به نیابت خود در کشمیر بگذاشت و خود
با سپاه و خزانه کثیر متوجه پشاور گشت و با شجاع الملک جنگ نموده شکست
داد و در آن ملک اقامت ورزید و شجاع الملک باز به لودهیانه آمد مهاراجه چون شنفت
عظیم خان از کشمیر به پشاور و از پشاور به کابل اصغا نمود طمع در تسخیر کشمیر نمود
و دیوان چند را با توپخانه و سپاه بیشتر روانه آن صوب ساخت و خود نیز از لاهور
کوچ نموده در وزیرآباد نزول نمود و به تدبیر تسخیر خطه کشمیر پرداخته سپاه را از
جا بجا گرد آورده بکوهستان روانه مینمود و همه سپاه همراه دیوان چند از راه قصبه
بهمبر به عالی کوه صعود نمودند و به راجوری رسیدند اگر خان راجه آنجا بگریخت
و برادر او رحیم الله خان که مردی نیکونهاد بود ناچار به سنگهان ملاقی شد و دیوان چند او را
نزد مهاراجه بوزیرآباد فرستاد و نهایت عطوفت و مهربانی بحال او مبذول داشته
شمشیر خاصه و اسپ و فیل بخشید و خلعت راجگی راجوری داده رخصت نمود
تا در مهم کشمیر رفیق باشد و خود در آخر ماه جیٹھ سمت ۱۸۷۶ از وزیرآباد کوچ نموده
به راجوری رسید و در باغ شالامار فرود آمد و افواج از پیر پنجال گذشته در میدان
کشمیر رسیدند جبار خان با سپاهی که داشت در مقابل فرود آمد و هنگام صبح
جنگ در پیوست از آنجا که اقبال افغانان ادبار کرده بود ناگاه گوله تفنگ به جبار خان
رسید و زخمی گشت و اندکی پای لشکر سست گشت لشکر به هزیمت او گمان برده
پشت به معرکه دادند و رو بگریز آوردند جبار خان نیز روی ایستادن ندیده
برگشت و روی بجانب شهر سری نگر آورد و همچنان سواد از میان شهر بگذشت و
در باره مولا رفت و یکشب در آنجا مانده به پشاور رفت سنگهان آرام بکام خود
دیده دست بغارت ڈیره افغانان گشادند و فروش و خیمه ها و همه اسباب بتاراج رفت و
دیوان چند و رحیم الله خان و دیگر سرداران سنگهان روز دیگر بشهر در آمدند و مردم رعایا را
تسلی و دلاسا دادند و لشکر را از دست اندازی منع کردند و به بندوبست ملک پرداختند
و صوبه کشمیر مفت بدست مهاراجه افتاد و از آن حشمت و شوکت او از یکی
بده شد و این واقعه بتاریخ بست و دوم هاڑ ۱۸۷۶ بوقوع آمد و پنجم ماه ساون موتی رام
بصوبه داری آنجا متعین شد و دهم ماه مذکور مهاراجه از راجوری کوچ نموده بلاهور مراجعت
نمود و در عدبال راحکم شد که سپاه را بر زبردست خان زمیندار نواحی پونچه برده همراه
بیاورند زبردست خان چون تاب مقاومت نداشت ناچار متابعت اختیار کرد و
پسر خود را بملازمت فرستاد و همه زمینداران کوهستان کشمیر حاضر شدند و
بیروهر پنڈت همه ملک کشمیر را بمقابله مبلغ پنجاه و سه لک روپیه اجاره گرفت و هم
معامله محصول و سایر مبلغ ده لک روپیه بجواهرمل داد و مصر دیوان چند همه بندوبست
ملک نموده حواله موتی رام کرده در ماه اسوج وارد لاهور گشت و مورد مراحم و الطاف

خواسته از قسم جواهر و زیور و زر و نقره و جامهای ابریشمی و جز آن بدست سپاه سنگهان افتاد
که عشر عشیر آن در گمان نداشتند و همه از مال و دنیا مستغنی شدند و نواب مظفر خان چون
صورت حال بدینمنوال دید دست از جان شیرین بشست و با وجود ضعف و پیری سلاح
بر خود راست کرد با تیغ چند از خویشان و چاکران بنیز و یک مزار شاه عبادالحق قریشی بجنگ
در افتاد و بنوعی داد مردانگی داد که دوست و دشمن برو آفرین کردند و باخر زخمهای کاری
خورده رخت هستی بربست و با چندان از فرزندان بشهادت رسید و تا سه روز
زود گیر و تاخت و تاراج گرم بود بعد از آن سرداران لشکر سنگهان بهندوبست شهر و قلعه
پرداخته هر جا نگهبانان متعین نمودند و تهانه محکم در قلعه نشانیده بدرست کردن دیوار
پرداختند و خانهای اندرون قلعه از رعایا و افغانان که قریب چهار پانصد خانه بود و
باز آنیز بود همه را ویران کردند و بیرون قلعه در شهر آباد ساختند و قلعه شجاع آباد
نیز مفتوح گشت و خواسته بسیار بقید ضبط آمد و در اول ماه ساون همه سپاه بلاهور باز
گشت و دل سنگه بهڑاینه و جوده سنگه کلسیه و دیوان سنگه دوابیه و دو سه سرداران
بلادش هندوستان بحراست آن ملک متعین شدند و **سرفراز خان** فرزند مظفر خان
با قبایل و عشایر در لاهور آمد و مهاراجه او را در سلک نوکران منسلک ساخته در لاهور
آباد ساخت و روزینه مقرر نمود و پرگنه **شرق پور** در جاگیر او داد و اکنون اگرچه
جاگیرش ضبط شده اما بروزینه معینه گذر اوقات مینماید **و در ماه اسوج**
مهاراجه بعد از جشن دسهره از لاهور نهضت نموده بکوچ متواتر بر دریای
انک رسید چون اختلال احوال افغانان بدرجه کمال رسیده بود و نیز اقبال ایشان به
حضیض ادبار میل نموده بود از نفاق و تمرد و بیشگی هر یکی از برادران فتح خان در تاختن
دم استقلال زدند و میان **کامران** پسر **محمود شاه** که در آن روزها در دار السلطنة
هرات فرود آمده بود و میان فتح خان وزیر منازعتی بهم رسید و کامران بدون مصلحت
محمود شاه فتح خان را محبوس کرده چشمهایش بکشید و پس از چند روز بکشت برادران
فتح خان ازین سبب سر بشورش برداشته محمود خان را خلع کردند و **ایوب شاه** فرزند
تیمور شاه را در دار الملک کابل بسلطنت برداشتند و ازین ممر دران حدود اختلال کلی
راه یافت مهاراجه دلیر شده از آب نیلاب عبور نمود فیروز خان و سرافراز خان و
نجیب الله خان زمینداران آنجا آمده ملاقی شدند و قلعهها مفتوح شد و مهاراجه در شهر
پشاور داخل شد اما از تاخت و تاراج محفوظ ماند مگر قلعه بالا حصار را آتش زدند
و لب و خندق و موضع چمکنی که خانه شیخ عمر بود بتاراج رفت و دو روز در شهر مقام نموده
روز سوم کوچ نموده و حکومت شهر را که دوست محمد خان خالی گذاشته رفته بود به **جهانداد**
برادر عطا محمد که قلعه اتک به مهاراجه داده بود سپرد و نموده مراجعت نمود از دریا عبور کرده در قلعه اتک
فرود آمد و چهار ده ضرب توپ از پشاور همراه آورد و پس از چند روز عزیمت بازگشت بلاهور
کرد و چون دو سه منزل بازگشت دوست محمد از کوه برآمده جهانداد خان از بیم جان گریخته
به مهاراجه ملحق گشت و در ماه پوه از راه چشمه کتاس غسل نموده بلاهور باز آمد درین
اثنای شجاع الملک از راه لودهیانه برفاقت **صادق خان** بهاولپوریه بگذیره

زر نذرانه و معامله گرفته بملتان آمد و بر قلعه مظفرگڑه مورچال نمودند اما مفتوح نگشت
و چون سپاه بلاهور بازگشت بهوانیداس را به تهمت آنکه عدم انفتاح قلعه بسبب
شرارت اوست محبوس گشت و مبلغ ده هزار روپیه مصادره داد و در سنه ۱۸۷۴ در
ماه بیساکهه مهاراجه کوچ بکوچ بشهر ادینه نگر که دامنه کوهستان رفت و بآبادی شهر و
باغات آنجا پرداخته قریب دو ماه فروکش نمود و معامله راجگان کوهستان تحصیل
نموده در ابتدای ایام بارشات از راه دریای راوی بر کشتی سوار شده بلاهور
داخل گشت و همه زمستان بجوڑلی چوب چینی و جز آن گذشت و در آخر این سال
خوشحال سنگه جمعدار معزول شد و دیان سنگه جمعدار بجای او منصوب شده
و در ماه ماگه اراده تسخیر ملتان مصمم گشت و همه سرداران سپاه مثل دیوانچند معه
توپخانه و رامدیال وغیره بدان صوب متعین شدند و قلعه مظفرگڑه و خانگڑه
را مورچال نموده مفتوح ساخته و دلیر شده رو به ملتان نهادند و درین اثنای کهڑک سنگه
و دیوان موتی رام با سپاه بسیاری تازه از پس رسیدند و مورچال قلعه ملتان تصمیم یافت
و فرمایش وای همه سپاه به دیوانچند تفویض یافت و امر محاربه بر وی معین گشت و در
اول ماه بیساکهه محاصره حصار بظهور پیوست و مبارزان طرفین در لوازم قلعه کشائی
و قلعه داری مساعی جمیله بکار برده دست بمحاربه نمودند و هر روز جنگ توپ و
بندوق در میان می آمد و از ضرب توپ دیوار قلعه از بعضی جاها خراب شد و از
افتادن گوله های عماره بسیاری از عمارات اندرون شکسته شد و شهر بتصرف سنگهان
در آمد و مدت محاصره سه ماه کشید و مهاراجه خود نیز باراده آن صوب سراپرده از شهر
لاهور بیرون کشیده نزدیک شالامار برپا نموده و هر روز تاکید بنام سرداران لشکر
درباب افروختن آتش کارزار و نزدیک رسانیدن مورچال از راه ڈاک چوکی
صدور می یافت سپاه سنگهان بدون آن تعصب مذهب خلاف در محاربه
از دل و جان میکوشید و کشتن فرقه افغانان را عبادت عظمی میدانستند و به جد و جهد
تمام مورچها از راه سلامت کوچها بلب خندق رسانیدند و از آن سو افغانان بشیوه
نامرضیه نفاق عادت همه این گروه است تن به محاربه در دادند و سرداران
البیقان اکثر اوقات مورچهارا خالی گذاشته بجاها میرفتند بلکه نواب مظفرخان را بتفویض
قلعه مشورت می دادند لیکن چون مظفرخان مرد پیر روزگار دیده و گرم و سرد
جهان چشیده دل از حیات مستعار برکنده بود همچنان در آن محاربه و قلعه داری
بجان میکوشید و خود بر مورچها رفته سپاه را بر جنگ تحریص مینمود اما چون از هیچ روی
امداد و نداشت بکشته شدن رضا داده بود و فرزندان خود را بر محاربه و جانبازی می
انگالید و هر روز جنگ مردانه میکرد و خلقی از طرفین بصحرای عدم میفرستادند تا آنکه هژدهم
ماه جیٹه سنه ۱۸۷۵ سپاه سنگهان از هر طرف زور آوردند و از بعضی جاها که دیوار قلعه مسمار
شده بود با زمین هموار شد و حمله نموده بر دیوار بر آمدند و خود را اندرون قلعه انداخته
دست به قتل و غارت کشادند و افغانان حرکة المذبوحی نموده بر خاک کشته شدند و بعضی
بجان امان طلبیده خواسته و زن و فرزند بتاراج داده از قلعه بیرون رفتند و چندان

نام ملک

ساخت و از زمینداران **بار** یکی از یکصد شتر بطریق نذرانه گرفته در نواحی ملتان
رسید و پانزده کروهی شهر بر لب دریای نرمون فرود آمد حاکم ملتان اگرچه اولا اراده
مقاومت داشت اما از ویرانی ملک و خرابی رعایا اندیشیده نذرانه قبول نمود و حاکم
منکیره نیز مثالبوت نموده بدادن خواسته از بلیه تاخت و تاراج محفوظ ماند و مهاراجه
در ماه جیته **سمت ۱۸۷۳** بلاهور بازگشت و در همین روز تا سپاه بر سر زمیندار
نواحی جهنگ سیال فرستاده دستگیر و اسیر ساخت و آن ملک بدست آمد و
سبحان راے به تحصیل آنجا معین گشت و راندیال را با سپاه به نواحی اتک
فرستاد تا بصوابدید حکما سنگه قلعه دار بندوبست آن ملک نمایند سرداران سپاه در آن ضلع
رسیده بموجب صلاح حکما سنگه برای حاضر آوردن **محمد خان** زمیندار تهنبری سپاه
فرستادند و او تاب جنگ نیاورده قلعه را خالی گذاشته رفت در کوههای دشوارگذار
پنهان گشت سنگهیان تهانه در قلعه نشانده در آخر روز متوجه ڈیره شدند افغانان که در راه
کمین کرده بودند بیک بارگی حمله آورده تیر و بندوق سر دادند و بسیاری از سنگهیان مجروح
و مقتول شدند و باقی جنگ کنان بلشکرگاه رسیدند و پس از دو سه روز کوچ نموده
در سرای کاله فرود آمدند و در آن مقام نامه مهاراجه رسید که تا بازگشتن فتح خان وزیر از
خطه کشمیر در همانجا مقام نمایند و چون او بازگشته از دریای اتک عبور نماید کوچ نموده
بلاهور باز آیند و در ماه هاڑ دیر سنگه راجه نورپور سپاهی به هم رسانید ناگاه بر قلعه و
شهر تاخت آورد اما بسبب استحکام قلعه کاری پیش نرفت و بازگشته از دریای
ستلج عبور نموده در ملک راجه بهندوریه برفت و در آخر ماه اسوج بجانب کوهستان
کانگره و حوالی مکهی کوچ واقع شد و در آنجا قریب دو ماه فرود آمده تحصیل معامله و نذرانه
از راجه کلو و سوکهیت و جز آن پرداخت و در همانجا مخالفت بیس ماندگان جود هه سنگه
رامگڑهیه با هم معلوم شد چون انتظار چنین روز بود همان وقت مهاراجه حیله نموده سرداران
رامگڑهیه را که دیوان سنگه و بیر سنگه بود در ڈیره طلبداشته دستگیر ساخت و در حین رجوع
از کوهستان همه قلاع ملک رامگڑهیان که در هر ده و هر شهر ساخته بودند مفتوح گشت و غیر از
چند قلعه مانند برج گهر و قلعه میانی و غیره مهاراجه بمسمار نمودن تمامی قلاع امر فرمود و
همه را با زمین ساختند و خلایق را از شر آن شوربختان نجات بخشیده و در ماه پوه از
راه ضلع **قادیان** بامرتسر رسید و بر قلعه رامگڑهیور حاصل نمود و در دو روز مفتوح ساخت
و مسمار نمود و بعد از دو سه روز در لاهور داخل گشته کارداران برای بندوبست ملک
رامگڑهیان تعین نمود و نور الدین برادر حکیم عزیز الدین را فرستاد تا در شهر **رحیله** که خانه
جوده سنگه در آن شهر بود بنشست و به امور کلی و جزئی آن ملک پرداخته کاغذ خالصه
و جاگیر درست نمود و از اتفاقات روزگار این **کاتب** حروف را از منزل قادیان
همراهی ڈیره مهاراجه بلاهور اتفاق افتاد و تا یکنیم داده اقامت شهر واقع شده القصه
پس از چند ماه رامگڑهیان را از حبس نجات داده هر یکی را چند موضع بطریق جاگیر بخشید
و در همین سال بهوانی داس پیشاوری و هری سنگه و غیره سرداران بجانب ملتان و منکیره
رفتند و دیوانچند داروغه توپخانه نیز از پس بدیشان ملحق گشت و از سرداران منکیره

وغیره کشته شدند و در سمت ۱۸۷۲ مهاراجه بشهر نورپور رفت و بهوانی داس و دیسا سنگه
را برای تحصیل معامله راجگان منڈیال و کلو فرستاد و ایشان معامله تحصیل نموده داخل
لشکر شدند و مهاراجه بازگشته در لاهور آمد و درین سال در ماه بهادرون جود سنگه
رامگڑیه به ملک عدم فرو شد و مهاراجه قریب پنجاه هزار روپیه از پس
ماندگان او نذرانه گرفته و بیر سنگه برادر قائم مقام او ساخت و راجه
نورپور متعلقات آن بتصرف مهاراجه بهادر در آمد و از پس چند ماه از حبس
گریخته پناه براجه چنبال برد و درهمین سال شجاع الملک که مع قبائل در لاهور محبوس بود
حیله نمود با وجود چندین حراست ونگاه بانی شباشب از حصار شهر بدر رفت و روز
سوم براجور رسید و اغرخان راجه آنجا مدت دو سه ماه بخدمت قیام نمود و چون شجاع الملک
اراده تسخیر کشمیر داشت و راجه تن بر فاقت نداد و از آنجا کوچیده بجانب کوهستان
سید رواز و کشتواڑ رفت و شجاعی شکسته و ریخته از هر جا بهم سانیده از همان راه
متوجه کشمیر شد قضارا بر کوه پنچال رسید برف باریدن آغاز شد و بسیاری از لشکریان
هلاک شدند و خود با هزاران رنج و تعب جان بسلامت برده بازگشت چون هیچ جا جای
اقامت نداشت لودهانه که پیش ازین وفا بیگم حرم او در آنجا رفته بود برفت
فرنگیان طریقه مروت و مردمی بجا آورده در چهاونی فرود آوردند و از طرف مهاراجه
تسلی نموده مبلغ چهار هزار روپیه ماهیانه مقرر نمودند و تا اکنون که ۱۸۸۴ میرود در
همانجا نشسته روزگار میگذرانید و در ماه اسوج مهاراجه بقصد تنبیه راجه راجور که
پیش ازین در معامله کشمیر از طرف او گران خاطر بود تا معامله شجاع الملک علاوه
آن شده بود متوجه کوهستان کشمیر گشت و در شهر بهمبر فرود آمده سپاه بسیار
با توپخانه و زنبورخانه بسر کردگی رامدیال و دل سنگه و دیگر سرداران بجانب راجور
تسیل و ایشان به تاخت و تاراج ملک پرداخته عرصه ده روز بیرون شهر راجور فرود
آمدند و شهر را بحصار گرفتند و راجه که در خود تاب مقاومت ندید دو سه روز جنگ
حصار نموده شباشب گریخته سپاه بجال پناه شد و سپاه سنگهیان که شهر را خالی
یافتند بموجب عادت مستمره خویش دست بغارت دادن و سوختن کشادند
و همه شهر را تاراج نمودند و خانهای راجه را که بخانهٔ متکلف و رفیع تعمیر یافته بودند
ویران کردند و بسوختند و دیوار شهرپناه بنیاد افگندند و خراب ساختند و نهایت ویرانی
در آن ملک بظهور پیوست و مهاراجه از آنجا کوچ نموده از راه دامن کوه بر لب
دریای بهت در شهر جهلم فرود آمد و بفرمود تا رامدیال و دل سنگه و دیوان سنگه رامگڑیه
در قلعه رهتاس اقامت کنند و خود بازگشته بلاهور آمد و درهمین سال فتح خان
از دریای اتک عبور نموده از راه پکهلی و دمتور بکشمیر رفت و برادر او عظیم خان
که حاکم کشمیر بود به جنگ پیش آمد با آخر ملاقی شده اطاعت قبول کرده مبلغ معامله
کشمیر ادا نمود و در ماه پهاگن مهاراجه عزیمت ملتان نموده از امرتسر کوچ
نموده از راه ملک مهاجنگه که از قدیم مأوای و موطن دزدان و رهزنان است
بهمان سمت رو آورد به تنبیه و تادیب آن گروه پرداخته بسیاری را داخل نوکران

سپاه مانند **غوث خان** و مت سنگه تهرایه رو به صحرای عدم نهادند مهاراجه از
پونچهه کوچ بکوچ از راه میرپور رو به پنجاب نهاد ولیکن از انبوه کوهستان پایان راه خروج از
کوه مسدود گشت و نزدیک بود که کار تباه گردد آخر عزیز الدین حکیم را به نزد رانی که زن
و دختر بود فرستاد و او بلطائف الحیل آن زن بر آن آورد که کوهستان پایان حدود خود را
از افساد طریق مانع گشت و مهاراجه آن زن را ابوعد یاسه نیکو ممتاز ساخته خروج از
شعب جبال غنیمت دانسته به تعجیل پیاپی خود را در لاهور رسانید و بسیاری از لشکر
و سپاه تباه شدند و زرها فراوان و مالهای بی پایان بدست کوهستانیان افتاد و وزیر
روح الله حاکم پونچهه که خود را در جبال شامخه کشیده بود سر برآورده به قتل و غارت سنگهان
پرداخته دقیقه نهب و غارت نامرعی نگذاشته و از انبوه عظیم روز دیگر با سپاه رو به رامدیال
نهاد و گرد او محاصره نمود و رامدیال چون خبر بازگشتن مهاراجه شنیده بود حیران و سراسیمه
گشت و اندکی جنگ نموده پیغام صلح کرد و عذرهات محکم چند را که با فتح خان در هم
کشمیر سلوک داشته بود ذریعه ساخته از آن گرداب بلا نجات یافت و افغان و خبر آن
از کوه پنجال فرود آمده و در راه جوزیه رام سنگه پیوسته و یکجا شده خود را از کوهستان
بیرون کشید و به لاهور رسیدند مهاراجه به شکر و سلامتی از این سفر خراب و مرات بود
و زرها فراوان به همنان و محتاجان داده و درین سال محکم چند بعارضه مرض و چیاوی
فلور رنگهرای ملک عدم گردید و موتی رام فرزند او بعهده سپه سالاری و حکومت آن نواحی
سرفراز گشت و فوجی برای گرفتن **بهولا سنگه** اکالی که همراه دست **نهال سنگه**
اتاری واله در نواحی مالوه سر شورش برداشته بود با فرنگیان نیز جنگ میکرد متعین گشت
و از حوالی کوت کپوره با جنگ و صلح او را همراه گرفته در لاهور آوردند و آن ملک و قلعه
حواله دیوان موتی رام شد و بهولا سنگه و نهال سنگه را موتی رام همراه گرفته در لاهور آورد
و در آخر ماه انگه رامدیال پسر دیوان موتی رام را برای تحصیل معامله کهرل و کانه فرستاد
و او نزدیک ملک حاکم بهاولپور رسیده بر لب دریای راوی فرود آمد اولا وکیل بهاولپور
حاضر شد چون نفاق رامدیال به بهیه رام سنگه که باهم ملاحظه برگشته بصاحب جود ملحق
گشت در ادای معامله نیاوری نمودن و درین اثنا فتح خان وزیر **محمود شاه**
از کابل متوجه سنده گشت و از حاکم ملک منکیره و صوبه دار نواب ملتان و بهاول
و غیرهم قریب سه لکهه روپیه نذرانه گرفته بازگشت و مهاراجه دیوان موتی رام و حکیم عزیز الدین
را با دو هزار پیاده و زنبورخانه و توپخانه بملک بهاول فرستاد و بهیه رام سنگه که همراه
کهرک سنگه بود یکجا شده زر معامله از زمینداران آن ملک تحصیل نمودند و درهمین روز
تهانه دار قلعه اتک سپاه خود آنروی آب فرستاده بتاخت و تاراج والی پشاور
بمنزل اعجه دست دراز کرد حاکم پشاور رو بعضی مقتول شدند چون این خبر به مهاراجه
بهادر رسید متفکر شده و تهانه دار قلعه را که بی حکم مصدر این حرکت شده بود معزول کرد
و **حکما سنگه** چمنی را با دو هزار سوار بحکومت قلعه متعین نموده فرستاد تا گوشمال زمینداران
آن ملک نماید حکما سنگه رفته داخل قلعه شد و به تنبیه و تادیب زمینداران آن ضلع پرداخت
و درین جنگ و جدال چندی از سرداران سنگهان مانند **شام سنگه** بهندهاری

دلیری داعیه دیدن حملهٔ اتک مصمم ساخت تا هیبت او در قلوب افواج منهزمه
افغانان مستحکم شود و سپاه را بجانب جهلم گسیل نموده خود بسمت کوت کانگره
در رفت آنجا بحادث احتشام قیام نموده بجوالاملهی آمد و باتش پرستی پرداخته
و از راجگان آن ناحیه زر معامله گرفته از راه دامنه کوه به جهلم رفت و در آنجا عرض
لشکر گرفته کوچ بکوچ باتک رسید و بنظاره قلعه پرداخته از نزهت رفعت
عمارات آن انگشت حیرت بدندان گزید و چندی در آنجا اقامت ورزیده
در زمستان بلاهور مراجعت نموده و محکم چند را به بند و بست آن ملک
گذاشت و خود باستمالت رعایا و تحصیل معامله پرداخته در ماه بیساکهه بلاهور
باز آمد و در سمت ۱۸۷۰ مهاراجه عزم تسخیر کشمیر بخاطر آورده به گرد آوردن سپاه
پرداخت و همه راجگان کوهستان پنجاب و جز ایشان را جمیع نموده بسیالکوت
فرود آمد و در آنجا عرض لشکر گرفته محکم چند را بحکومت و حراست لاهور معین ساخته
باز گردانید و خود با توپخانه و سپاه کوهستان متوجه کشمیر گشت و بیرون شهر اجور
در باغی که به ستالامار مشهور است فرود آمد و راجه آنجا که اغر خان
نام داشت حاضر گشت و بصلاح و صوابدید همه سرداران سپاه مانند غوث خان توپچی
و مت سنگه و رام دیال نبیره محکم چند و جز ایشان از راه بهرام گله روانه
ساخت و خود از راه پونچه متوجه شد سرداران سپاه بهرام گله و کوهستان آن نواحی
را بتصرف آورده از عقب پیر پنجال گذشته در میدان کشمیر فرود آمدند عظیم خان
حاکم کشمیر تن بتقدیر داده آماده جنگ گردید و بهادران جنگ او شمشیرها از نیام
کشیده رو به صف قتال آوردند جیون مل سرکرده فوج کهرک دلیرانه با سپاه
خویش قدم جرات پیش نهاد سواران افغانان حمله های پیاپی نمودند و بازار
محاربه گرم کردند در این اثنای ابری عظیم برخاست و باران شدید درگرفت افواج
سنگهان که خو کرده گرما بودند تاب سرما نیاورده دست و پا افسرده گشتند و
از بارندگی فتیله های تفنگ گل شد سواران عظیم خان زمانه بکام خود دیده دست
بشمشیر بردند و سنگهان را که اکثری پیاده بودند در زیر تیغ کشیدند جیون مل نامی
و تنی چند از سرداران سپاه کشته شدند و بقیة السیف رو به هزیمت نهادند چون
ظلمت لیل پرده بر رخ جهانیان کشید از هر جانب فوج شکسته و ریخته در ڈیره
رام دیال جمع آمدند و او به تدبیر در نواحی دهی فرود آمد هزیمت خوردگان سپاه تا
بهرام گله رسید نبیره رام سنگه که با چهار هزار کس و غلات رسد در آنجا فرود آمده
بودند از استماع این هوش در باخته سراسیمه رو باز پس نهاد و براجور رسید و خبر
هزیمت سپاه بمهاراجه که در پونچه فرود آمده بود نوشت و اظهار نمود که بودن
در کوهستان مناسب نیست باید که متوجه لاهور شوند مهاراجه از این خبر وحشت
اثر دست و پا گم کرده طبل رحیل فرو کوفت چون در حین بازگشتن سررشته تدبیر
از دست رفته بود مردمان کوهستان از زبونی و درشتنگی دور رخنه سر بر آورده
دست بغارت و قتل لشکر کشادند و نهایت تفرقه دست داد و بسیاری از سران

اکنون باز از مدت دو سال گلاب سنگه برادر و هیان سنگه صاحب او را گرفته محبوس ساخته
در قلعهٔ از قلاع جمون بند کرده است و درین سال فتح خان از پشاور بعزم تسخیر کشمیر که در
تصرف عطا محمد بود از دریای اتک عبور نموده نزد مهاراجه وکیل فرستاده امداد خواست
و مهاراجه محکم چند را با چندین هزار کس همراه او کرده و او رفته کشمیر را فتح نمود و عطا محمد را از
شهر بدر کرده فتح خان میخواست که محکم چند را گرفته ذخیره و اساس غارت نماید اما او ازین
آگاه شده باحتیاط تمام خود را از کوهستان بیرون کشیده به لاهور آمده برادران
عطا محمد چون به هیچ ملجا را ندیدند بامید جاگیر قلعهٔ اتک را خالی نموده به مهاراجه دادند و قبایل
و عشایر بوزیرآباد آمدند مهاراجه آنرا از مغتنمات دانسته در ماه صفر ۱۲۲۷ھ عزیزالدین
حکیم را از امرتسر به قلعه اتک فرستاد تا آنرا به تصرف در آورده استمالت افغانان
نادانان بکنید و باخر چند سال در پنجاب سرگردان و ابتر شده بسزای اعمال خود
رسیدند و در همین سال شاه شجاع الملک آن پشاور گریخته به لاهور آمده محبوس گشت
و مهاراجه الماس که بکوه نور مشهور است ازو مطلبید آخر به تنگی تمام و کشاکش
مالا کلام ازو بگرفتند و در سال دیگر شجاع حیله نموده از حبس بگریخت و از راجور بکشمیر
رفت و چون بران ملک قابو نیافت برگشته بلودهیانه رفت و پناه بانگریزان برده تا
اکنون قبایل و عشایر همانجاست و مبلغ شش هزار روپیه ماهیانه می یابد و در
[illegible] که ایام نافرجام قحط و گرانی غله فتح خان از سبب آنکه قلعه اتک بتصرف سنگهان
درآمده عرق حمیت بجوش آمده سپاه آماده جنگ نموده به قصد تسخیر حصار اتک از دریا
عبور نمود و مهاراجه از آن آگاه شده همه سرهنگان خود را با توپخانه بدان سمت گسیل
ساخت سپاه رو بمیدان رزم نهاد و فریقین بفاصله هشت کروه فرود آمدند و هر روز جنگ
تفنگ بمیان می آمد و بر جنگ سلطانی مبادرت نمی نمودند و مدت دو ماه برین بر آمد
و ماه هاڑ رسید و گرمی هوا شدت تمام بهم رسید و افواج سنگهان متعاقب یکدیگر بمددی
دیوان محکم چند نیز با سپاهی آماده کارزار رسید و روز دیگر قرار جنگ دادند از آنجا
که تدبیر افغانان در همه امور از قدیم سست بنا شده بی آنکه میمنه و میسره راست
نمایند و غول بندند بی مشورت سرداران سپاه رو بمیدان رزم نهادند و بموجب مستمره
خویش طریقهٔ نفاق پیش گرفته جمله اول رو بفرار نهادند و گروهی سرداران استقامت
آثار که اسپان تازی چون باد انگیخته خود را بر دریای آتش توپخانه زده بودند بدرجه
شهادت رسیدند و اعدا را در زیر تیغ کشیدند و خلق کثیر را از حرارت آفتاب تشنگی
دریافت و جان تاب و توان از دست رفت فتح خان که نفاق لشکریان
خود دید سلامت در هزیمت دانسته از میدان معرکه کناره جست و با گروهی از
خان پایاب از دریای اتک بگذشت و خیمه و خرگاه بغارت رفت سنگهان را
که این فتح غیر مترقبه دست داد از غایت شادی در جامه نمیگنجیدند و در ماه ساون باز
گشته و بلاهور آمدند و این اول فتحی بود که سنگهان را بر افغانان دست داد و مهابت
این گروه در دل ایشان جای گرفت مهاراجه را ازین فتح نهایت خورمی دست داد و به
بستن و چراغ بندی حکم فرمود و دو ماه در جشن و عشرت بسر برده در ماه اسوج از ولایت

وجز آن به تنگ آمده بود این را غنیمت دانسته زر نذرانه گرفته بلاهور مراجعت نمود و آن
نوشته را نیز و آن نوشته را نزد شجاع الملک فرستاد و در همان روز تا همت سنگه که
از طرف راجه جسونت سنگه بوکالت آمده بود از خداوند خود روپوش شده نوکری
مهاراجه اختیار کرد و در سلک مصاحبان منسلک شد و پرگنه جلال پور جاگیر یافت
و مردی دانا و قابل بود مدت چهار سال شده که جان بقابض ارواح سپرده و درین سال هم
خوشحال سنگه که مردی هندوستانی بود و در زمره سپاهیان نوکری میکرد از یاوری
طالع بدرجه مصاحبت خاص گشت و آئین ترک و چوکی و پهره که پیش ازین معمول
سنگهان نبود او درمیان آورد و اکنون دربار مهاراجه بغایت تنگ بار شده است
و در ماه کاتک ابتدای شهر شوال **مهتاب کور** دختر سدا کور که زن مهاراجه
بود بمرد و درهمین سال شیر و زیر آباد از پسران جوده سنگه و زیر آبادیه گرفته بملازمان
خود سپرد و در سمت ۱۸۶۷ پرگنه بلهووال که در دوابه رچنا واقع است از باگه سنگه
بگرفت و چند موضع بطریق جاگیر به وی باز گذاشت و دیوان محکم چند را با سپاه برای
تسخیر ملک راجه سلطان خان بهنبر واله فرستاد و راجه باخر اطاعت قبول نموده مبلغ
چهل هزار روپیه سالیانه بر خود مقرر کرد و مهاراجه در موسم زمستان به تنبیه داود خان رخته
از زمینداران آن نواحی قلعه هائی که در تصرف داشتند متخلص ساخت و در ایام هولی
در آن نواحی جشن نموده به لاهور بازگشت و در سمت ۱۸۶۸ در ماه جیٹھ دیوان محکم چند
را بجانب ملک تنکه که درمیان ملتان واقع است فرستاد و آنچه در از تصرف
سنگهان که به تلعیان مشهور بود گرفته چند مواضع بطریق جاگیر باز گذاشت و در ماه
اسوج شهر جالندهر در تصرف سنگهان فیض الله پوریه بود بگرفت و تهانه محکم در قلعه نشاند و
ندهان سنگه پسر جی سنگه کهنیه را که دایم الخمر و مسلوب الاقبال بود مقید نموده پرگنه
حاجی پور که در دوابه بست واقع است و از قدیم در تصرف جی سنگه بود بگرفت و
موضع سوهیان هفت کروهی امرتسر واقع است با چند مواضع دیگر بجاگیر او و مادر او
که **راج کور** نام داشت و او را از حبس خلاص کرد و درین سال شادی پسر خود
کهرک سنگه که با دختر جیمل سنگه کهنیه منسوب بود در پیش ساخت لونی اختر
فرنگی سپه سالار لشکر بود نیز برین شادی حاضر گشت و مبلغ دو لکه روپیه برین جشن
و طوی بصرف آمد و در ۱۸۶۹ در ماه بیساکهه دیوان محکم **چند** را با سپاه
به تسخیر کوهستان کلو و پهونٹنت فرستاد و او بعد از جنگ و جدال راجه آن ملک را
مطیع نموده از راجه نندی دیگر و دیگر راجها قریب مبلغ یک لکه و نود هزار روپیه
بطریق نذرانه و معامله آورد و درهمین سال **رام سنگه** پیش کار کهڑک سنگه را
ملک جمون داده و همراه سپاه بجنگ او راجه سلطان خان بهنبر واله فرستاد و پس از کارزار
فوج سنگهان شکست خورده بسیار رهگرای عدم گردیدند و بعد از آن محکم چند بدان
تعین یافت و او بلطایف الحیل سلطان خان را به لاهور آورد و به مهاراجه ملاقی ساخت
و پس از دو سه ماه اسیر گشت و شش سال بدان بود و چون مهاراجه اراده تسخیر
کشمیر کرد او را اخلاص کرده و عهد گرفته همراه سپاه کرد و همچنان نوکری میکرد ـ

خواهد درآمد و اگر سنگهیان قلعه را خواهند گرفت مضایقه نیست از آنکه همه وطن اند و پیش از آن جی سنگه
گنهیه متصرف شده باسانی از دست او خلاص شده بود و پس بهتر آنست که قلعه را به رنجیت سنگه
بسپاریم تا او بجنگ گورکهیه قیام نموده آنها را ازین حدود اخراج نماید لهذا بدین صلاح وکیل نزد مهاراجه
فرستاده وعده داد که قلعه بشرط اخراج گورکهیه فرستاده شود مهاراجه که از مدت تا بهوای تسخیر آن در
داشت آنرا غنیمت شمرده فی الحال باحضار سپاه فرمان داد و از راه [illegible] رو بکوهستان
نهاد و بهر جوالاعلی که معبد هنود است رفته همه راجهای کوهستان را با خود متفق ساخت و قول
و قرار گرفته در آن معبد سوگند خورانده متوجه جنگ گورکهیه گردید جماعه که از امتداد عرصه
محاصره به تنگ آمده بودند بادنک محاربه پس پا شدند و مهاراجه غالب آمد و قریب تکیز ار کس
از هر دو طرف مقتول شد بآخر امر سنگه گورکهیه دست از محاصره کوت کانگره برداشته و قلعه
کانگره متصرف گشت و مهاراجه بر آن مورچال نمود و در چند روز بسبب قلت آب کار بر گورکهیان
دشوار گشت و پیغام دادند که مهاراجه نذرانه قبول نماید و مارا بسلامت ازین ملک رفتن دهد
مهاراجه نیز آنرا غنیمت دانسته بدان رضا داد و گورکهیان معه احمال و اثقال بوطن خود مراجعت
نمودند و کتوچ قلعه کانگره را بموجب میعاد خالی نموده حواله مهاراجه نمود و آنرا مقید فتوحات
کوهستان تصور به تهانه محکم در آنجا به دلیا سنگه که از ندیمان خاص با اعتبار است تفویض
شد و از آن روز بر همه کوهستان غالب شد و اکثر از آن حدود به تصرف درآمد و مهاراجه
بالفتح و فیروزی از آن دو آبه بست جالندهر مراجعت و قصبه هریانه و نواحی از زن
بلمیل سنگه که در همان نزدیکی مرده بود گرفت و بروز دیوالی داخل امرتسر شد و در ماه
مانگهه خبر فوت جوده سنگه وزیرآبادیه شنیده عازم آن صوب شد و از پسران او نذرانه
گرفته و خلعت داده از دریای چیناب عبور نموده صاحب سنگه بهنگی از غایت جبن و بزدلی
گریخته بکوهستان رفت و شهر گجرات بی جنگ بتصرف آمد و نورالدین برادر عزیزالدین حکیم
بحکومت آن ملک سرفراز گشت و از آنجا متوجه ساهیوال گشت و زمیندار آنجا را که از
مدتی دم استقلال میزد به محاصره گرفت و در تدارک مدت مفتوح گشت و در دو به نواحی
خوشاب نهاد و سرداران شهر محاربه نموده بعد ده روز در مصالحه زده معامله قبول نمود و
هر ملک خود متصرف ماند و درین اثنای وکلای شجاع الملک که پادشاه کابل بود رسید
پیغام دوستی و یکجهتی در میان آوردند و استدعای ملاقی طرفین نمودند و
شجاع الملک از دریای اتک عبور نموده در نواحی **حسن ابدال** به مهاراجه
ملاقی شد و سخنان ملتان در میان آمدند شجاع الملک درخواست نمود که استحکام
مبانی یکجهتی بر آن موقوف است که ملتان را از مظفرخان که از سالهای دم استقلال
زده طریقه بغی ورزیده است گرفته حواله ما نمایند مهاراجه که خود هوای تسخیر ملتان داشت و
برای بهانه میجست این سخن را از اقبال خود دانسته انگشت قبول بر دیده نهاد
و از همانجا عازم ملتان گشت و شهر را تاراج نموده قلعه را بحصار گرفت و تا دو ماه
مورچال بود و **عطر سنگه** و تاری درین جنگ کشته شد و مظفرخان چون از هیچ
جانب روی امداد نداشت مبلغ یک لکه و هشتاد هزار روپیه نذرانه قبول نموده
و نوشته فرستاد که سر اطاعت از پادشاه کابل نخواهم پیچید مهاراجه که بسبب گرانی غله

تدارک آن دشوار شود بزودی با تنی چند سوار شده از قلعه برآمده در ڈیره فرنگیان رسید بخاطر
دهشت و تسلی مشکلف پرداخته بنابیت یک جهتی و دوستی اظهار ساخت و
آتش محاربه را بآب مصالحه و ملائمت فرو نشانده و سپاه فرنگی را از تعاقب
اکالیان و سنگهان باز گردانید و فتنه سر بالا کشیده فرو نشست و در بهار روزها
مشکلف را باعطا خلعت سیم و زر خشنود نموده در اظهار یک جهتی و
یگانگت و متابعت کرده باز گردانید و در همین سال فرنگیان در لودیانه
لشکرگاه ساختند و دریای ستلج حد خود مقرر نمودند و باعث آن بود که
مهاراجه در ماه اسوج عادت معهود از هر طرف سپاه سنگهان گرد آورده
و از دریای ستلج عبور نموده اولا از حاکم قلعه فیروزپور نذرانه و اسپ گرفته
به فرید کوٹ آمده و آن قلعه را حواله محکم چند نموده از راه ضلع دوهنی از زمینداران
و سرداران زر نذرانه و معامله گرفته قلعه غنیوکی را ابتدا کوره داده از آنجا بمالیر کوٹله
آمده و با افغانان آن ضلع بعد از محاربه مصالحه نموده زر نذرانه بگرفت و تا نواحی قصبه
انباله و پتیاله تاخت نموده زر فراوان از راجه و سرداران ملک بدست آورد
و همه ملک را زیر و زبر نموده بلاهور باز گشت راجگان و سرداران آنروی آب ستلج
ازین تاخت و تاراج هر روزه بغایت تنگ آمده پناه به فرنگیان که حکومت دهلی دارند
بردند و اطاعت و فرمانبرداری قبول کردند و بار و پناه بر خود گرفتند پس بموجب
استدعای ایشان امیری از امرای فرنگ که اکتلونی اختر نام با دو هزار پیاده و یکصد سوار
و دوازده ضرب توپ آمده بر لب دریای ستلج بیرون شهر لودیانه لشکرگاه ساخت.
و قلعه بیرونی از راجه بهاگ سنگه گرفته بطرز خویش تعمیر ساختند و تهانه مضبوط در آن
نشاندند و مهاراجه که پیش ازین عهدنامه مصالحه گرفته بود حد ملک خود دریای ستلج مقرر ساخت
و مقابل فرنگیان این روی دریا در قصبه فلور سپاه خود فرود آورد و کاروان سرای
بادشاهی را قلعه ساخته گرد آن خندق پخته بنا نمود و از آنروز باز مهاراجه از دریای ستلج
عبور نکرده چون آنملک از تاخت و تاراج محفوظ ماند بملک محفوظ موسوم گشت و جمیع
مقدمات حکومت آنملک تعلق به فرنگیان دارد و وکیل مهاراجه نند سنگه بهنڈاری
ساکن بٹاله مقرر شد و همواره در دهلی می بود و تا اکنون پسران او بر همان کار مقرر اند یکی
در دهلی و دیگر در انباله و سیوم در لودیانه میباشد و طریق مصالحه مسلوک است

وقایع ۱۸۶۶ درین سال کوٹ کانگڑه بتصرف در آورد و تفصیلش آنکه راجه شیر
نیپال که در کوهستان شمالی دهلی واقع است و حد آنملک به پورب پیوسته است بقوم
گورکهیه موسوم است سپاه گرد آورده امر سنگه نامی امیر خود را بعزم تسخیر کوٹ کانگڑه
از راه کوهستان بفرستاد او آمده قلعه را که در تصرف سنسار چند کٹوچ بود محاصره نمود و
سنسار چند استعداد قلعه داری نموده بجنگ استاد و مدت محاصره تا چهار سال امتداد
یافت چون آثار عجز از ناصیه حال کٹوچ هویدا گشت با برادران و سرداران سپاه خویش
در آن باب مشورت کرد و سخن همه بر آن قرار گرفت که اگر گورکهیه قلعه را متصرف خواهد شد
استخلاص آن از دست آنقوم صعب خواهد بود و همه کوهستان پنجاب بتصرف ایشان

عبور نموده و بسیاری از مواضع متعلقه جمیل سنگه پایمال کرده و زر معامله تحصیل نموده بلاهور باز
گشت و دیوان محکم چند و جودهه سنگه کلیه و دیگر سرداران را روانه دواب لبت جالندهر
ساخت و از راه ممدوث و ماچنه گذر نموده از گذر هریکی عبور نمود و مبلغ نذرانه از زمینداران
این نواحی بگرفت و قصبه زیره و کوت کپوره و تصرف در آورد و در فریدکوت مورچال نمود اما
مفتوح نگشت و بسبب قلت آب که در آنجا نایاب است و مبلغ هشت هزار روپیه
در نذرانه و دو راس اسپ گرفته کوچ نموده بجانب سرهند برفت و اکثرے زمینداران و
سرداران آنضلع را مطیع ساخت **وقایع سال ۱۸۶۵** درین سال بفرمان مهاراجه
فوج انه ناحی داروغه توپخانه بضلع شیخپوره که به **هرن مناره** اشتهار دارد مورچال نموده
مفتوح ساخت و به کهرک سنگه پسر کلان مهاراجه تفویض یافت و در آخر ماه بیساکه
وکلاے انگریز به تحف و هدایاے رسیده سخنان صلح آمیز در میان آورده با خلعت
و زر بهاے رجوع نمودند و درین سال قلعه بنای گوجر سنگه بهنگی که بیرون شهر بود و قلعه
گوجر سنگه واله نام داشت بفرمان مهاراجه بهادر از نو تعمیر یافت و دیوار بنایش بزرگ
از خشت خام مشتمل هشت برج و دو دیوڑهی بزرگ گرد آن تعمیر یافت و خندقے
بعمق ده گز و عرض هشت گز از خشت پخته و چونه گرد آن بنا کرد و اکنون همه قلعه پخته شده
و بیرون هر دو دیوڑهی دمدمه های بزرگ و مستحکم بنا یافته دروازه هاے آهنین بر آن کشاینده
و خزانه سیم و زر و توشه خانه خاص در همین قلعه است و قریب دو هزار کس همواره به محافظت
میپردازند و امام الدین برادر عزیز الدین حکیم تحویل دار این قلعه را گوبند گڑھ نام نهاده و درین
سال سپاه باز بصوبه ملتان فرستاد تا زر معامله تحصیل نموده بیاورند و راجه بهاگ سنگه
جنیدواله و بهای لعل سنگه گنبه مع تحفه و هدایا و نذرانه در امرتسر رسیده ملاقات نمودند —
هویداست که دیوان و صاحب کار و وزیر **شیر محمد خان** برادران و خویشان از
پشاور گریخته با اسباب و متاع بسیار به لاهور آمد و چندین هزار روپیه بالفعل و جنس بطریق
نذرانه آورده در نوکران و صاحب کاران مهاراجه منسلک گشت و بنای دفتر و کاغذ بخشی
گری و مالیات الیشان بنا نهادند و بدین سبب کار مهاراجه بسیار رونق پذیر شد و درین
سال **مثکاف** صاحب فرنگی که از امراے بزرگ و معتبر انگریز است بطریق سیر
و وکالت با امرتسر آمده به مهاراجه ملاقی شد و قریب دو ماه بیرون شهر فرود آمده بود
و در ماه محرم چون نوکرانش برسم هندوستان تعزیه داری نموده تابوت ساختند
کالیان شهر شورش نموده قریب دو سه هزار کس جمع آمده بر ڈیره فرنگی ریختند و
دست بغارت کشادند مثکاف اولا خاموشی گزیده بسخنان ملایم مانع شد چون
هیچ تاثیر نه بخشید و اکالیان دلیر شده بندوق ها زدند مثکاف نیز بسپاه خود که قریب
پانصد کس بودند اجازت جنگ داد و او شان بطرز قواعد فرنگی به محاربه در ایستادند اکالیان
و مردمان شهر تاب مقاومت نیاورده رو بگریز نهادند و چندین کس کشته شدند و افغان
و خیزان بشهر در آمدند و سپاه فرنگی متعاقب نموده نزدیک بود که بشهر در آمده دست
بغارت و تاراج و قتل کشایند مهاراجه که در قلعه بیرون بود از سنوح این حادثه آگاه شده
بغایت مضطرب گشت و برخود بترسید که مبادا با فرنگیان مخالفت ظهور پذیرد

وسرداران را مطیع و منقاد ساخت بلکه شهر ملتان نیز بتاراج رفت و نزدیک بود
که قلعه مفتوح شود لیکن **مظفر خان** حاکم آنجا مبلغ هفتاد هزار روپیه نذرانه قبول نموده
مصالحه نمود و رنجیت سنگه بسبب قرب برسات آنرا غنیمت شمرده بلاهور
بازگشت و بعد انقضای ایام برسات در ماه کاتک رو لبوی دوابه بست کشیده و
از دریای ستلج عبور نموده و قصبه جگراتوان و کوٹ رائے مع مضافات آن از
زمینداران آنجا که پس ماندگان رائے احمد راجپوت بودند و بگردش ایام مختل الحال گشته
بتصرف در آوردند و مبلغ چهل هزار روپیه از افغانان مالیر کوٹله و لال سنگه کیتهل
و کرم سنگه شاه آبادیه و بهگوان سنگه بوریه واله و زن گور بخش سنگه انباله واله و دیگر
زمینداران و سرداران آن ملک نذرانه و پیشکش گرفته بازگشت و بر قلعه سر این گره در تصرف
راجه تاهن بود مورچال نمود و درین محاربه فتح سنگه کالیه واله و دیگر دو سه کس از سرداران
و مصاحبین مقتول شدند و باخر قلعه گیهنیان تاب نیاورده شبا شب از قلعه بگریختند
و این قلعه را نیز فتح سنگه اهلو واله مبلغ هشت هزار روپیه نذرانه داده بگرفت و رانه
گوپال سنگه منوناجرا واله مبلغ سی هزار روپیه و از حاکم قصبه رویر پانزده هزار روپیه بطریق
پیشکش بگرفت و بازگشته و از دریای ستلج عبور نموده قصبه تاهرک و مضافات آنرا
که در تصرف تارا سنگه بودند و درهمان نزدیکی فوت شده بود و ملک بے خداوند مانده از زن
او بزور بگرفت و گندا سنگه صافی را بحکومت آن ضلع نامزد نموده گور بکهه سنگه برادر
موهر سنگه لمه را که مصاحب بود با سپاه در دوابه بست جالندهر گذاشت تا از زمینداران
آنجا و مبلغ نذرانه تحصیل نموده بیارد و خود بلاهور بازگشت و در همین سال دیوان
محکم چند از حبس صاحب خود صاحب سنگه گجرات واله نجات یافته بلاهور آمده و در
سلک نوکران منسلک گشته صاحب اعتبار و فوج گشت و قلعه راهون و متعلقات
آن در جاگیر آن مقرر شد و در ماه ماگه بعزم تسخیر قلعه پٹهان کوٹ از راه بٹاله روبکوهستان
نهاد و سدا کور همراه گرفته بر آن قلعه مورچال نمود تارا سنگه حاکم آنجا متحصن شده
بجنگ در استاد و چون از هیچ جانب روے امداد نداشت ناچار شده ملازمت
نموده قلعه را حواله کرد و ده موضع در عوض آن جاگیر یافت و از آنجا کوچ نموده بملک راجه
جسرو تیه در آمده مبلغ معامله و پیشکش از او گرفته رو بکوه بسوهلی نهاد و راجه
آنجا حاضر شده نذرانه گرفت و مبلغ هشت هزار سالیانه بر ذمه او مقرر کشند و وزیر
راجه چنبال نیز حاضر آمده مبلغ بیست و پنجهزار روپیه معامله قبول کرد و درهمین
منزل وکیلان راجه سنسار چند که با گورکهه محاربه رسیده امداد خواستند اما صورت بلست و از
آن جا بازگشته به پرگنه سابقه آمد و آن قلعه را مفتوح ساخته از جان راه متوجه سیالکوٹ
گشت و هفت روز قلعه را محاصره نموده مفتوح ساخت و حکومت آنجا به گنڈا سنگه
صافی مقرر شد و از آنجا کوچ نموده برلب دریای چیناب ڈیره ساخت صاحب سنگه
بهنگی با اسپ و نذرانه حاضر آمده ملاقات نمود و دل سنگه را که قایم مقام فتح سنگه کالیه واله
شده بود با سپاه روانه دوابه چه سنده ساگر نمود تا آنکه ملک زیر و زبر نموده از زمینداران
آن نواحی معامله بیارد و خود از راه ملک جبل سنگه گنهیه از گذر بلاقی چک از دریای راوی

چهار هزار پیاده باشند و توپ ها و جمعیتها سواران نیز در رسید و در دو آبه نسبت بر کنار دریا بیاه
مقابل جلال آباد فرود آمد و وکیلان طرفین باهم آمد و رفت نموده باهم سخن مصالحه درمیان
آوردند و عرصه دو ماه درین میان بگذشت و مهاراجه و رام تیرتھ با راجه جسونت رای ملاقی شده
بسیاری از فوائد ریاست و ملک گیری ازو بیاموخت و افعات و حکایات مهاراجه بابت
او بازبانی شنیده نهایت تعجب نموده از اثر دو زبان هم و مراسی فرنگیان در دل مهاراجه مستحکم
شد و در صدد آن شد که بهر وجه و بهر طریق عهدنامه مصالحه دادن از و شان بدست افتد و
کلاباز فراوان فرستاده عقد مصالحه به نسبت القصه چون درمیان جسونت رای و لیک صاحب
سخنان قرار گرفت هر دو بملک خود باز گشتند اما از غایت سیر چشمی و فراخ حوصلگی چه
در آمدن و چه در باز گشتن ضرری بمردمان دو دریای پنجاب نرسانیدند بلکه دستکاران
و سوداگران این ملک زرهای فراوان ازین هر دو لشکر اندوختند و درین سال فتح سنگه
کاله واله مبلغ شصت هزار روپیه سالیانه بر ذمه مرزبان ضلع جهنگ مقرر نموده
باز گشت و مورد مهربانیها گردید و منصب او زیاده شد و قلعه سرداران و متعلقان
دو آبه را بدان ملک استاد اگرچه مفتوح نگشت اما تاخت و تاراج نموده باز
گشتند و خود عزم ملتان نمود

سنه ۱۸۶۳ ماه بیساکه برای غسل چشمه کتاس که متصل کوه بالقند ریته در دو آبه **سنده ساگر**
واقع است رفت و نواحی آن ملک را زیر و زبر نموده زمینداران آن ضلع را که یکدم استقلال
میر و طوعاً و کرهاً منقاد ساخت و در حین باز گشتن به قرحه سوزاک مبتلا شد و در موضع میانی که
برلب دریای جهیلم است فرود آمد و بمداوای حکما و عنایت ایزدی شفا یافته در ماه هاڑ داخل لاهور
شد آبادی و تیاری باغ شالامار بادشاهی که از مدتها ویران و خراب بود بخاطر آورده و شاه نهر
علیمردانخانی از راوی رود کنده بدین باغ آورده جاری ساخت و جریان این
نهر باعث آبادی بسیار از مواضع که بر کنار آن واقع اند گردید و جائداد مبلغ معامله گشت
و در ماه کاتک عزم ملک گیری نموده از دریای ستلج عبور نموده قلعه لودهیانه و نواحی
آنرا از **متعلقان** رانی **الیاس** پسر رای احمد راجپوت که درهانزدیکی از اسپ
افتاده بود و پس ماندگان او سراسیمه و بیدست و پا بودند بدست آورده حواله راجه
بهاگ سنگه جیند واله خال خود نمود و از راجه جسونت سنگه نابهه واله نیز مبلغ بطریق نذرانه
گرفت و از راجه صاحب سنگه پتیاله واله که درمیان او و زن او مناقشه بود و جنگ
باهم میداشتند آشتی کنانیده قریب یک لکه روپیه را نقد و جنس بگرفت و به فتح و فیروزی
بلاهور باز گشت و درین رفتن و باز گشتن بسیاری از سرداران و زمینداران دو آبه نسبت
مطیع و منقاد و مالگذار شدند

وقایع سنه ۱۸۶۴ درین سال به عزم تسخیر کشور رخ نموده از امرتسر با سپاه بد القصور نهاد
قطب دین خان چند روز بجنگ حصار قیام نمود آخر بدغا بازی مردی از مصاحبان
قطب الدین خان که مردی بغایت کریه و حیله جو بود و بطمع مبلغ نفاق ورزیده دروازه قلعه
بگشاده و بیک حمله مفتوح گشت و تکوه و پالپور نیز از تصرف آفغانان بدر رفت و فتح کسور
مقدمه تمامی فتوحات گشت و دلیرانه رو بملتان نهاد و نواحی آنملک را زیر و زبر نموده زمینداران

وشاهدره در جاگیر لهرا سنگه مقرر شد و مهاراجه بلاهور بازگشت و در آن روز
یوسف علیخان وکیل فرنگیان آمده چیزی تحفه آورد و بعضی سخنان اظهار نموده
بازگشت و در سمت ۱۸۵۶ کهرک سنگه از دختر کنهیان تولد شده باز صاحب سنگه بهنگی در نواحی
گوجرانواله شورش نموده و رنجیت سنگه رفته مقابل شد و سداکور و صاحب سنگه بیدی
درمیان آمده مصالحه نمودند و صاحب سنگه بگجرات بازگشت و مهاراجه بلاهور آمد و پس
از چندی متوجه کسور شد و نظام الدین مستعد جنگ شد اگرچه شهر کسور مفتوح نگشت
اما ملک نواحی را سوخته و تاراج کرده بازگشت و باز صاحب سنگه بهنگی با سرداران
بهنگیان یکجا شده در نواحی گوجرانواله سر شورش برداشتند مهاراجه فتح سنگه کالیواله را
در ملک کسور به نیابت گذاشته خود متوجه گوجرانواله شد و حرب گونه فیمابین فریقین واقع
شد آخر بمصالحه انجامید و بلاهور بازگشت و فتح سنگه قطب الدین خان برادر نظام الدین را
استمالت نموده و خلعت و انعام داده بملک او بازگردانید و بمصالحه معامله مقرر گشت
پس از چندی بامداد سداکور که با راجه نورپور و سنسار چند کتوچه جنگ نموده شکست
خورده بود عازم کوهستان شد سنسار چند بملک خود بازگشت قلعه نوشهره از راجه
نورپور به مورچال نموده مفتوح ساخته زر معامله بسداکور به دستور قدیم مقرر کنانید و از
آنجا بازگشته رو بملک بهمیان که آن روی دریای چیناب است نهاد زمیندار موضع بندی
بهتیان حرکة المذبوحی نموده آخر بگریخت و قلعه او بتاراج رفت و تهانه آنجا بفتح سنگه سپرده از
جنگ نذرانه گرفته متوجه قلعه نیله شد و تا دو ماه مورچال نموده مفتوح ساخت و در نواحی
دهنی در آمده از زمینداران آن ملک پیشکش گرفته بلاهور بازگشت و باز داعیه تسخیر
کوت نموده تاخت و تاراج کنان نزدیک شهر رسید حاکم ملتان وکیل فرستاده برای
حفاظت خود زر نذرانه قبول کرد و ڈیره بلاهور بازگشت و چون باگهه سنگه
نکینه گر تاریخ کنهیان بود بمرد و برادر او بده سنگه کنهیه بجای او نشست بسداکور مخالف شد
و اولاد مهاراجه امداد خواست بنابران از لاهور به بتاله آمده همه دیهات و ملک بده سنگه را
تاخت آورد و او را در قلعه سجان پور محاصره نموده آخر یک توپ نذرانه گرفته او
درمیان او و سداکور مصالحه کنانیده بازگشت و در همین سال بغسل گنگا رفت و باز
یک سپاه از دریای ستلج و جمنا عبور نموده از غسل فراغت یافته بازگشت و در ماه
مگهر بدوابه بست رفته پهگواره و مواضع متعلقه از زمینداران آنجا گرفته حواله فتح سنگه
آهلووالیه نمود و نذرانه بگرفت و سه توپ از پهگواره برآمد و مواضع لکهپور دسی و پنج موضع
از رنجیت سنگه رانگهریه برادر جوده سنگه نیز گرفته متصرف و آورد و آنرا نیز به فتح سنگه
داد و قصبه هوشیارپور و قلعه بجواره که در تصرف سنسار چند بود نیز مفتوح گشت و در همین
سال شهر امرتسر از پسر گلاب سنگه بهنگی که خورد سال بود بگرفت نزد جوده سنگه رانگهریه
رفت و توپ بزرگ جهان خان واله که نزد بهنگیان بود نیز بدست افتاد و در ۱۸۶۲
جتهه جسونت رای از فرنگیان گریخته با جمعیت شصت هزار سوار و یک لکه پیاده
به پنجاب آمد و بیرون شهر امرتسر ڈیره انداخت و بتعاقب او یکی از امرای
فرنگ که جرنیل لیک نام داشت یاد و که در اصطلاح فرنگیان عبارت از بیت

[illegible]

خلاصه دفتر دوم از ابتدای احوال شکرچکیان یعنی سردار چهرت سنگه

ذکر سردار چهرت سنگه جد مهاراجه سردار مذکور با پانصد سوار بود و ملک گیری آغاز کرد و
حوالی امین آباد و گوجرانواله و نواحی پنڈ دادنخان و نمکسار و جز آن بگرفت و با زمینداران
ملک دهنی و گهیپ و بهون و نواحی آن گاهے بجنگ و گاهے بصلح و اخذ مالیه
روزگار میگذرانید و در میان فرقه سنگهان صاحب لشکر چکیه مشهور بود و شکرچک دهی است
در ملک ماجهه که هنوز غیرآباد است و این چهرت سنگه در سمت ۱۸۲۰ (?) باشتعال تفنگ بندوق از دست
خویش بمرد و مهان سنگه هفت ساله بماند و کارداران و دانا و متصدیان ملک بر او نگاه داشتند
و چون بهوش آمد و جوان شد در ملک گیری و سپاه از پدر زیاده شد و ملک بسیار در تصرف
آورد و چون قریب بیست ساله شد در سمت ۱۸۳۷ مهاراجه تولد شد هر روز کار او رو بترقی بود
تا آنکه برجی (?) سنگه کنهیه آمد و دختر پسر او را که گوربخش سنگه بود برای مهاراجه بخواست و چون
مهاراجه هشت ساله شد مهان سنگه بمرض اسهال درگذشت دیوان لکهو مل و دیگر
متصدیان هر پیشه به مهمات ملکی میپرداختند و او همچنان و شکامی (?) بود اما نهایت چست
و چالاک بود و آثار دولت و ریاست از ناصیه او هویدا در سمت ۱۸۵۰ (?) کارداران و متصدیان
اسباب طوی بهم ساینده در قصبه بٹاله با دختر سدا کور عقد بستند و سدا کور در هر کار
رفاقت مینمود در سمت ۱۸۵۶ لاهور مفتوح شد و در ۱۸۵۷ (?) جسا سنگه رامگڑیه با گلاب سنگه
و صاحب سنگه بهنگی و نظام الدین خان قصوریه و دیگر سرداران اتفاق نموده بارادهٔ جنگ
و گرفتن لاهور در موضع بهسین که ده کروهی لاهور واقع است فرود آمدند و مدت چهار ماه
با مهاراجه و سدا کور که در لاهور بودند حرب قایم بود اما کار پیش نرفت و ناچار شده
متفرق شدند پس از آن هر روز اقبال مهاراجه در تزاید بود چنانچه در سمت ۱۸۶۰ (?) قصبه میانی افغانان
که در دوابه بست واقع است مورچال کرد و جسا سنگه رامگڑیه را در حصار گرفت اما مفتوح
نشد - اما بسبب طغیان سیل دریا فتح ناکرده بازگشت و بار دیگر نزدیک بٹاله متصل
وڈاله در میان سدا کور و جوده سنگه پسر جسا سنگه جنگ شد و مصر لایق دیوان مهاراجه که باعداد سدا کور
با سپاه آمده بود کشته شد اما سدا کور فتح یافت و جوده سنگه بگریخت و ڈیره او بغارت رفت
و رنجیت سنگه پس از آنکه متوجه جموں شده اولا موضع میرووال بگرفت و از سرداران
نارووال هشت هزار روپیه نذرانه گرفت و بعد از آن قلعه جسروال را مورچال نموده بزور
مفتوح ساخت و لشکر بجموں آورده حصار کرده بیرون شهر فرود آمد راجه آنجا پیشکش و
نذرانه قبول نموده ملاقی شد و در حین بازگشتن قلعه سیالکوٹ را مورچال نموده در آنجا
دل سنگه را که سردار و خویش مهان سنگه بود قید کرد و دیوان محکم چند نیز همراه او اسیر شد و از سیالکوٹ
کوچ نموده به قلعه اکال گڑه مورچال نموده زوجه دل سنگه را که سهجو (?) نام داشت بحصار گرفت -
و جوده سنگه وزیرآبادیه که همراه مهاراجه صاحب بهادر از سم گریخته رفت و صاحب سنگه بهنگی و
دیگر سرداران بهنگیان جمع شده مستعد جنگ شدند مهاراجه مورچال از قلعه برداشته در دلاور
گڑه فرود آمد در میان هر دو لشکر مفاصله هشت کروه بود و همیشه جنگ و جدال دایم میشد
تا آنکه تیرا سنگه سوڈهی در میان آمده مصالحه نمود و دل سنگه را خلاص ساخت

دیوانیان خود را با درجاب ساخت و فرزندان و برادران چودہری قادربخش را حبس
نمودہ مصادرہ گرفت تا اکنون کہ سنہ ۱۲۴۴ ہجری است ہمچنان بر ملک خود قابض و متصرف
و شیر علی ککے زئی متوطن دانہ والی مضاف ٹبالہ و دیوانہ است و او در خورد سالگی
از ہمین ملک رفتہ و مدتے در دہلی ماند آو در آن ملک بند و بست و امین انگریزی یاد
گرفتہ اکنون در اکثر معاملات بر ہمان طریق بعمل مے آرد و بر رعایا و لشکریان
بغایت سخت گیر است و در جمیع معاملات بر تمامت امور میرسد

اوقات به نهایت تنگ فتح سنگه در لشکر مهاراجه میبود و در صدد نمک‌حرامی بوده غمازی پیش گرفت و به
مهاراجه گفت که فتح سنگه هوای یاغی در سر دارد و در ملک خود قلاع محکم بنا نموده مهاراجه بدین
سبب فوجی از پلاتن توپخانه بجانب دوابه بست تعیل کرده قادربخش از راه حیله‌گری به
فتح سنگه نوشت که فوجی برای تسخیر ملک العلیشان از سرکار مهاراجه تعیین یافته و اراده
آن دارد که ناگاه بیخبر در کپورتهله رسیده آلیشان را گرفتار نماید فتح سنگه متوهم شده از کمال
بزدلی دست و پای گم کرده بجز فرار چاره ندید و به هیچکس از ارکان دولت خود مشورت ننموده
غائبانه بسامان آن پرداخت و نخستین قبایل و فرزند خود را روانه نموده از لیس و پیشان
بوقت شب از کپورتهله برآمده بپکیره و از دریای ستلج عبور نموده و در ملک محفوظ انگریزان
در قصبه جگراوان بنشست و همه ملک خود را خالی گذاشت و این واقعه در سنه ۱۲ و سمت ۸۱ بود
مهاراجه چون ازین آگاه شده تعجب بسیار ساخت و همان وقت حکیم عزیزالدین را برای بند و بست
روانه کپورتهله ساخت و بهر ضلع کارداران و تهانها بفرستاد و همه ملک او که این روی
دریای ستلج تمام شده بود بتصرف درآمد و آننت رام بهنداری برای مسمار نمودن
قلاع با پانصد کس از پلاتن تعیین یافت و او همه قلعه و بهر جا که در ملک فتح سنگه بودند بازمین
هموار ساخت و از تمامی زمینداران نذرانه گرفته بحضور آورد و چودهری قادربخش را در همان روز
که فتح سنگه بگریخت در امرتسر بمرد و بعضی گویند که از عار بدنامی و نمک‌حرامی و هم آنکه
مهاراجه او را مصادره نماید زهر خورده خود را هلاک ساخت و فرزندان و متعلقان او را
اگرچه مهاراجه تسلی و دلاسا نموده مورد تلونگی و مصافات او در جاگیر ایشان مقرر نمود
اما انجا بیشه ذلیل و بیمقدار شدند و بی سر و سامان سراسیمه و حیران بهر سو می‌گشتند و از آنسو
فتح سنگه چون بجگراوان رسید امرای انگریز ازان آگاه شدند و آنرا حمل بر سبکساری
و جبانت او نمودند و مقدار او در نظر ایشان کم شد چون وکلای او بدهلی رفته در باب
معاونت و امداد سخن درمیان آوردند از جهت کمال رعایت خاطر مهاراجه بهادر که در سرکار
انگریز منظور است بی نیل مقصود بازگشتند بلکه در جواب یافتند که پرگنه این روی آب
ستلج که جسا سنگه آهلوواليه از کلالان بتصرف آورده است داخل ملک محفوظ است
هیچکس مزاحمت او نخواهد کرد و هر تعلقه که مهاراجه آنرا گرفته بدیشان داده است اگر خواهد
بگیرد و اگر خواهد بازگذارد و هر ملکی که آنروی آب و داخل صوبه لاهور است از آن مهاراجه
است و ما را هیچ گونه بر آن دست تصرف نیست چون فتح سنگه از امداد انگریزان
مایوس شد بلکه دانست اگر مهاراجه او را از انگریزان طلب کند اغلب است که گرفتار شود
ناچار در صدد مصالحه مهاراجه و بازگشتن بملک خود گردید و وکیلان فرستاده عفو تقصیرات
خود درخواست و مهاراجه از غایت فراخ حوصلگی و بردباری قبول نمود و نبیره نونهال سنگه را که در سن
هفت سالگی بود با سرداران لهنا سنگه همراه نموده بفرستاد تا عهد و مواثیق درمیان آورده
فتح سنگه را بیارند و او این را مغتنمات انگاشته همراه ایشان بیامد و مهاراجه شهر
کپورتهله و مضافات آنرا با بعضی تعلقات که در دوابه بست واقع اند بدو بخشید
و تعلقات دوابه باری و برخی ضلعات دوابه بست نیز بطریق اجاره داده است
و از معامله مقرر نموده و فتح سنگه چون بملک خود کپورتهله بازگشت همه کارداران و

بود بخشید برخی را خالصه خود ساخت و زمینداران بگوڑه صاحب فوج و حشمت تابع شدند
و خراج قبول کردند و افغانان اور مرد بجی پور و تانڈه نوکری اختیار نموده هر سال
نذرانه معین نمودند و از دریای ستلج نیز عبور نموده الیسرو کوٹ عیسی خان
گرفت و راے جگراوان نیز متابعت کرده در معامله مید او القصه این جسا سنگه از همه
سرداران سنگهان دو ابه بست جالندهر و سپاه خواسته زیاده شد تا بحدی که خود را
بادشاه میگفت و در سخن گفتن بزبان هندی تکلم میکرد و همواره جامهای نو می پوشید
و کمی بشنو تا ببند و همچنان به متعلقان خود می بخشید و با جماعه مسلمانان از شیوه نامرضیه
تعصب بر کنار بوده طریقه حسن سلوک مرعی داشتی و با گنهیان متفق و رامگڑهیان مخالف
بود و چندین بار با رامگڑهیان جنگ نامیکرد گویند نوبتی در محاربه اسیر شد و جسا سنگه رامگڑهیه
باعزاز و اکرام او پرداخته اسب و خلعت داده رخصت نمود و چون بمرد از وی فرزندی نماند
برادر زاده او که بهاگ سنگه نام داشت بجای او نصب کردند و همچنان بر ملک
مقبوضه متصرف بود لیکن بسبب بی تدبیری او مثلداران و ثومن داران دم استقلال
زدند و ملک خود را علیحده کردند و گاهی متابعت و گاهی مخالفت مینمودند و مدتی برین ملکداری
و فرمانروائی نموده راه فنا پیش گرفت و فرزند او فتح سنگه بجای او منصوب شد
و کار دولت پدر رونقی زیاده پیدا کرد و با مهاراجه که در آن روزها توجه به تسخیر دوابه بست
و ملک آنروی دریای ستلج داشت و هر سال بدان صوب تاخت و تاراج مینمود
طریقه دوستی و متابعت مسلوک داشته همه مثلداران پدر خود را زیر و زبر کرده ملک
آنها به تصرف در آورد و چودهری قادر بخش راجپوت ساکن موضع تلونڈی
را مصاحب و مختار کار ساخت و در وکالت مهاراجه متعین نمود و چون او مردی
زیرک و کاردان بود کار عمدا و نه خود را از غایت فهم و خوبیهای با حسن وجوه
سر انجام مینمود و کار او در سرکار مهاراجه و نیز در فتح سنگه هر روز رو به ترقی و رونق پذیر بود
و بوساطت او و اتفاق مبالغ تعلقات دیگر سوای ملک قدیمی بدست فتح سنگه
افتاد از انجمله ضلع تانڈه و بجی پور بود که پس از محبوس نمودن یونس خان افغان
بدست خود سنگه رامگڑهیه بود و مهاراجه چون رامگڑهیان را گرفت و همه ملک ایشان
بتصرف در آورد و این ضلع را به فتح سنگه بخشید و نیز قصبه پهگواره را مع توابع آن
از اجداد و نداش که فقیری مینمودند و از عهد سلاطین تیموریه نسلاً بعد نسلٍ در تصرف
داشتند باستمزاج مهاراجه بهادر بزور گرفت و قادر بخش مذکور چون بغایت عزت
و ثروت بهم رسانید در ریاست و حکومت به ملک اهلو والیان تعلق بدو گرفت چنانچه
فتح سنگه را از ریاست بجز نامی نبود کارهای ناشایسته پیش گرفت و به حج فرزندان
و خویشان مذهب روافض اختیار نموده زبان مذمت و طعن در حق صحابه کشوده و انکار
جناب محبوبی و رئیس ساخته مستحق خذلان ابدی خشم ان سرمدی گردید و در شومی
این کار او تباهی پذیرفت و با چندین خدمات و ترددات او در نظر فتح سنگه بی اعتبار
گشت مردی قاضی نور محمد نام به دیوانی و مختاری مختار گشت و دیگر شخصی موسوم به
شیر علی که وکیل فرنگیان بود دخیل کار و صاحب اعتبار گردید و این قادر بخش که اکثر

دست به بند بسبب ملک گنهیان و استخلاص آن تعین یافت و او سدا کور را همچنان محبوس در بٹاله
آورده بجنگ بگرفت در **موکریان** بود و متعلقان سدا کور در قلعه اٹل گڑھ مضبوط شده
بجنگ تیر و تفنگ اقدام نمودند و باخر در عرصه دو سه روز حرکة المذبوحی نموده بیرون بر آمدند
و همه ملک مفتوح شد و حکومت گنهیان و متمرداران الیفان (?) باخر رسید و چون مهاراجه از فتح
مکیریه مراجعت فرموده رونق بخش لاهور گشت زمینداران و ارکانان ملک سدا کور را در حضور
طلبداشته دلجمعی و مواسات فرموده باعطای خلعت و جاگیرات ممتاز ساخت و در ماه
جمادی الثانی **حقیر** و دیگر مردم بٹاله بموجب طلبداشت در لاهور رسیدند و بالمشافه بمجلس
و مکالمه ممتاز گشته مورد الطاف شدند و **شادی** پسر **عزالدین** بحکومت بٹاله
سرفرازی یافت و تا اکنون که سنه ۱۲۴۴ است رعایا در مهد امن و امان آرام نموده
مهاراجه میخواهند و سدا کور همچنان بلاهور محبوس است و از نیکوئی روزگار محبوس و مایوس است
و درین روز با متعلقه و دهی که اندرون آب ستلج و داخل ملک محفوظ است و تا اکنون در تصرف
سدا کور بود و فرنگیان مهاراجه باز گذاشتند و حکیم **امام الدین** بدین کار تعین یافته مرخص
شده بعد ازین باید دید که از مکمن غیب چه بمنصه ظهور جلوه گر شود والعلم عند الله

ذکر اهلو والیان کنیتش البتان (?) **جیا سنگه** بود وطن اصلی و مسکن آبا و اجداد
او در موضع **ملکوساویهو** (?) در ملک ماجهه و قوم کلال عرف تلسی بودند و این جیا سنگه در موضع
الهوکی که متصل موضع مسطور است در خانه پدر و مادر خویش پرورش یافته و خالدن او (?)
دیگر تیغی چند از سانگهان این ده **سنگه** شده در ملازمان نواب **کپور سنگه فیض اللهپوریه** که ذکر
او گذشت منسلک بودند بدین موضع می آمدند و بعضی درین جا چون شب باش شدند مادر
جیا سنگه که زنی بیوه شوهر مرده بود این پسر خود را همراه گرفته نزد کپور سنگه آمده او را پاهل
دهانیده به وی حواله کرد و پس از چندی بسبب چستی و چالاکی اعتباری پیدا کرده تنی چند از سنگهان
همراه خود کرده صاحب ڈیره و سپاه گشت چون کپور سنگه بر دو هر یکی از متمرداران او ملک
گیری و لشکر کشی جداگانه شروع کرد و این جیا سنگه نیز با سنگهان خود قزاقی و رهزنی آغاز نموده ملک
گیری بنیاد نهاد نخستین در ضلع ماجهه موضع الهوکی و سربالی وغیره بگرفت و پس از آن قصبه
فتح آباد و جلالپور و گوبندوال و استاله و بوتاله و کهدور (?) و نواحی
ترنتارن بتصرف در آورد و بعد از آن گذرهای دریای بیاه مانند **مهتاب
کوٹ و ککری وال و وزیر و بهولر** و جز آن بدست آورده از دریای بیاه
عبور نموده پرگنه **سلطانپور و تلونڈی** و ماسوای آنرا متصرف شده صاحب
مملکت و سپاه گردید و رو بملک ابراهیم **کپور تهلیه** آورده در صدد اخذ آن گردید
و همواره بتاخت و تاراج میپرداخت و چندین بار جنگ واقع شد باخر راے ابراهیم
بستوه آمده کپورتهله بگذاشت و **بده سنگه** تمامی آن ضلع را بتصرف آورد و تعلقه
ننڈاله و میانی و بیگووال قریب صد ده گرفته به سنگهان وزیر نوکری داده و ضلع
منجلی و دلهوان و سدهوان و تالی وال و براهموال و چکوکی و موضع
لبوه و نواحی ملک **ڈوگران** و تعلقه **نورمحل** وغیره ملک که خود به تومن داران

گهنیان و سدا کور که زنی عیار و نادره کار بود تعین یافت و تعلقه بتاله و مکیریان و جز آن همه
بدست او بود و در همه کار و بار به مهاراجه استشعار مینمود و در هر جا و همه معرکه با او امداد و
استمداد مینمود و باز رامگهریان همچنان محاربه داشت و بیرون بتاله بجانب شرقی و جنوبی
شهر بر جای پچاوه قلعه پخته بنا نمود و از هر جا سپاه گرد آورده بر همراهی مهاراجه جسا سنگه
رامگهریه برآمد در موضع میان اوان کهجار گروت و مدتی محاصره داشت اما بنیل مقصود بدون
فتح بسبب آمدن سیل باز گشتند و همین طور مهاراجه هرگاه که سدا کور را مهمی پیش می‌آمد
برای امداد او در بتاله خویش میگردید و او نیز مادر که با فرزندان سلوک نماید در اتفاق
مال سلوک میداشت و در آن سال که زمان شاه به لاهور آمد و همه سرداران سنگهان
ملکهای خود گذاشته بکوهستان رو آوردند مهاراجه در بتاله نیز و سدا کور فرود آمد و همه اسباب
و اشیای خود از قسم توپ و سکه و جز آن بطریق امانت سپرده داخل قلعه اتل گر نمود و
تبرکات که از اجناب بزرگی و مرتضوی و مجوبی شغل میدارند و از غنایم چیزها بدست
جهان سنگه افتاده بود نیز از آن جمله بود تا اکنون بدست متعلقان سدا کور شهر امرتسر
موجودند چون زمان شاه برگشت و شهر لاهور بدست مهاراجه افتاد دولت و اقبال
رو به تزاید آورده صاحب تدبیر و رای گردید در میان او و دختر سدا کور بسبب افعال شنیعه
که از وصدور یافت مخالفتی پدید آمد و گاه گاهی بجبس و ضرب تنبیه مینمودند سدا کور
از آن رنجه خاطر گردید دختر خود را از لاهور طلبداشته نزد خود نگاه داشت و باز فرستاد
و از هر گونه حیلها و تدبیرها بروی کار آورد تا موافق او نماند اما سود نداشت و باعث
ازدیاد تخالف و تکدر خاطر مهاراجه بهادر میگردید اما از غایت دریادلی و فراخ حوصلگی باظهار
آن نمیپرداخت و مدتی برین بر آمد تا آنکه در ۱۲۳۲ هجری جهنابگر را گرد و مهاراجه دست
تصرف به اخذ ملک متعلقان کنهیان دراز کرد و نخستین ادینه نگر و دیگر تعلقه که در تصرف
گلاب سنگه پسر جیندا سنگه کهیرا بود بگرفت و او را یک موضع بطریق جاگیر بداد پس از
آن تعلقه سجانپور و جز آن از بده سنگه پسر امر سنگه کهنیه که از مدت شصت سال در تصرف
ایشان بود بجنگ بگرفت و موضع دهرمکوت که متکدهی است بوی باز گذاشت و بعد از
آن تعلقه حاجی پور وغیره که راجکور جیسنگه و هر دو پسران او داشتند بتصرف در آورد
و در همان نزدیکی هر دو پسران جیسنگه که بهاگ سنگه و ندهان سنگه بود بمردند و
از ایشان فرزندی نماند و کنهیان مقطوع النسل شدند و مهاراجه همواره در فکر آن بود
که ملک از سدا کور نیز گرفته سزای اعمال او در کنارش دهند اما فرصت میجست تا آنکه بعد از
زیر و زبر کردن رامگهریان این داعیه مصمم گردید و در ماه ذی حجه ۱۲۳۵ به همین قصد در بتاله رسید
سیر تا لب شمشیر خان فرود آمد و مدت یکماه این سرزمین مخیم سرادقات اقبال
بود و بتاریخ چهاردهم ماه مذکور این محرر سطور را در حضور طلبداشته باعزاز و التفات
تمام ممتاز فرموده از هر باب مکالمه در میان آورد و بموجب مرضی خاطر مهاراجه و مناسبت
وقت جواب آن از این احقر بظهور پیوست القصه بعد یکماه کوچ واقع شد و آن مقدمه
مرکوز خاطر در حیز تعویق ماند تا آنکه در ماه محرم الحرام ۱۲۳۶ سدا کور را در لاهور طلبداشته حبس
نموده خود بدولت به مهم قلعه شیکره نهضت فرموده سرداران دیا سنگه که از امرای معتبر

منصوب ساخت و با امر سنگه نیز صلح نموده هرچه او درخواست کرد قبول نمود بار دیگر بازار کنهیان
رونق پذیرفته و جی سنگه میخواست که با راجه سنسار چند نیز همین طور کشد صلح صورت پذیرد
و او نیز میخواست که قلعه کانگره که بتصرف و جنگ بدست افتد و وکلا از طرفین آمد و رفت مینمودند
درین اثنا راجه خود بملاقات جی سنگه آمد و او از بیان لوشی کوچ نموده در سندر چک
فرود و سه ماه بماند و از آنجا کوچ نموده از دریای راوی عبور کرده بر کنار نالهٔ اوجه در موضع
شیر پور فرود آمده در آنجا بسیار راجگان مانند جسرو تیه و نورپوریه و غیره و دیگر
سنگهان مانند جیل سنگه و تارا سنگه بیان کوتیه و حیدر الیشان جمع شدند و سنسار چند نیز آمده
معرفت راجه جسرو تیه جواب و سوال قلعهٔ کانگره با جی سنگه درمیان آورد و آخر بر آن قرار گرفت
که تعلقهٔ حاجی پور و دیگر مواضع تعلقهٔ کوهیان که سنسار چند آنرا گرفته بود باز گذارد و در
عوض آن قلعهٔ کانگره بگیرد و نیز در جنگ با انگریزان به سپاه و خواسته امداد نماید سنسار چند
قبول کرد و نشانهای خود از آن قلعه بر آورد و جی سنگه قلعهٔ کانگره بوی بداد و از هر طرف خاطر جمع
نموده رو به تسخیر ملک محصور خود آورد و از هر جا سپاه جمع آورده رو به بتاله نهاد و راجه نورپوریه
و جیبال و جسرو تیه کومک نمودند و مهان سنگه و جیل سنگه و حیدر الیشان نیز همراهی نموده بر بتاله
هجوم آوردند و مهاسنگه خود در شهر بود و به لوازم قلعه‌داری پرداخت بلکه از نهایت شجاعت
بیرون بر آمده به توپ در معرکه جنگ میکرد و تا مدت دو روز با هم محاربه بود و چون کاری از
پیش رفت جی سنگه ناچار شده از بیرون شهر جا بست و برخلاف مهاسنگه تدبیر دیوار حصار
شهر پناه نمود و میخواست که گرد شهر حصاری محکم به عرض هفت گز و بالاتر ده گز بسازد بلکه
یکطرف شهر بجانب کوت حضرت سید محمد شاه فاضل الدین قدس سره
اندکی دیوار تعمیر ساخت درین اثنا مهاسنگه را با جیل سنگه جنگ پیش آمد و بجانب قلعه
نتهو سنگه برفت و در آن قلعه محصور شد جی سنگه فرصت یافته مردمان خود نزد خانون گویان
و پنجان شهر بفرستاد و با ایشان سخن گرفتن شهر درست کرد تا آنکه شبی چند سنگه را که از معتبران او بود
با سپاه بفرستاد و از طرف محله هندواریان - دیوار شهر را نقب زده در آمد و تارا سنگه
برادر مهاسنگه و باگه سنگه امین و حکم سنگه که در قلعه اندرون بودند سراسیمه شده بر آمدند و اندکی
جنگ نموده چون از هیچ جانب امداد نداشتند روز دیگر از شهر بر آمده به مهاسنگه ملحق شدند
و شهر بدست کنهیان افتاد و بر انگریزیان غالب آمدند و دو سه بار به راجه سنسار چند نیز
جنگ درمیان آمد و جی سنگه شکست خورده در لهور فرود آمد و همچنان در نواحی بتاله و آنروی
آب بیاه درمیان کنهیان و انگریزیان بازار محاربه گرم بود و درین اثنا در اواخر سنه [illegible] اجل بزرگ
مهان سنگه برسید و جی سنگه در آن وقت در موضع ونباری وال فرود آمده بحالت اندوهناک
گشت و به بتاله آمد و بنشست و مهاراجه بهادر خورد سال بود و کارداران و دیوانیان تدبیر
صایب ملک بروی نگاه میداشتند تا آنکه در سنه [illegible] جی سنگه مهاراجه را در بتاله طلبید [illegible] باعتقاب
دختر سدا کور عقد بست و خواسته فراوان در انطوی جنس بجز هیچ آمد و کار او قوی گشت
و سدا کور در تربیت و متابعت مهاراجه بغایت همیکوشید و چون در سنه جی سنگه بمرد پسر
او ندهان سنگه و بهاگ سنگه که خورد سال و نا قابل بودند و مادر ایشان
راج کور نیز چندان لیاقتی نداشت به تعلقهٔ حاجی پور و سوهیان قناعت کردند و ریاست

بسرعت تمام رو به پنجاب آوردند و از دریای بیاه عبور نموده در موضع جود بانکه سے نزول و حیدر عدا اس
قولی فرود آمدند و امر سنگه و مهان سنگه در امرتسر بودند و جی سنگه نیز در آنجا و باهم چندماه سخنان
درمیان داشتند باخر سخن مصالحت قرار نگرفت و کار بجنگ کشید اما درمیان شهر بموجب
عادت مستمره به محاربه پرداختند و سپاه بیرون کشیدند و امر سنگه و مهان سنگه و نکیان کوچ نموده
رو بجانب موضع سوهیان که خانه جی سنگه بود نهادند و تاراج ملک شروع نمودند و جی سنگه نیز
باسپاه خود در موضع ناکان بمقابله ایشان فرود آمد و فیمابین جنگ قائم شد و هر روز محاربه مینمودند
و ازین سو رامگهریان مقدار چهار صد یا پانصد کس جمع نموده غارت ناحیه بتاله شروع نمودند و گوربخش سنگه
بمدافعت ایشان پرداخت ولیکن چون ادبار دو اسپه بجانب گنهیان رو آورده بود از هر جا
شکست میخوردند تا آنکه در سنه ۱۲۰۰ در نواحی موضع زاهد پوره درمیان گوربخش سنگه و جسا سنگه جنگ
واقع شد و در عین محاربه به تیر تفنگ به گوربخش سنگه باز خورد و از اسپ در گردید و سپاه
او شکست داد و سمان زخم جان بمالک سپرد و جی سنگه نیز در آن جنگ حاضر بود
از شنیدن خبر پسر بیهوش در باخت و روز روشن در دیده و تاریک شد فی الحال از اسپ
فرو جست و تیرها از ترکش فرو ریخت و سپاه خود را بر جنگ تحریص کرد و منتظر مرگ نشست
و رامگهریان را چون چنین فتح غیر مترقبه رو داد و دست از جنگ باز داشتند و سپاه خود را
از جنگ جی سنگه منع نمودند بلکه رو از معرکه برتافته بیلو از میدان رزم تهی کردند و بجانب قلعه
ریارکی رو آورده به تسخیر آن پرداختند و جی سنگه از آنجا برگشته به بتاله آمد و یکماه بنشست
و بمراسم تعزیت پرداخت و حمه او بیرون شهر بجانب شمال برلب نهر ساخت چون
رامگهریان از هر طرف روز ادبار دیدند سراسیمه و حیران شده بجانب پتهان کوت رفت تا تارا سنگه
و جهیل سنگه با خود رفیق نموده چیز نقصان نماید و سدا کنور زن گوربخش سنگه در بتاله بود از بیم آنکه
مبادا رامگهریان بغتتاً تاخت آورده لشکر در آیند گرفتار شود با تنی چند بر سر گردان بوقت
شب با تنی پیاده از شهر بدر آمد و بجانب سوهیان رفت و جسا سنگه چون از خالی بودن شهر آگاه شد
معتبران خود را مانند بهاگ سنگه امین و حکومت سنگه وغیره را با سواران به فرستاد چون
ایشان بیرون شهر آمدند و هرم سنگه که از جانب جی سنگه در قلعه بود از در وازه دیگر بدر رفت
و شهر باز به تصرف رامگهریان در آمد و درین نواحی بجز موضع سوهیان و چونده در تصرف
جی سنگه نماند و جسا سنگه از دریای بیاه عبور نموده به تاخت و تاراج ملک جی سنگه پرداخت
و راجه سنسار چند کتوچ که بسبب قلعه کانگره با جی سنگه مخالفت داشت
از کوهستان سپاه بیرون کشیده قلعه حاجی پور و نواحی آن بگرفته و رو بموکریان نهاده
شهر بگرفت و قلعه اتل گهر که بیرون است در تصرف جی سنگه بماند و کانگره نیز بدست
او بود و دیگر همه ملک از بدبختی و کار او بغایت خراب شد و از فراق پسر و زوال ملک سراسیمه
شده همی نالید و تدبیرها می جست ولیکن کار گره افتاد و سه سال برین بر آمد تا آنکه سدا
کنور زن صاحب تدبیر بود صلاح در صلح دیده خواست که امر سنگه لنیه و مهان سنگه را
طرفدار باشند با خود متفق کند پس بدین مصلحت به جوالا مکهی رفت و در آنجا به زنان
مهان سنگه مادر مهاراجه که باتفاق زیارت آن مکان آمده بود ملاقی شد و با او طرح دوستی
انداخته سخن خویشی درمیان آورد و دختر جلی خود مهتاب کور نام با پسر او مهاراجه

نیکو کار بود و از غایت حمایت جماعه مسلمین نمود و سپاه جرار جمعیت و نیکو داشتی و در آبادی ملک خود خصوصاً
کلانور رعایت کوشید و حفظ خود از آنکه چند کور نام داشت به کهرک سنگه پسر مهاراجه بهادر
منسوب ساخت و مهاراجه بر این شادی زر فراوان خرج نمود و جمیل سنگه نیز خواسته بسیار صرف کرد
و مسند نولی اختر که حکایت بود دیانه و سپاه و ریاست انگریز در آن وقت تعلق بدو داشت
نیز بر این شادی حاضر شده بود و چون در سنه جمیل سنگه مرد و همه مال و اسباب ملک او به تصرف مهاراجه
در آمد مگر موضع فتح گره با چند مواضع دیگر و به زن و پسر جمیل سنگه وسعت باز داشته بطریق جاگیر بخشیده است
چون گنهیان بر راجگیریان غالب آمدند و بتاله و دیگر ملک آنها بتصرف در آوردند چون هیچ جا پای و نشان
قرار نگرفت ناچار شده به هانسی حصار بدر رفتند و جی سنگه و گوربخش سنگه نهایت شوکت و مکنت
بهم رسانیده بود و نخوت و غرور در سر کردند و قلعه مانکره بحیله وزیر دهیان سنگه راجه هری پور به
از راجه سنسار چند نیز بدست ایشان افتاد و همه سرداران سنگهان متابعت ایشان اختیار کردند
و تمامی راجگان کوهستان مالگذار شدند و از حد ملتان تا نواحی کوهستان در تمامی پنجاب هیچ یکی
از سرداران سنگهان لشکر و ثروت ایشان نبود و مهان سنگه پسر چهرت سنگه
هم از صوابدید و صلاح ایشان بیرون نبود و چون عرصه سه سال بیرون برآمد شیوه نا مرضیه تعصب
و ستمگری پیش گرفتند و لشوم اعمال ایشان قحطی شدید پدید از جان عزیز شد و باران از آسمان
منقطع شد و ایشان را در ایذای و قتل خلق الله بیباکانه دست داد و از غایت تعصب دست بر قتل
فرقه مسلمانان دراز نموده بر روز جمعه چندین کس را بگلو میکشیدند و بسیاری را زنده در آتش انداختند
و میسوختند در ۱۱۹۰ ربیع الاول در قصبه بتاله قطب زمان و سر حلقه خدا پرستان سید غلام غوث
را گرفته بزندان کردند و مدرسه فقرا را غارت کرده طویله اسپان ساختند و آنحضرت تا چهار ماه
در قلعه محبوس بودند و جماعه مسلمین شهر غایت حشر نمود گرفته بود و پس از مدت مذکور چون آنحضرت را
از حبس رهائی دست داد او از دست جور و جفای آن ستمگاران با تنی چند از یاران جلای وطن
اختیار نموده عزم خراسان جزم فرمودند چون بشهر وزیر آباد رسیدند مهان سنگه پدر مهاراجه
از آن آگاه شد و بهانگاه معتبران خود را فرستاده آنحضرت را برای خود طلبداشت و نهایت
مواسات و التفات مبذول داشته طریق ادب مرعی داشت هر چند آنحضرت خواستند که از
آنجا بیشتر کوچ نمایند نگذاشت و گفت برای خاطر شما با جی سنگه جنگ نموده بتاله را خواهم
گرفت و شما را در وطن مالوف آباء و اجداد خواهم ساخت آنحضرت خورسند شدند و در حق او دعای
ازدیاد جاه خود در خواستند و قضا را آنحضرت در عرصه چند روز بمرض طاعون که در آن شهر شیوع یافته بود
بهفدهم شعبان سنه مذکور شهادت یافتند و فرزند محمد شاه که در آن سفر بود نعش ایشان را
در قصبه کلانور آورده در پهلوی مزار شیخ محمد فاضل قادری مدفون ساختند القصه چون
گنهیان مصدر چنین اعمال ناپسندیده شدند و در ایذای درویشان کوشیدند بحکم آنکه تا دل مرد خدا
نیاید به درد هیچ قومی را خدا رسوا نکرد کار ایشان به تباهی پذیرفت و مسلوب الاقبال و مختل الاحوال
شدند و یکی از هر طرف دشمنان سر از تکیه بر آوردند بلکه خویشان ایشان و دوستان قدیمی مانند
رام سنگه نکیه دشمن شدند و بتاخت و تاراج ملک ایشان پرداختند و رام سنگه در امرتسر رفته
مهان سنگه و زیر سنگه نکیه را با خود متفق نموده بر مخالفت جی سنگه کمر بستند و به راجگیریان نامها
نوشته طلبداشتند و آنها که گوش بر آواز بودند با سامع شکسته و رکیه و اسپان لاغر

ع دشمن نتوان حقیر و بیچاره شمرد — در صدمهٔ اول تاب نیاورده رو بفرار نهادند و گریزان رو
بشهر آوردند و سنگهیان در عالم گیری بتعاقب او بشهر اندر آمدند و دست بغارت کشادند و
از قسم اقمشه و امتعه و زیور و جواهر و آوندهای زرین و سیمین و جامه‌های زربفت و شالهای ابریشمی
چندان غنیمت یافتند که از شمار بیرون بود و همه سنگهیان توانگر شدند خصوصاً رامگرهیان و جسا سنگه
آهلووالیه غنایم زیاده از حد بدست آوردند و از خانهٔ دلارام دیوان ادینه بیگ خان چندان
زر و جواهر یافتند که از حوصلهٔ آن بیرون بود و چند روز بغارت و کندن و سوختن شهر مشغول میبودند
پس از آن همه قلاع افغانان که گرداگرد شهر بنا کرده بودند و چهارده قلعه بود بتصرف در آورده
چهار بخش نمودند دو بخش را بهنگیان منصرف شدند یک بخش را رامگرهیان بخش دیگر
جسا سنگه بگرفت و این شهر تا دیر بتصرف سنگهیان بود تا آنکه نظام الدین خان سرکش
شده باز گرفت و البقاء لله ابدر کرد و چون او بمرد برادر او قطب الدین سردار شده بود و مهاراجه
بهادر از فتح لاهور دو بار باد جنگ نموده کسور را مفتوح ساخت و قطب الدین ملازمت نموده
در سلک نوکران منسلک شد القصه جی سنگه پس از این فتح صاحب ثروت و جمعیت گشت
و در سمت ۱۸۱۳ لهنا سنگه بهنگی با جسا سنگه رامگرهیه متفق شده بر شهیان کوت سیاه آوردوجی سنگه
و حقیقت سنگه به کومک شهیان کوئیه تارا سنگه رفتند و لهنا سنگه حمایتی بمرد و کار بهنگیان
تباه شد چنانچه گذشت و کنهیان غالب آمده بملک رامگرهیان دست اندازی آغاز نهادند و
گوربخش پسر جی سنگه از دریای راوی عبور نموده برفاقت آهلووالیه و تارا سنگه و
جهیل سنگه موضع منصرفهٔ رامگرهیان را بتصرف در آورد و جی سنگه و حقیقت سنگه رو بقلعهٔ کلانور
نهادند و فیما بین الفریقین جنگ قایم شد و آخر جا شکست بر رامگرهیان می افتاد و کنهیان غالب
می آمدند و جی سنگه بر بتاله مورچال نموده گوربخش نیز آمده بدو پیوست و مالا سنگه برادر
جسا سنگه در شهر حصار بند شده بلوازم قلعه داری پرداخت و چند روز بین الفریقین حرب قایم بود
چون کنهیان بظاهر آوازهٔ رعیت پروری در ملک افگنده بودند و اهالی شهر را وعده‌های نیکو داده
ماندند مردم این شهر از اطوار ناپسندیدهٔ مالا سنگه و از درشتی و جفا پیشگی او به تنگ آمده بودند
و قانونگویان و چودهریان اتفاق نموده دروازهٔ شهر بکشادند و گوربخش را در شهر آوردند
و مالا سنگه ناچار شده باشنه چند بدر رفت و حقیقت سنگه قصبهٔ کلانور و نواحی آن بگرفت
و پس از این دوازده کروهی بتاله موضع جوریان و حوالی آن را در تصرف داشت و در آنجا قصبه آباد
نموده به فتح گڑھ موسوم ساخت و برادر او مهتاب سنگه قلعهٔ گلین بنا نموده چتور گڑھ
نام نهاد و این حقیقت سنگه بغایت متعصب و درشت خو بود و سخنهای بی باکانه احمقانه بزبان
می آورد و گویند که شبی بر بام خفته بود و ابر تیره بلغزید و تا بسوی آسمان بند و قبا بزنند و ذبح
گوسفند و ختنه کردن و دیگر شعایر اسلام را در قلمرو خود منع کرده بود چون او بمرد از وی یک پسر ماند
جمیل سنگه نام و از مهتاب سنگه فرزندی بود موسوم به فتح سنگه و در میان هر دو عمزادگان
نزاع و مناقشه جدال برپا گردید و با هم جنگ میکردند و فتح سنگه شجاع و دلاور بود و در معرکه بر جمیل سنگه
غالب میشد نوبتی او را بگرفت و بند کرد زن او سپاه برد آورده با فتح سنگه جنگ کرده
و شوهر خود را بزور از دست او رهائی داد و او قضارا بعد از چندی فتح سنگه بمرد و ریاست
بی اختلال بر جمیل سنگه قرار یافت و مدتی به فرمانروائی و کامرانی گذرانید و مردم کم آزار

و متاع زیاده از حد از جنس و نقد و اوندهای زرین و سیمین و آلات مرصع و اقسام جواهر و قمشه و
فروش‌ها بدست ایشان افتاد گویند که آنچه از قسم جواهر و زیورها مرصع به جهه جی سنگه رسیده بود چهار
مرد جوان زور آور به سختی تمام بر داشته بودند بآن قدر را انگریزیها گرفته لی دند و آورده اند در حوالی
بیگووال و ربیه و چتنان بلاس در زمین دفن کردند و همچنین کار ایشان روبه ترقی بود تا آنکه
ملک گیری آغاز نهادند تحقیق در صوبه داری **عبید خان** بار انگریزیان بتاله و نواحی آنرا با
مشارکت تصرف نمودند و هرچه از معاملات ملکی بهم میرسید بالمناصفه تقسیم میکردند چون انگریزیان
برای نشستن خود مکانی قابل موضع میگووال گرفته مقرر نمودند و در آنجا خانها ساختند این کنهیان
در نزدیکی آن موضع سوهیان نگر ملقند و برای سکونت اختیار کردند چهار کس در آن شریک بودند
یکی امر سنگه لنگره و دیگر جی سنگه و سوم امر سنگه بگهیه چهارم حقیقت سنگه در آن موضع حویلی خام از خشت
بنا نموده هر چهار کس برای خود در هر گوشه خانه علیحده ساختند چون سنگهان از دیدن احمد شاه بر پنجاب
یاس کلی حاصل گردید و جمعیت خاطر بهم رسید هر یکی از سرداران این گروه به تسخیر ملک بر داخته پرگنه
و تعلقه جداگانه بدست آوردند کنهیان و رامگرهیان در ملک گیری شریک و سهیم بودند و بعضی جاها را
علیحده متصرف شدند چون جهنڈا سنگه بر دو جی سنگه بجای او سردار شد بر قصبه کرونه که در دامن کوه
واقع است سپاه بردند و در آنجا مرزبانی بود **موزبخش** نام با وانده مایه سپاه بود [illegible]
الشان بنا بر وده ملاقی شده بر دیگر داشت و جمعیت سپاه ایشانرا است داد هر جانب
رو آورده ملک گیری آغاز نهادند و جی سنگه از دریای بیاه عبور نموده در دوابه بست جالندهر پرگنه
حاجی پور و مکیریت و بار جنگان کوهستان مانند نورپوریه و دهاپوریه و سیبه والا متابعت او اختیار
نموده باج گذاروند و پس از آن متوجه مرزبان موکیریان که قوم آوان بودند شده و ایشان در عهد ادینه
بیگ خان جمعیتی بهم رسانیده بودند و بعد از وی صاحب ریاست و سپاه شدند گویند که یازده کس از ایشان
صاحب نقاره و علم بودند جی سنگه ملک ایشانرا تاخت و تاراج کرده به تنگ آورد اکثری از ایشان
کشته شدند و کسانی که اسیر و گرفتار شدند بسیاری را از ایشان به گلو کشیدند و جی سنگه موکیریان
و نواحی آنرا در تصرف در آورده کار او روز بروز ترقی بود منتداران ایشان مانند امر سنگه بگهیه و
جهنڈا سنگه و گره نزد و نواحی بتاله در تصرف آوردند و در آن شهر گره تا بنا کردند و یک قلعه در آن شهر
بالمشارکت تعمیر کردند و هر چهار سردار یکی جی سنگه و دیگر امر سنگه بگهه حقیقت سنگه و امر سنگه لنگره در آن
قلعه جداگانه برجها و عمارتها برای خود ساختند و به تاخت و تاراج کشور افغانان خواسته فراوان
بدست جی سنگه افتاده بود و تفصیل تاختن کشور چنانست در آن بجهان جاودانی بر منت و
سنگهان را از هر چهار طرف جمعیت دست بهم داد همگی همت ایشان آن بود که شهر کشور را
که سالهای مسکن افغانان صاحب جمعیت بود تاخت و تاراج نمایند بنابر آن همه سرداران
درین باب مشورت نموده متفق شدند و این جی سنگه کنهیه و جسا سنگه رامگرهیه و جسا سنگه آهلوالیه
و تارا سنگه غیبه و خوشحال سنگه فیض الله پوریه و بهنگیان و منتداران ایشان همه جمع شده متوجه
کسور شدند افغانان ازین آگاه شده هر یکی از سرداران ایشان در قلاع و حویلی خود استقامت
ورزیده مستعد جنگ گردیدند درین اثنا الف خان که سرآمد همه افغانان بود و شهر در تصرف
داشت بی صلاح سرداران دیگر با سپاه خود دلیرانه بیرون آمده با سنگهان طرح جنگ انداخت
و ایشانرا در نظر اول حقیر دانسته باندکی از مقابلان خود به محاربه پرداخت بحکم آنکه

کادیان از مغولان که عطا محمد پسر مرزا گل محمد و تصدق جیلانی پسر نور محمد و غیره
مدام و نفاق به پیچیدگان نگلفام مشغول بودند هر دو بگیرفت. و الیشان را از خانمان بدر کرده و کار آن ستم
گار رو به ترقی آورد تا آنکه آفتاب اقبال مهاراجه رنجیت سنگه از افق نیز اید سر برزد و اکثری از سنگهان
مقهور شدند این رامگرهیان هم برجای خود سر و شدند و جوده سنگه فلاوه اطاعت در گردن نموده نوکری
اختیار کرده با سپاه خویش همواره در لاهور و امرتسر حاضر بوده در انقیاد و فرمانبرداری مهاراجه صاحب بهادر
نهایت سعی مینمود و دیوا سنگه در ملک نائب گذاشته بر کاشی و دیگر تیرتها رفت و پس از چند
سال بازگشت و درین اثنا جوده سنگه مرد و برادر او ویر سنگه و این دیوا سنگه چند ماه بحکومت
مستعار گذرانیدند تا آنکه داعیه تسخیر ملک الیشان در خاطر مهاراجه مصمم گردید و خواست که خلق الله را
از ایذای آن ناآهلان برهاند پس در ۱۲۳۲ھ به شمشیر شکار عزم کوهستان کانگره کرده و در حین
مراجعت همه درماندگان جوده سنگه را در حضور طلبیداشته روز دیگر کفر نمود تا همه را اسیر کردند
و به سرداران حکم شد تا بملک الیشان رو آورده قلعه ها و شهرها را خالی نمایند و خود با هستگی از راه
وهیله به کادیان آمده نزول فرمود و شب باش شده روز دیگر کوچیده به یک منزل به امرتسر رفت
از اتفاقات روزگار این مصنف در آن روز همراه لشکر بود و دیدم که مهاراجه خود در باغ
سوکهه چیال بنشست و سپاه و توپخانه را به محاصره قلعه رام روپی که به رام گرها اشتهار دارد حکم
فرمود و اندرونیان تا آخر روز جنگ توپ و بندوق نمودند و با آخر وقت شب بیرون آمدند و
قلعه را خالی کردند و همه ملک رامگرهیان و قلعه های الیشان که در غایت استحکام بودند و ذخیرهای فراوان
داشتند و از یکصد و پنجاه قلعه زیاده بود در عرصه دو سه روز بی جنگ مفتوح شد و حکم شد که همه قلعه را
خراب نموده با زمین هموار ساختند و پس از چند ماه ویر سنگه و دیوا سنگه و دیگر متعلقان
جوده سنگه را آخر بعد خلاص نموده فراخور حال هر یکی جاگیر و روزینه مقرر شد و زن جوده سنگه را
موضع بتر به جاگیر داد و ویر سنگه را موضع دهرم کوت رندهاوه واله که متصل ڈیره بابا نانک برلب
دریای راوی جاگیر مقرر شد اکنون پس از مردن ویر سنگه ضبط شد لیکن دیوا سنگه را بسبب
چیره دستی و ستمگری او هیچ جاگیر هم نرسید و روزینه نقدی مقرر شد و چند سال است که به تهانه داری
باره موله از مضافات صوبه کشمیر است متعین شده و با توابع خود در آنجا نشسته است
و پیر و ضعیف و ضعیف البصر شده و بومیه خود از مالیات کشمیر گرفته گذر اوقات بصد حسرت
و تکلیفات میکند

ذکر کنهیان نخستین الیشان مردی بود امر سنگه نام داور آنگهره میگفتند داو رهزنی میکرد
و چندی از سنگهان با او برآمدند به سرداری برداشتند از آن میان جیند پس از موضع کانهه کاچهه
که در ماجهه واقع است آمده با اهل گر گفتند و بعد ازو این امر سنگه ملحق میشدند یکی جند اسنگه و دیگر
برادر او جی سنگه دیگر حقیقت سنگه و الیشان را کنهیه ها میگفتند همه از قوم جت بودند جی سنگه
عرف سنهه بود و حقیقت سنگه عرف جولکه بود و چون الیشان به تهور و دلاوری موصوف بودند هر آیینه
الیشان را در گروه سنگهان اعتباری و وقاری بهم رسید نخستین بار با رامگهریان متفق بودند چنانچه
در جنگ رام راونی از جی سنگه کارنامه و دلاوری بظهور رسید و در صدمات احمد شاهی در بیشه ها و
دیگر جاها پنهان می بودند و به اتفاق بلوازم رهزنی و خرابی ملک پرداخته هر چه بدست می آوردند با همه تسویه
تقسیم می نمودند و در آن زمان که همه سنگهان یکجا شده شهر قصور را غارت کردند و اسباب

و اعمال شنیعه از وی صدور می یافت و وحشت بحال و اهل آن مردم در آن میشود که هر جا زنی صاحب جمال
می شنید بزور و تعدی در آنجا میرسید و نخوت و غرور بحدی بود که اعمال و اطوار او بدیو الکان
مشابه بود و در حالت سواری هر که روبروی او میشد بی حرفه به تیر میزد گویند که روزی از شهر برآمده روز ابر
و باران می بود ناگاه ابر تیره پدید آن شوربخت از غایت مستی تیر در کمان نهاده بجانب آسمان انداخت
و زبان بدشنام بگشاد فی الحال از قهرمان ایزدی به باریدن ژاله سزای خود در کنار یافته سراسیمه روی بشهر
نهاد القصه مردمان از بدمستیهای او بجان آمده در صدور اخراج او و داد خال گنهیان شدند
و داجا سنگه و دیوان سنگه و منسا و باری قانون گویان و تاراچند
برهمن کماله و دیگر مقدمان و زمینداران شهر متفق شده در سنه ۱۱۹۵ دروازه حصار بگشادند و
گوربخش سنگه بشهر در آمد و مالا سنگه بی سر و سامان بدر رفت و کلانور را حقیقت سنگه گرفته
از تارا سنگه بزور بگرفت و ایشان بخود هاچنان گریزان از شهر بشهر میرفتند از وی استعانت نموده
بجانب هانسی حصار رفتند و گنهیان به نهایت عروج رسیدند و مدت سه سال بکمال استقلال بسر برده
بایذای درویشان گوشه نشین و کشتن رعایای وحشت و راز کردند لیشومی این اعمال گرفتار آمدند
وجه مشکل از آن ایشان بدایشان مخالف شدند و رانگهریان که در کمین فرصت بود انتظار چنین وقت
میکشیدند باتفاق جهد و شکسته و ریخته باز بدین ملک آمدند و نزد و هر مداس نولی بنشستند و از هر طرف
سپاه برایشان گرد آمده با گنهیان جنگ آغاز نموده غالب می آمدند تا آنکه در نواحی بتاله در موضع رانیه پوره
گوربخش سنگه جنگ و به قتل رسید و جی سنگه آواره شده بطرفی بدر رفت و در ۱۱۹۹ باز رانگهریان شهر
را متصرف شدند تا سه سال در تصرف ایشان بود و جی سنگه باز از هر سو سپاه گرد آورده بر بتاله
مورچال کرد چون جاسنگه بغایت دلاوری و استقلال موصوف بود در شهر نوالیس ارتست روز
بی نیل مقصود گشت جاسنگه تدبیر قلعداری نموده خواست گرد اگرد شهر دیوار گلین بعرض هفت
گز و بالای ده گز نماید و بنا محکم در نمود اشته بجانب تعلقه کلانور جنگ جیل سنگه پسر
حقیقت سنگه برفت و متعلقان جی سنگه که در نواحی بتاله در کمین فرصت بودند برفاقت هندارایان
بوقت شب دیوار شهر را نقب زده در آمدند و سپاه رانگهریان که تا سه روز در قلعه اندرون حویلی
دسوندی مل متحصن شده چون از بیرون روی امداد ندیدند باخر بدر رفتند و بر جاسنگه
ملحق شدند لیس تعلقه ریاری و قصبه رهیله و پرگنات اندروی آب بیاه در تصرف رانگهریان بماند
و همیشه با گنهیان که اکثری از ملک با هم مشترک بود و معامله بالمناصفه میگیرند جنگ و جدال داشتند
و هر روز و شب ملک یکدیگر را تاخت میکردند و مواشی میراندند تا آنکه مالا سنگه و تارا سنگه بمردند
و جاسنگه بماند و پیر شده بود و شکست خورده در قصبه رهیله میداشت او سدا کنور زن گوربخش سنگه
گنهیه پس از مردن جی سنگه ریاست گنهیان بدو تعلق داشت از هر طرف سپاه گرد آورده برفاقت
مهاراجه رنجیت سنگه بر قلعه میانی افغانان محاصره نمود و جاسنگه را بحصار گرفت و چند ماه مورچال
در داشت چون موسم برسات نزدیک رسیده بود ناگاه سیلی عظیم بیامد و سپاه گنهیان بی نیل مقصود
باز گشتند و تارا سنگه را پسری بود دیوا سنگه نام بغایت در جسم و جنگ آور بود و جاسنگه اندکی
از ملک بوی داده بود او بر بهرفی دوفراقی روزگار میگذرانید چون جاسنگه بمرد او دو فرزند ماند یکی
جواهر سنگه و دیگر بیر سنگه و جواهر سنگه بجای پدر بر ریاست بنشست و لیکن سست
وضیع و بی داعیه بود و این دیوا سنگه پسر تارا سنگه تاخت و تاراج ملک بنمودند تا آنکه تعلقه

تا حوالی لاهور تاخت و تاراج نمودن اکثر گروهی از افواج شاهی باز میخوردند جنگ کنان و غیر افغانان
بمادای خود باز میگشتند چون بادشاه از لاهور بکابل بازگشت و خواجه عبید خان ساز و سامان سپاه
در لاهور بگذاشت سنگهان بجمعیت تمام و اطمینان دست به تاراج ملک گشادند و هر روز
هر نواحی گروهی از ایشان ملک گیری آغاز نهادند و قلعه ها بنا نمودند سنگهان و سرداران ایشان
آنروی دریای راوی سر بشورش بر داشتند و در نواحی **امین آباد** بیشتر در گجرات و هر یکی
از سرداران شهری پرگنه را متصرف شدند و کنهیان و رامگرهیان با متابعان خود حوالی بتاله
و کلانور را تاخت و گرفتن شروع نمودند و چون خواجه عبید از کم خردی بگفته کوته اندیشان
از لاهور سپاه بیرون کشیده در نواحی **گوجرانواله** از سنگهان شکست خورد و توپخانه
و اسباب و اموال خود را بر باد داده بلاهور بازگشت سنگهان بغایت دلیر شدند و این
رامگرهیان قصبه بتاله و کلانور را مصالحه و قهرا متصرف شدند و دیگر گرفتن قصبه بتاله جیسنگه کنهیه با ایشان
رفیق بوده در غنیمت و مقابله ما سهیم چون بادشاه پس از چند ماه از ولایت باز آمد و از منزل
رهتاس بطریق ایلغار خود را در موضع جندیاله رسانید سنگهان باز شهرها و قلعه ها و پرگنات را
خالی گذاشته به پیغوله پنهان شدند اما هر یکی از سرداران ایشان هر تعلقه را که متصرف شده
بودند از آن خود قرار دادند و احمد شاه را بسبب نفاق امرای او و عدم بندوبست ملک
مانند سیل دریا که از بالا بشیب میرود تصور مینمودند چون احمد شاه از ملک پنجاب دست
بردار شده و آمدن این ملک موقوف کرد و هر یکی از سرداران تعلقه متعینه خود را به جمعیت
خاطر متصرف شدند و این رامگرهیان در دوابه باری موضع میگووال و حوالی آن و قصبه بتاله
و کلانور و توابع آن و قصبه رهیله و نواحی آن ضلع رنیارکی و جز آنرا متصرف شدند و در امرتسر
قلعه رام روهی را که به رامگره مشهور است نیز بگرفتند و در نزدیکی آن کتره در غایت وسعت آباد
کردند و در دوابه بست موضع میانی افغانان و یحیی اپور و دسوهه و دامنه کوه و جز آن
را در تصرف آوردند صاحب افواج و لشکر شدند و هر یکی از سرداران در تعلقه جداگانه میبودند
جسا سنگه بتاله و نواحی آنرا **به مالا سنگه** داده بود تارا سنگه به حکومت کلانور و نواحی
آن مقرر نموده و خود بیلغار میگذرانید گاهی در رهیله و گاهی در بتاله و گاهی در میگووال
میبود و قبایل و عشایر هر سنگه برادر در موضع میگووال سکونت داشتند و حویلی های پخته
بنا کردند و قصبه بتاله را در ماه شعبان ۱۱۷۶ گرفته بودند و همه زمینداران و مرزبان تعلقه
بتاله مانند مهرنداس چند بالا و مهرداس تولی و مرزا **نور محمد** کادیان واله و مانند ایشان
همه تابع و باج گذار شدند چون جسا سنگه در وادن معامله تعلقه بتاله و جیسنگه کنهیه [illegible]
و [illegible] باعث عناد طرفین گشت همواره در کمین فرصت بوده میخواستند که ملک را از
رامگرهیان بگیرند و باهم جنگ آغاز کردند و با یکدیگر مخالف شدند و خلق کثیر از رعیت و سپاه
از طرفین درین هنگامه تباه میشدند تا آنکه در میان گندا سنگه بهنگی و کنهیان در حوالی پتیان کوت
جنگ واقع شد و کنهیان غالب آمدند و رامگرهیان نیز مغلوب شدند و گوربخش سنگه
پسر جی سنگه آنروی بیاه از دسوهه و جز آن تاخت و تاراج نموده در تصرف در آورده متوجه
بتاله گردید و مالا سنگه برادر جسا سنگه را به حصار گرفت و به شهر مورچال نمود و پنهانی مردمان
شهر بودهای نیکو خورسند ساخت و از بسکه این مالا سنگه مردی ستمگار و بدکردار بود

کروهی امرتسر واقع‌ست بود سردار شد متابعان او بسیار شدند آنمیان جها سنگه و برادرانش
مالا سنگه و تارا سنگه که قوم ورد و دیگر ساکن موضع ایچوگل بودند که سبب خود گذاشته سنگه شدند
و باین نند سنگه پیوستند و چون این همه برادر خصوصاً جها سنگه رامگرهیه بسیار مبارز و دلاور بودند
در محاربه و معارک کارنامهای بزرگ از ایشان صدور می‌یافت در همه لشکر او اعتبار تمام داشتند
در آنزمان که ادینه بیگ خان بسبب مخالفت احمد شاه جماعه سنگهان را نوکر گرفته بود این همه
برادر نیز در سلک نوکران او منسلک بودند و بسیاری از ضوابط لشکرکشی ملک‌گیری و بندوبست
از و یاد گرفته بودند و چون ادینه بیگ خان از افواج احمد شاه گریخته پناه بکوهستان برده ایشان هم جدا
شده بذخیره خود ملحق شدند و با جی سنگه گهنه و امر سنگه کنگره و جز ایشان متفق شده در پنهان
شدن و گریختن و جنگ کردن با افغانان بلاها می‌بردند و درین معارک نهایت دلاوری و استقلال
از ایشان بظهور میرسید و چون در ۱۱۷۴ه احمد شاه بولایت بازگشت و ادینه بیگ خان بازآمده
متصرف ملک شد مهر قطب شاه روهیله ظفر یافته بیرون قصبه بٹاله لشکرگاه ساخت و
کار او رونق پذیرفت و همه زمینداران پنجاب طوعاً و کرهاً حلقه اطاعت او در گوش کردند و در تدبیر
برانداختن فرقه سنگهان در استاد و از همه زمینداران پنجاب مانند رندهاوه و غیر ایشان در باب
جنگ و قتال ایشان عهد گرفت و مقرر نمود که در هیچ ضلعه و پرگنه این جماعه را نگذارند و بکشند و یا اسیر
کنند و نیز میرزا احمد بخشی را که از امرای معتبر او بود درین کار متعین نموده چندین هزار سوار و با میر دو هزار
مرد دیگر تیشه‌ها و تبرهای آهنی بوی همراه کرده مقرر نمود که بیشه‌ها و جنگلهای دوجهان را
که سنگهان در آن پنهان میشدند ببرند تا این گروه را هیچ ملکی و ماوای نماند سنگهان ازین حادثه
بغایه پریشان شدند و دست و پای گم کردند بعضی بگریختند و در جاهای پنهان مخفی شدند و گروهی
از ایشان از غایه تهور و دلاوری دست از جان شسته متوجه امرتسر شدند تا هر جای که روان
خود جان نثار کنند و در قلعه گلین که متصل امرتسر بود و برام روتی اشتهار داشت آورده اند
و نند سنگه سانگهیه سرامد این گروه بود و جها سنگه با هر دو برادران او و رفیقان خود نیز او بودند و
جی سنگه گهنه و امر سنگه کنگره هم با تنی چند از متابعان خود در آن قلعه درآمدند و متحصن شدند
و اسباب قلعه‌داری مهیا ساختند و میر عزیز گردان را قلعه محاصره نموده و سنگهان دست
از جان شسته در جنگ و جدال داد مردانگی میدادند و جی سنگه گهنه و این جها سنگه از قلعه برآمده
و جنگ بندوق و شمشیر کرده باز اندرون می‌رفتند و بسیاری را از تیر و سنان که در [illegible]
می‌انداختند خصوصاً جی سنگه کهادیان بنهایت تیز و چالاک داشت کارنامه دلاوری
بظهور میرسانید و هر چند سواران در پس او میتاختند بگرد او نمیرسیدند تا آنکه میر عزیز
ایشان را به تنگ آورد و شباشب دیوار قلعه را سوراخ کرده بدر رفتند و بعضی اسیر و قتیل شدند
و چون ادینه بیگ خان بمرد و ملک خالی ماند باز سنگهان شورش کرده از هر طرف سر برآوردند
و این جماعه که از قلعه رام روتی بیرون آمده بودند به رامگرهیان مشهور شدند و همان نند سنگه
سانگهیه سردار ایشان بود و چون او بمرد ریاست آن سپاه به جها سنگه و برادرانش انتقال
یافت و همان لقب رامگرهیان بر ایشان بماند در آنوقت که احمد شاه مدت ششماه در لاهور
ماند و این هر سه برادران و جی سنگه گهنه در یک بیشه مخفی بودند و بوقت فرصت بیرون آمده لوازم
رهزنی و مردم‌کشی قیام مینمودند بلکه از غایت تهور و دلیری بر تالاب امرتسر دفعه غسل مینمودند و

مهاراجه رنجیت سنگه بر مسند ریاست جلوس نمود و با صاحب سنگه صلح کرد و لیکن بعد از مدتی ملک ان
بهنگیان را مقهور ساخت و پس از گرفتن لاهور و امرتسر و سیالکوت و چنیوت و
جهنگ سیال و هر ملک آنروی و این روی چیناب به تصرف در آورد و پس از آن گجرات و جلالپور
و دیگر ملک از صاحب سنگه بگرفت و تعلقه بجوات بطریق جاگیر بدو بخشیدند و او مدتی در آن ضلع روزگار
گذرانیده بمرد و پسر او گلاب سنگه که مردی دیوانه وش و مسلوب العقل بود دو سه موضع در نواحی کنجاه
جاگیر داشت و اکنون در ۱۸۴۲ء و سمت ۱۸۹۹ جان بقابض ارواح سپرد و از وی فرزندی نمانده و از
بهنگیان هیچ کس صاحب ریاست نماند و همه ملک او شان و متعلقان به تصرف مهاراجه است

ذکر فیض الله پوریان

نخستین از ایشان که به ریاست رسید مردی بود کپور سنگه نام جت و او
از وطن خود که موضع فیض الله پور بود در نزدیکی واقع است برآمده بجماعه سنگهان که از بهنگیان
نبوده بودند ملحق شد و چون مردی دلاور و بهادر بود بعضی از سنگهان او را به سرداری بر داشتند
و او رهزنی و قزاقی کردی و هیچ ملک نداشت اما از بسکه سخاوت و لطافت مزاج داشت
او را نواب کپور سنگه میگفتند او در عهد خان بهادر بود و در احمدشاهی بمرد و بعضی گویند که در
جنگهای احمدشاه مقتول شد و سنه تن از خویشان او که بنهایت شجاعت و دلاوری موصوف
بودند بجای او سردار شدند یکی خوشحال سنگه را و دویم صاحب سنگه که هر دو برادر از یک پدر
بودند دیگر خوشحال سنگه میتو بنائی هندی یعنی کوتاه قد و تنگ چشم و ایشان همعصر هری سنگه
بهنگی بودند و لیکن متابعت او نکردند و لشکر خود علیحده داشتند و ملک گیری جداگانه آغاز
کردند. اول موضع فیض الله پور و نواحی آن که وطن ایشان بود بگرفتند و در امرتسر کتره آباد
نمودند که به کتره فیض الله پوریان مشهور است و پس از آن در دوآبه بست جالندهر و
پرگنات حوالی آنرا متصرف شدند و از همه زمینداران آن ضلع مانند رای ابراهیم و جز آن
خراج میگرفتند بلکه آنروی دریای ستلج نیز ملک بگرفتند و در جنگ احمدشاه با بهنگه و دیگر
سنگهان متفق میشدند پس این خوشحال سنگه میتو بمرد و از وی فرزندی نماند اما زنها و
کارداران او مدتی ڈیره او را علیحده میداشتند و از خوشحال سنگه یکی دو پسر ماند یکی بده سنگه
و دیگر سده سنگه و همچنان بر ملک پدر متصرف شدند و همیشه در میان ایشان و آهلوالیان
حرب قایم بود و باهم نیز جنگ میکردند چون سده سنگه بمرد از وی خبری نماند و او
داماد لهنا سنگه بهنگی بود و از پس او برادر او بده سنگه باستقلال سردار شد و ملک خود
قیام داشت تا آنکه مهاراجه رنجیت سنگه در سنه باد و جنگ نموده غالب آمد او گریخته و ترک
ملک خود گفته آنروی آب ستلج برفت و همان طرف بمرد و پسر او امر سنگه در آن ضلع
موضع چند در تصرف دارد و جمیع ملک فیض الله پوریان در تصرف مهاراجه در آمد خلیفه
نور الدین برادر عزیز الدین حکیم را به حکومت جالندهر سرفراز ساخت و چهار سال کم و بیش
در آن ضلع حاکم بودند به نیت و بسبب آن ملک قیام نمود و اکنون همه ملک ایشان در تصرف مهاراجه
است

ذکر رامگرهیان

نخستین ایشان خوشحال سنگه گگر پوریه قوم جت بود و او از اتباع
سنگهان بنده بود و رهزنی میکرد و چون بمرد مردی انند سنگه قوم جت که ساکن موضع سانگیه که چهار

معطل گردیده و به چنیوٹ شتافت و همانجا بمرد و او را با لہنا سنگه محاربات بسیار پیش آمده پس
از آن پسرش میان سنگه شهر چنیوٹ به تصرف مهاراجه رنجیت سنگه در آمده پیش این گلاب سنگه
در آن زمان که شهر لاهور به مهاراجه مفتوح شد از غایت جمعیت به همه منقلداران و رفیقان خود نامه نوشته
طلبیده اشت وجها سنگه رامگڑهیه و نظام الدین قصوریه نیز بکومک آمده بودند با همه منقلداران و کوملیان
جمعیت چهار پنج هزار بهم رسانیده در موضع بهسین که بر دوازده کروهی لاهور واقع است گرد گیره کرد و مهاراجه
وسدا کور و دیگر منقلداران ایشان در لاهور بودند و همواره از هر دو سو جلدی گیر رسیده جنگ میکردند
تا شش ماه حرب قایم ماند درین اثنا گلاب سنگه بیمار شده بامرتسر آمد و بمرد و نظام الدین به قصور باز گشت
وجها سنگه بسبب بیگانه سدا کور که همواره برجد و بر نواحی یکدیگر تاخت مینمودند بملک خود باز آمده و سر رشته
ایشان ابتری پذیرفت و کار بار بهنگیان بی رونق شد و کوکب اقبال مهاراجه بقوی طالع باوج ترقی نمود
چون از گلاب سنگه بجز یک زن او سوکهان نام یک پسر خوانده خورد سال گورودت سنگه نامی
مانده بود و بجز تنی چند از متصدیان و کارداران با او نماندند مهاراجه در همینه فرود آمده برامرتسر یورش
آورد و بقلعه گرفت و قلعه اندرونی و بیرونی بتصرف آورد و گورودت سنگه با مادر خود بنزد جوده سنگه
رامگڑهیه برفت و در آنجا بذلت و خواری روزگار بسر برد و تا لہنا سنگه و سوبها سنگه تا سمت ۱۸۵۳ بکرمی
که زمان شاه بادشاه کابل از لاهور برگشت زنده بودند و لاهور در تصرف ایشان بود و چون بعد چندی از
لہنا سنگه یک پسر بماند چیت سنگه نام و از سوبها سنگه دو پسر یکی مهر سنگه دیگر
موهر سنگه و لیکن چون نا قابل و بی اقبال بودند نیز سدا کور و موافقت مهر مهم باغبان
زمینداران لاهور سمت ۱۸۵۶ ۱۲۱۴ شهر بمهاراجه مفتوح گشت چیت سنگه مرده در قصبه دیکی که
دوازده کروهی لاهور است بماند و آن ضلع در تصرف او بود تا آنکه بمرد و پسران سوبها سنگه همچنان بی
سر و سامان شده ذلیل و خوار شدند و بطرفی بدر رفتند و اما گوجر سنگه پس از مردن گنده سنگه بمرتبه
بزرگ رسید و ملک بسیار در تصرف در آورد و در دوابه موضع بوره سل که وطن او بود سیوم حصه لاهور از رود
آب راوی موضع چکرالی و سودهره و نواحی آن و آنروی دریای چناب شهر گجرات و قصبه جلالپور
دخلوا اسلام گڑه که ... مال و اسباب رحمت خان و حشمت خان که زمینداران آن املاک
بودند و بعدی در ازبریاست آنجا و قیام داشتند و صاحب فوج بودند بدست او افتاده بود و در کوه پایه قصبه
مناور و دولنا نگر و جزوان و راجگان کوهستان از حدود بهنبر تا نواحی میرپور همه تابع او بودند و باج میگ
گذاردند آنروی آب جهلم سرای عالمگیر و نواحی آن داشت و سردار چرت سنگه دختر خود راجکور
نام را به پسر او صاحب سنگه داد و با او خویشی کرد و در هر کار و بار با او رفیق بود و چون چرت سنگه
در سنه ۱۱۸۵ بمرد و مهان سنگه او فرزند بریاست نشست در میان او و گوجر مخالفت پدید آمد و گاهی جنگ
و گاهی آشتی سلوک میداشتند تا آنکه گوجر سنگه بمرد و صاحب سنگه پسر او بجای او بنشست و برادر او
سوکها سنگه با او مخالف شده فیما بین ایشان جنگها واقع شد تا آنکه سوکها سنگه بمرد و صاحب سنگه
باستقلال سردار شد در میان او و مهان سنگه حرب قایم شد و همیشه باهم جنگ میکردند و
گاهی صاحب سنگه و گاهی مهان سنگه غالب می آمد نخست موضع واسوچ که در دوابه رچنه است بر مهان سنگه
مفتوح شد و همت بر فتح و فیروزی مخصوص میگشت تا آنکه در نواحی سودهره باهم جنگ کردند مهان سنگه
بر سودهره مورچال کرد و خواهر او که در خانه صاحب سنگه بود دید بدان برادر بیامد و خواست که سخن
صلح در میان آرد و درین اثنا مهان سنگه بیمار شد و برگشته به گوجرانواله برفت و جان بجان آفرین سپرد

مردن هری سنگه بود فوج آمد و جهنڈا سنگه در فوج و سپاه از هری سنگه زیاده شده و بهر طرف
ملک گیری آغاز کرده از راجه **رنجیت دیو** راجه جموں خراج گرفت و سالیانه
مقرر نمود و پس از آن به سیالکوت فرود آمد و نواحی آنرا بگرفت و در سمت ۱۸۲۳ سپاه بسیار
جهنڈا سنگه گرد آمدند و داعیه گرفتن **ملتان** مصمم نموده رو بدان ملک نهاد و پیش
ازین جی سنگه کنهیه بران ضلع رفته تاخت و تاراج نموده بغیر فتح شهر بازگشته بود و درین سفر
اکثرے از سرداران و مثلداران سنگهان با او متفق شدند و ملتان را محاصره نموده نواحی
آن ملک را غارت کردند باخر حاکم ملتان گریخت و حصار مفتوح شد و جهنڈا سنگه در حکومت
ملتان لهنا سنگه را با خود حصه دار کرد و دیوان سنگه چاچو والیه را بقلعه داری آنجا گذاشته بازگشتند
و او مدتے با سپاه خود در شهر ملتان عامل بوده تا آنکه **تیمور شاه** بادشاه کابل بیامد و سنگهان را
از قلعه ملتان اخراج نموده به **شجاع خان** افغان سدوزی سپرد و جهنڈا سنگه
در حین مراجعت جهنگ سیالان نیز بگرفت و ملک بلوچان را تاخت و تاراج نموده تابع
خود ساخت و پس از آن در امرتسر آمده بناے قلعه اندرون که بقلعه بهنگیان مشهور است
بنیاد پیش از وی هری سنگه کرده بود اما چندین آبادی نداشت پس ازین جهنڈا سنگه را با
جی سنگه کنهیه در سنه ۱۱۸۵ هجری و چیت سنگه جنگ پیش آمد در آنجا بگفته جی سنگه و طمع مال شخصے از
نوکران جهنڈا سنگه در عین جنگ بدو بندوق زد و بکشت در همان جنگ بندوق چهیت سنگه
در وقت آتش زدن از دست او بشگافت و او بدان زخم بمرد و ریاست به گنڈا سنگه رسید و عمارت
قلعه بهنگیان را اتمام کرد و در آبادی امرتسر بغایت کوشید و از هر طرف مردم بدان شهر رو آوردند و
بغایت آبادی رسید و پس ازین گنڈا سنگه بسوے **پٹهان کوٹ** سپاه کشید و باعث این
آن بود که مردے بود **نود سنگه** نام از رفیقان جهنڈا سنگه و ملک پٹهان کوٹ باو داده بود پس این
بمرد نود سنگه و زن او که **جونسان** نام داشت پٹهان کوٹ را به **تارا سنگه** کنهیه برادر
حقیقت سنگه داد و دختر خود نیز باو داد و چون این خبر به گنڈا سنگه رسید بر آشفت و سپاه
جمع گرفت و با توپخانه از راه بٹاله رو بآن سمت نهاد و راجگیر بهان نیز با او متفق شدند و او برفت و بیرون
شهر دینانگر فرود آمد و سرداران و مثلداران کنهیان مانند گوربخش پسر جی سنگه کنهیه و امر سنگه
بگه و حقیقت سنگه و مهتاب سنگه و مانند ایشان به کومک تارا سنگه آمده در موضع او انک نزول کردند
و در میان ایشان و گنڈا سنگه حرب قائم شد و جنگ برابر می ماندند و این گنڈا سنگه بیمار بود و قضارا
بیماری او روبتزاید نهاد و همانجا جان بقابض ارواح سپرد و پسرش **دیسو سنگه** خورد سال بود
برادرزاده چڑت سنگه را قائم مقام او نمودند و همچنان هر روز فیما بین طرفین مقابله و مقاتله بود
اتفاقا روزے در جنگ تیر و تفنگ به چڑت سنگه رسید و کشته آمد و ازین سبب پشت بهنگیان
شکست و کنهیان چیره شدند سنگهان ناچار دیسو سنگه پسر گنڈا سنگه را بر خود سردار نموده
بوساطت گوجر سنگه با کنهیان صلح گردید و به امرتسر بازگشتند و قلعه پٹهان کوٹ همچنان در تصرف
تارا سنگه بماند تا آنکه در سمت [illegible] مهاراجه او پسر او بگرفت. پس دیسو سنگه همچنان بامور ریاست
قیام مینمود و بعد از مدتے بمرد و پسرش **گلاب سنگه** بجاے او سردار شد و در امرتسر میماند و در
آبادی آن باقصے الغایت میکوشید و در ابتداے بسبب خورد سالی او برادرزاده پدر او را که او را
کرم سنگه دوو و مختار کار بود و در شهر امرتسر حاکم بود و چون گلاب سنگه به سن تمیز رسید کرم سنگه

از قوم جت ساکن موضع پنجوار که بهشت کروهی امرتسر واقع است و او نخست پاهل گرفته از
همراهیان بنده بود چون بنده همراه سنگهان متفرق شدند او سه کس را که هم وطن و هم قوم او بودند
پاهل داده رفیق و مصاحب خود ساخت یکی بهما سنگه دیگر نتها سنگه سیوم جگت سنگه
و این چهجا سنگه را از آنکه بهنگ بسیار میخورد بهنگی میگفتند و او ملک نداشت با رفیقان خود رهزنی
میکرد و پنهان میبود پس او چون مرد بهما سنگه بجای او لقب گردید و جگت سنگه
نتها سنگه تابع او بودند رفیقان پس از نادر شاه بود و سنگهان بسیار با رفیقان جمع شدند و
دیره علیحده شد لیکن ملک نداشتند و قزاقی میکردند چون بهما سنگه مرد او را مصاحبی بود هم از موضع پنجوار
قوم جت که هری سنگه نام داشت بغایت مردانه و دلاور بود او را بجای او سردار کردند و او از بسکه
مرد صاحب تدبیر و سخاوت بود مردم بسیار برو گرد آمدند و هر روز کار در رونق میگرفت و درین وقت
نتها سنگه و جگت سنگه مردند و هری سنگه بجای نتها سنگه و جهنده سنگه
را مقرر نمود و بجای جگت سنگه گنده سنگه را نصب نمود و این هری سنگه ملک گیری و لشکرکشی آغاز
نهاد و بارها با احمد شاه جنگ نمود و بر خواجه عبید صوبه دار لاهور ظفر یافته توپخانه و دیگر اسباب او
گرفت و توپ بزرگ ساخته سردار جهان خان که اکنون بتوپ بهنگیان مشهور است
او را صاحب بدست وی افتاد و نیز مردی بود از همراهیان بهمان سنگه او را گوربخش سنگه
روڑان واله میگفتند و از منتداران بهمان سنگه بود و دو کس از لشکر او امیر بودند
یکی برادرزاده او که گوجر سنگه نام داشت و دیگر مردی از قوم جت عرف کاهیون لهنا سنگه
نام پس از مردن گوربخش سنگه لهنا سنگه بجای او سردار شد و این هر دو سردار گوجر سنگه و لهنا سنگه
نیز با هری سنگه پیوستند و در تسخیر ملک یا شدند و هر یکی تاختی گرفت مانند شهر گجرات و قصبه
جلالپور ... و دیگر پرگنات تا حدود سرحد کابل و دهنی نهیب و جز آن و هری سنگه بر سر جمون سپاه
برد و نواحی آن را تاخت و تاراج نموده بازگشت و از دریای بیاه و ستلج عبور نموده با سنگهان
ملک مالوه جنگی کرد و درین سفر اکثری از سرداران مانند آهلو والیان و جز ایشان همراه او بودند
و درین جنگ مالویان غالب آمدند و هری سنگه کشته شد و جهنده سنگه بجای او منصوب شد و همه
سپاه را به تدبیر و سلامت باز آورد و چون احمد شاه کابلی مل را بصوبه داری لاهور گذاشته رفت
و باز نیامد این سنگهان داعیه تسخیر شهر نمودند و از ایشان گوجر سنگه و لهنا سنگه پیشدستی نموده
بنواحی لاهور رسیدند و کابلی مل را بحصار گرفتند و سوبها سنگه برادرزاده جی سنگه گنهیه نیز
بدیشان پیوست و هر سه شهر بیرونی را تاخت و تاراج نموده بلوازم محاصره حصار شهر لاهور
پرداختند و کابلی مل چند ماه بلوازم قلعه داری پرداخته شهر را نگاه میداشت و همه دروازه را
به خشتهای پخته برچیده بود و بجز دو دروازه هیچ راه آمد و رفت نگذاشت و از قلت خرج
و اذوقه به تنگ آمده ساکنان شهر را مصادره مینمود و هر جا که صاحب دولتی نشان میدادند به
هزار حیله از او زر میگرفت و مردم شهر از سبب ستم او و بلای محاصره بغایت تنگ آمده بودند و
بجد انجامیدند و چون کابلی مل را از هیچ جا روی امداد نبود ناچار شده اراده گذاشتن شهر نمود و
شبا شب با تنی چند از متعلقان خود برآمد و هر چه از مال و اسباب توانست با خود برد و در روز
دیگر سنگهان بشهر درآمدند و در قلعه بادشاهی در آمده دست بغارت کشادند و هر چه از اقمشه
و امتعه یافتند بگرفتند و هر سه سردار از طرف خود در شهر حاکم نشاندند و گردش لاهور پس آمد

پرگنات خود متصرف شده بود غالب آمدند و همه پنجاب را از جانب مشرق تا حدود سهارنپور
و از مغرب تا قلعه اتک و از جانب جنوب تا ملتان و ناحیه ملک سنده و از جانب شمال
تا کوهستان سوارک و کوت کانگرا و جمون و بهنبر متصرف شدند و لیکن هر یکی بجای
خود دم استقلال میزد و یکی بر دیگری را فرمان نمیزد و بعضی از پرگنات درمیان سرداران مشترک
بودند و معامله مالیات را بکلی تشخیص نموده بالمناصفه یا جز آن تقسیم میکردند و مانند کنهیان
و رامگرهیان که سالها در از ملک ایشان مشترک بود و معامله دیهات و قصبات بالمناصفه
میگرفتند چنانچه شهر لاهور سه کس سرداران داشتند و از هر طرف هر یکی حاکمی جداگانه
بود و پس از آن فیما بین ایشان نفاق و عداوت پدید آمد و باهم جنگ آغاز کردند و هر یکی تعلقه دیگری
را بروز و شب تاخت و تاراج مینمودند و مواشی مواضع حتی کرده رعایا را باسیری میگرفتند و می
کشتند و شهر امرتسر درمیان همه سنگهان مشترک بود و هر یکی از سرداران این گروه در آنجا
آبادی و قلعه نو علیحده بنام خود بنا نموده و به کتره موسوم ساخته بودند مانند کتره بهنگیان و
کنهیان و جز ایشان و بر معبد خود که درمیان تالاب امرتسر واقع ست گرداگرد تالاب عماراتی
ساخته بنگه گفتند و باوجود عداوت و محاربات فیما بین چون بدین شهر می آمدند کینه
و جنگ را یکسو نهاده باهم جمع میشدند و اندرون آنخانه بکلی الششته گرفته اشتغال می در
زیدند و از هر باب با یکدیگر سخنان میگفتند و هر یکی از سرداران در آبادی این شهر و تعمیر و ترئین
این تالاب و مکانی که او را هرمندر میگویند دولت و اموال فراوان خرج مینمودند و مجاوران
این مکان که ایشانرا اکالیان گویند زر و سیم بیحد و عد هر که میکردند و دیهات نیز برای اخراجات
آنها وقف کرده بودند اگرچه سرداران آن گروه از چهار صد و پانصد افزون بودند اما از آن
میان که به بسیاری سپاه و کثرت اتباع و وسعت ملک ممتاز بودند گروهی چند بودند مانند
بهنگیان و فیض الله پوریان و نکیان و کنهیان و رامگرهیان و آهلووالیان و شکرچکیان و جز ایشان
و هر یکی را از ایشان اقسام و شاخهای بودند که ملک و حکومت و سپاه علیحده داشتند
اما هر یکی بگروهی منسوب بودند و در فرود آمدن و جنگ کردن متابعت ایشان مینمودند
و ایشان را مثل ... میگفتند اما پهولکیان که ملک ایشان آنروی آب ستلج است و بخطاب
راجه مخاطب اند ذکر آنها در صوبه دهلی بیاید انشاء الله تعالی از آنکه تا حال بر ملک خود قابض
و متصرف اند و متابعت فرنگیان میکنند و در ذیل صوبه شاهجهان آباد داخل اند چون تفصیل
هر گروه از ایشان و واقعات و محاربات که در ایشان دست داده کتابی علیحده میخواهد و بعمری
باتمام رسد بلکه وقوف و عبور بر آن چنانکه هست از آنکه هیچکس به تحریر و ترقیم نپرداخته
از محالات بود لاجرم عنان شبدیز خوشخرام قلم را از آن وادی منعطف ساخته به تسطیر
وقایع مجمله و اسمای سرداران که ملک از آنها به مهاراجه رنجیت سنگه بهادر انتقال یافته
می پردازد و امیدوار از دانندگان و شنوندگان این واقعات مختلفة الروایات آنست
که چون هر خطای که البته از طرف راوی خواهد بود اطلاع باشد اصلاح فرمایند و بیدماغی
و استغنا بمنصه ظهور نیارند از آنکه در عالم تاریخ و سقم از ضروریات است و اطلاع بر
واقعات نفس الامر بجزئیه از محالات فقط

ذکر بهنگیان نخستین سردار ایشان جهجا سنگه نام داشت و او مردی بود

او شان کی ست خان بهادر گفت خانه ایشان خانه زین اسپ پادشاه بخندید و گفت از ایشان
حذر باید بود و نزدیک ست که این مفسده سر خواهد کشید و این ملک خواهند گرفت پس چون خان بهادر
بمرد **محمد شاه** نیز بدار البقا شتافت و **احمد شاه** تاخت و تاراج پنجاب آغاز نهاد و زمینداران
و قانون گویان که ملک را متفرق شده صاحب لشکر و جاه شده بودند پایمال و زایل الاقبال شدند و احمد شاه و
عاملان او به بند و بست ملک نتوانستند پرداخت کار سنگهان رونق پذیرفت و هرگاه که احمد شاه بکابل
مراجعت مینمود قریب چهل هزار و پنجاه هزار جمع میشدند و تاخت و تاراج شهرها مینمودند بلکه در بعضی
جایها تهانهای نشانیدند و قلعهها بنا مینمودند و چون احمد شاه باز بدین ملک می آمد گریخته در بین جنگلها پنهان
میشدند و بعضی از ایشان مانند **جسا سنگه رامگرهیه و نواب کپور سنگه** جز ایشان در عهد
ادینه بیگ خان نوکری او نیز مینمودند و در اواخر احمد شاهی دلیر شده با خراج شاهی مقابله نموده مقاتله
مینمودند تا آنکه در نوبت آخیر که احمد شاه پس از آن به پنجاب بیامد بر کنار دریای راوی روبرو شدند و
بندوقها میزدند و احمد شاه در ایشان نمیدید و از جلادت و تهور ایشان انگشت حیرت بدندان میگرفت
و آنگاه که سردار **جهان خان** را پادشاه در سیالکوت بگذاشت سنگهان جمع آمده در نواحی شهر
شورش مینمودند و بتاراج ملک میپرداختند جهان خان لشکر بجنگ ایشان بیرون کشید و آنها بموجب
بموجب عادت خود سامان گریز کردند جوانان جلادت پیشه از ایشان گفتند که به جنگ رو بگریز نهادن
از آیین شجاعت و مردانگی بعید ست پس بمقدار ششصد سوار از لشکر جدا شده در میان میدان
بایستادند چون لشکر افغانان نزدیک رسید بیکبارگی بندوقها سر دادند از قضا ایزد ذو الجلال هیچ بندوق
خالی نشد و همه با افغانان رسیدند و بسیاری از سواران ایشان از پشت زین بزمین آمدند و اندکی باقی
پس شدند و سنگهان دلیر شده پای شیر و سنگ دیگر زدند و درین نوبت تیر و بندوق باسپ
سردار رسید او بزمین افتاد سنگهان بیکبارگی نام گورو جی خود با واز بلند غوغا نمودند که جهان را
کشتیم و به هیبت مجموعی شمشیرها از نیام کشیدند و حمله آوردند و سپاه افغانان رو بگریز نهادند
جهان خاک به یک جان از معرکه بسلامت برد و بسیاری از افغانان بر خاک هلاک افتادند
و این نخستین فتح بود که سنگهان را بر افغانان دست داد گویند که در سیالکوت فقیری بود مجذوب
و **اغیار شاه نام** داشت جهان خان را در حینی که بجنگ سنگهان سوار شده بود به کلبه او از اعتقاد
فرود آمد و گفت ایدرویش در حق ما دعا کن اغیار شاه سر بر آورد و گفت بگریز بگریز که گرگان آمدند
جهان خان ازین سخن برآشفت و از غایت جهل بفرمود تا کلبه آن درویش را آتش زدند و این امر
باعث هزیمت او شد ع گنج قارون که فرو میرود از قهر هنوز خوانده باشی که هم از غیرت درویشان است
القصه این فتح عظیم چون سنگهان را دست داد دلیر شدند و ملک گیری آغاز نهادند و هر سرداری
از ایشان ناحیه بگرفت و هر گروهی از ایشان موافق که زاد بوم بنام سردار آن گروه بود مانند کنهیان
و رامگرهیان و اهلوالیان و نکیان و جز ایشان و جا بموجب لقب آن سردار مانند بهنگیان و غیره شهرت
یافتند و بنامی موسوم گشتند چون شاه درانی بر حسب عدم کشید و فرزند او **تیمور شاه** را بسبب
نفاق امرای آنقدر فرصت دست نداد که ملک خود را قائم داشته بجنگ دیگری پردازد و نیز او را با
مراد شاه والی بخارا محاربات رو داد و با مرزبان ملک ستده جنگها بمیان آمد لاجرم بنظم
ملک پنجاب و قوم سنگهان نپرداخت پس هریکی ازین سرداران سنگهان صاحب فوج و
توپخانه و جمعیت گردید و هر یکی شهری و ملکی بگرفت و بر زمینداران و مرزبانان که هریکی در

و شمشیر انداختند و همراهیان بنده را بکشتند و او با تیغی چند گرفتار آمد و او را اسیر و دستگیر
نموده نزد عبد الصمد آوردند و او خواست که او را در دهلی بفرستد مردم گفتند که او جادوئی میداند و
خواهد پرید یکی از مغلان برخاست و گفت مرا با او در یک زنجیر بکشید و بر فیل سوار نموده
بدهلی بفرستید و اگر او خواهد پرید همچنان در هوا خنجر بشکم او خواهم زد پس بنده را اسیر ساخته
بدهلی فرستادند و در آنجا بحکم بادشاه مقتول گشت فقط

ذکر سنگهان که پس از گورو بنده بودند چون مهم بنده بانجام رسید
عبد الصمد خان بصوبه داری لاهور نشست شورش سنگهان کمی پذیرفت و در اختفا
روزگار میگذرانیدند چون عبد الصمد خان بمرد و فرزند او **ذکریا خان** صوبه دار لاهور شد
بسبب سستی و بیخبری **محمد شاه** زمینداران و قانونگویان هر پرگنه سرکشی اغاز
کردند و بر رعایا بسبب تحصیل معامله جفا کاری مینمودند اکثری از دهاقین و مزارعین پنجاب
کار و بار خود گذاشته به سنگهان ملحق میشدند و این بنده سنگهان خود را که پاهل میداد
همانست الیکه مذکور شد در میان چیزی کمی و بیشی در آن میکرد و ایشانرا سنگهان بندی
میگفتند اما اکنون در آن فرقه حاصل خال قسم مشنوید لیس در ملک پنجاب خصوصا در دوابه
باری و ملک جنگل که انروی دریای ستلج است سنگهان بسیار شدند و بعد از ششماه بروز
دیوالی و بیساکهی بر امرتسر جمع میشدند و باهم مشورتها مینمودند و باز متفرق میشدند
و زمینداران ملک ماجه که اکثری خویش سنگهان بودند در حفاظت و اعانت و اخفای این گروه
بنهایت میکوشیدند و در هر دیهه سواران ایشان ده ده بیست بیست مخفی و پنهان میبودند و اگرچه احیانا
رهزنی و قزاقی از ایشان بظهور میرسید بسبب **لکهپت رای و جیپت رای** که کاردار
ان و مختاران خان بهادر بودند به سنگهان اعتقاد داشتند تدارک آنها بوجهی نمیشد و
خان بهادر را از آن آگاه نمیکردند گویند که روزی نقالان بحضور نواب نقل سواران سنگهان و
حاضر آمدن زمینداران دیهات بخدمت ایشان و استخفاف نمودن تحصیلدار نواب جناب بنوعی
می آمدن کم و بیش بر روی کار آوردند نواب از حقیقت آن پرسید و نقالان خواستند که به
تفصیل بیان نمایند دیوان **لکهپت رای** از آن برنجید که پرده از روی کارش برافتد
بانگ بر آن نقالان زد و بفرمود تا ایشانرا از حضور برانند و خود برخاست و دست بسته
بعرض رسانید که این سخن محض دروغ و افترا است کسی چه مجال دارد که تحصیلدار سرکار را استخفاف
نماید و آن گروه فقیران **بابا نانک** اگر اتفاقا وارد ده میشوند اگر کسی بخدمت ایشان قیام
مینماید محض برای خدمت نه از راه دعوی و فتنه انگیزی و ایشان جز فقر اندیش نیستند و داعیه
فتنه و فساد ندارند **خان بهادر** را که گفته لکهپت رای کالنقش فی الحجر بود و او را خیرخواه حقیقی
گمان میبرد از سر تفتیش آن درگذشت پس آن سنگهان هر روز در تزاید بودند تا آنکه چون
نادرشاه ازین ملک برگشت و بایران رفت و ملک پنجاب اکثری ویران شد و درختان و بیشه ها
در هر نواحی بسیار شدند اجتماع سنگهان بنهایت رسید و بسیاری از ایشان در بیشه ها و جنگلها
بهیئت اجتماعی جمع میشدند و تاخت و تاراج بعضی دیهات مینمودند گویند که نادرشاه
از خان بهادر پرسید که در ملک شما کدام مفسد است یا نه گفت نیست مگر آنکه گروهی از هنود فقیران
هستند که بعد ششماه بر تالاب گرد می آیند و غسل نموده متفرق میشوند نادرشاه گفت خانه

ے بر اعالیدند چون بعد از وفات بهادرشاه سلطنت مغلان رو به تباهی نهاد و در هندوستان
بهر جانب فتنه برخاست و در اواخر بادشاهی **فرخ سیر** در سنه ۱۱۳۰ این بنده نیز داعیه ملک
گیری در سر کرده با سنگهان که بر گرد گرد آمده بودند رو به پنجاب نهاد چون در آنجا مردی که هم بنیره او
بیراگی **آتمارام** باو ملاقات کرد و مرافقت خود درخواست نمود او از آن ابا آورد و
گفت ما فقیرانیم ما را به فتنه انگیزی و لشکرکشی چه مناسبت میدانم که کار تو لیکن نیز شده هم سر خود را
در سر این کار نهی بنده پند او نشنید و روز دیگر رو به سهرند نهاد و تاخت و تاراج آغاز کرد و شهر
سهرند را آتش بر زد و بسوخت و شمشیر اندر نهاد و مردم را همیکشت و از پی کین فرزندان
گوبند سنگه در ویرانی این شهر و کندن و سوختن بالاقصی الغایت کوشید و قریب چهل پنجاه

از قلعه بگیر بخیت و بسپرند رفت حاکم آنجا از غایت ستمگری از خدای شرم و از شما آزرم نیاورده آن
دو بچه را در زنجیر دوا بحته کاری بپچید و من ناچار شده دو فرزند بزرگ را که همراه داشتم گفتم که با متاع
جان خود بیرون رود و جنگ کنید تا کشته شوید من از غم شما هم همچنان بظهور رسید و من تنها ماندم
و مردانه از قلعه بر آمدم تا مرا نیز کسی بکشند اما چون وقت آن نرسیده بود هیچکس یارای نیافت و
مانند رمه که از پیش شیر بگریزد و در پیش من بگریختند با هیچکس سلامت بر آمدم و در شهری
رسیده میشدم و معاندان پس من میگشند استند و به منزل و مقام تکلیفات شاقه بمن میرسید تا آنکه
درین جنگل که زمینی بی آب است رسیدم و در گوشه پنهان شدم و بنشستم هر بدانم چون خبر سلامتی
من بشنیدند از هر قبیله سر بر آوردند و تفنگ چند بر گرد من جمع شدند و افواج سرکار سپرند از روی
عناد و باز به من نهادند و درین سر زمین مرا به محاصره گرفتند به جنگ پیش آمدند که ناچار رو فرا ایشان
با متابعان خود رو به ایشان آوردم و به یک حمله از پیش من بگریختند و از تشنگی و بی آبی بسیار بر خاک
هلاک افتادند و بقیه بر همت را غنیمت شمردند و اکنون که من همه دودمان و فرزندان خود را معاملها
درباخته ام و با سختیهای روزگار غدار در ساخته زندگی و دنیا را در نظرم قدری نمانده و مرگ را آرزوی
میخواهم و بجز خدای عز و جل از دیگری نمیترسم و میدانم که خون های ما بر باد نخواهد رفت و دنیا آنچه
بما کرده است به دیگران نیز خواهد کرد و از آنجا که ذمه اهل ذمه بر مروت همت بادشاهان لازم و واجب است
و از ما امری که شور بر خلاف آن باشد به ظهور نرسیده و یقین است که هر چه بر ما رفته به ناحق رفته و در
روز پیشین بادشاه حقیقی از آن باز خواهد پرسید و شما چگونه از عهده جواب آن بر آیند و من
از رسیدن بجنب نیستم اما منتظر فرمان دیگرم چون این نامه باتمام رسید ایلچیان را به تحایف
و ظرایف نواخته رخصت نمود و هیچکس را از سنگهان خود همراه ایشان کرد و نزد بادشاه فرستاده
پس هر گاه که این نامه به **عالمگیر بادشاه** رسید و برخواند دانست که بر ایشان ظلم رفته بود و آن
سنگها را در حضور طلبیده بدید و مکالمه نمود و از صورت های وحشیانه ایشان عجب داشت
و انعام فرمود و به نیکویی باز گردانید و به گوبند سنگه هدیه فرستاد و نامه مشتمل بر استمالت و تلطفات
نوشت و در رسیدن حضور وعده های نیکو کرد و به امرای اینجا در باب عدم مزاحمت او فرمان صادر
دریافت چون آن سنگهان باز آمدند و نوشته بادشاه با خود بیاوردند و معاملاتی که در حضور بمیان
آمده بود عیان نمودند گوبند سنگه شاد شده از سطوت سلطانی ایمن گشت و عزم رفتن دکن جزم
نموده بدان دیار رو آورد و تا حال در راه بود که بادشاه مسافر براه عدم گردید و چون فرزند او **بهادر شاه**
از محاربات برادر خود **اعظم شاه** فارغ شد و باستقلال بر تخت جلوس نموده گوبند سنگ
را در حضور طلبیده بنوازش و از ستمها که بر وی و پدر وی رفته بود عذر خواست و نواخته
بسیار داد و بعضی میگویند که علم و نقاره و خیمه و سراپرده و دیگر اسباب امارت از توپ و اسپان
و فیل بدو داده داخل امرای لشکر بادشاهی ساخت و بر فراغ تمام و اطمینان خاطر در ملک دکن روز
گار میگذرانید و همواره قریب پنجهزار سوار و پیاده در رکاب او می بود اگر چه در آن ملک خلایق
بسیار معتقد او شدند اما مذهب او چندان رواجی نیافت و سنگه شدن رواجی نگرفت
گویند که مردی افغان اسپان سوداگری آورد و گوبند بقیمت شصت هزار روپیه بخرید
و چون در ادای مبلغ تعطل بظهور رسید آن سوداگر را بار روای آن وعده نمود و در سلک نوکران
خاصه منسلک ساخته و همواره او را باعطای نفایس و ظرایف می نواخت اتفاقاً روزی

و از کار زار عاجز شده رو به هزیمت نهادند و سنگهان ظفر یافتند و کار گوبند سنگه باز رونق پیدا
کرد و خبر این فتح بهر طرف برفت و مریدان و متابعان او از هر سو بر وی گرد آمدند و لشکر بسیار
فراهم آمد و با طمینان تمام در آن قلعه بنشست چون این خبر شورش و جنگهای
کوهستان و دیگر وقایع سنگهان که عالمگیر بادشاه که در آن روزها به مهم دکهن رفته
بود رسید نامه شد فی الحال باحضار گوبند سنگه فرمان نوشت و او را در حضور طلب داشت
و چون مردمان بادشاهی با نامه نیز دگورو گوبند سنگه رسیدند ایشانرا بنواخت و در جای
نیکو فرود آورد و خدمت نمود و گفت ما را از بادشاه گزیر نیست ولیکن میخواهیم که این نامه
را پاسخ بنویسیم آنگاه اگر مرا لابد بحضور طلبند حاضر آئیم و هر چه فرماید بعمل آرم ایلچی قبول کرده
فرود آمد و گوبند سنگه مردی خوانده و شاعر بود در عرصه اندک قریب یکهزار و چهار صد بیت
فارسی بنظم در آورد و در آن همه حقیقت و حالات خویشتن و آبای خود به تفصیل اشعار را
نمود و آن ستمها که بسبب حاسدان و معاندان بر سر ایشان رفته بود بیان کرد و در آن
نامه نوشته بود که حضرت عرش آستانی جد بزرگ من را مدد معاش را در نواحی لاهور از مواضع دیگر
زمین تا قطع کرده چک بسته داده بود از آنجا که آئینه خاطر آن بادشاه نیکو باز از زنگ دوی
صفا پذیر بود و نقش تخالف مذهب در آن صورت نمی بست همواره گروه فقرا را
هر مذهب که باشند نوازش میفرمود و چون بنای مذهب بابا نانک که مقتدای ماست محض
بر وحدت وجود بود و به هیچ مذاهب تقلید و تقید نداشت گروه هنود همیشه بها طریق محاسده
و معانده می نمودند چنانچه بگفته هندوی به جد من ارجن در لاهور تکلیفات شاقه رسید تا آنکه
خود را در دریا انداخت و نیز بگفتار ظالمان و حاسدان افواج شاهی به هرگوبند رو آوردند
و چند بار جنگ واقع شد با آخر ناچار شده شیشه دل خود را بسنگهای کوهستان زد و از میان
خویشان و فرزندان جدائی نموده جلاوطن اختیار کرد و همچو آن خاطر سلطانی برابر آن
او رو تند تا هر یکی از ما بر مسند فقیری می نشست از پی طلب کرامات می نمودند تا آنکه
پدرم تیغ بهادر بگفته رامرای که کنیزک زاده بود حضور طلبیداشته بند و او حیله نمود مصیبت
سفر بر خود اختیار کرد و در کنج مسافری روزگار بسر می برد چنانچه من در شهر پتنه زائیدم
و بجز بختی و کشاکشی روزگار به مشاهده ما نیامد چون باز بدهلی رسیدیم حاسدان شیوه نامرضیه
اغاز نهادند و سخنان نا ملایم بگوش شاهی رسانیدند ناچار پدرم بگهر کنت و بکوهستان
کهلور پناه برد و در روزی چند نیاسود و معاندان را باز دل بجوش آمد و باز خاطر بادشاه
را بر نجانیدند و سواران بهر نیکا تعین یافتند پدرم که مرگ را از غایت ستمکاری روزگار
بار زو میخواست بکوشش دی تمام برفت و حیله کرد تا در حضور اقدس جان بداد و کشته
آمد و من خورد سال بودم از غایت غمهای نزدیک بود که بمیرم چون بجز خدای عز و جل پناهی نداشتم
بدرگاه او ازین رنجها بنالیدم و از غایت اضطرار خود را از زنگ هندوی بیرون کشیدم و مذهبی که می شت
جمع مذاهب است اختیار نمودم و دل از دنیا برداشتم و فقیری چند بر من گرد آمدند و راجگان که عهده پیمان
پدر مرا گسیخته به جنگ من رو آوردند و خدای عز و جل مرا بر ایشان نصرت داد با آخر از روی
حق و حسد حاکم سهرند و صوبه دار لاهور بر جنگ من آغالیدند من هر چند پیغام صلح در میان آوردم
قبول نکرده مرا به محاصره گرفتند مادر من از تنگی محاصره بجان آمده دو فرزند خورد سال مرا همراه گرفته

اند این بندگان خانه اسیر فراز فرمایند گوبند سنگه از فرمانبرداری و وفاداری ایشان خوشنود شده آن
کاغذ بر دریده و با آن چهل مرد و هر دو پسران بزرگ خود که جهجار سنگه و اجیت سنگه بودند در قلعه چمکور
که بنزدیکی قصبه روپر است در آمده متحصن گشت و چون افواج راجگان بر آن قلعه نیز محاصره کردند
کار بغایت دشوار گشت ناچار تن بقضا داده و دل بر مرگ را آماده شدند و گوبند سنگه بدان چهل
مرد و فرزندان خود فرمود که ما را اکنون بجز مردن چاره نیست باید که مردانه شوید و خود را بکشتن
دهید که این جوهای شما پایان ضایع نخواهد رفت و تا زنده باشیم طلب کنیم و در آن چهل کس
مردی بود **سنت سنگه** نام که در صورت با گورو جی مشابهتی داشت بدو لباس خاصه خود
بخشید و گفت که تو بجای ما سر خود بده و خود با پنج کس بوقت شب دیوار قلعه شگافته بدر رفت
و آن چهل دروازه قلعه بگشادند و بیکبارگی شمشیرها از نیام کشیده بر سپاه مخالفان حمله آوردند
و جنگ رستمانه نموده بسیار کس را سرها بریدند آخر همه بقتل رسیدند و گوبند سنگه با آن
پنج کس رو براه نهاد ناگاه **نبی خان و غنی خان** که نوکران راجه بودند و به طلایه بیرون آمده
بودند و با او خوردند و شناختند و پیش از این از گوبند سنگه بدان افغانان مروتی و احسانی بظهور
پیوسته بود از این جهت پیش آمدند و طریقه مرافقت مسلوک داشتند گفتند که ما همراه شمائیم
و هر جا که خواهید برویم درین اثنای کوتوال که گرد لشکر می گشت در رسید و مردم بیگانه معلوم کرده
گفت که مشعل بیارید تا به بینم که اینها کیستند چون مشعل دار نزدیک رسید گوبند سنگه بمردی
کفر مود تا او را بشمشیر بزنیم زود سرعت نموده از آن جا نیز بگذشتند و از مهلکه بدر رفتند
و همچنان می آمدند تا به بهلول پور رسیدند و در آنجا قاضی **پیر محمد** که استاد گوبند سنگه بود پیش
آمد و گفت که درینجا لشکر بادشاهی فرود آمده اند مبادا شما را دریابند باید که تغییر لباس نموده زود
بگذرید گوبند سنگه بفرمود که همراهانش لباس نیلگون کردند و موهای سر فرو هشتند اتفاقاً امیر
لشکر شاهی در راه بدیشان بازخورد و نزدیک بود که گرفتار آیند اما بحیله قاضی مذکور بسلامت
رفتند در گذر **ماچهی واره** که بر لب دریای ستلج است رسیده در خانه **گلابا** نامی کهتری
شب باش شدند و چون مسجدی نزدیک خانه او بود ملای مسجد آگاه شد و مجادله و مکالمه در میان
آمد با آخر گلابا ملا را با عطای مبلغی چند خوشنود کرده باز گردانید و ایشان بوقت سحر از شهر برآمده
در موضع **هیهج** رسیدند و در آنجا دهقانی بود از مریدان **گوبند سنگه** از وی اسپی برای سواری
او درخواستند آن نامرد کم همت نداد و از آن موضع کوچیده در **آجیت پوره** رسیدند و
هشت روز مقام نموده به ساز و سامان سفر پرداختند و رو بملک جنگل نهادند و چون در آن
ملک مریدان گورو هرگوبند و **تیغ بهادر** بسیار بودند از هر طرف مردم گرد آمدند و بار اندکی
سپاه جمع شدند و روزی چند بر تالاب **کوت کپوره** مقام نموده از ماندگی بیاسودند
و از آنجا **بملک سهر** رفتند و در آنجا از هر طرف سنگهان شکسته و ریخته گرد آمدند و جمعیتی
بهم رسید و بمقدار دوازده ۱۲ هزار مرد سلاح پوش جمع آمد چون این خبر **بسرهند** رسید امیری از
نوکران بادشاهی به جمعیت هزار سوار و پیاده صوب نهاد و هر چند گروهی ملکشیر مقابله رو داد
و بمقابله انجامید و از آنجا که گوبند سنگه از غایت دلاوری از سر جان بر خاسته بود پا در میدان
بیفشرد و داد مردانگی بداد و از کشته پشته گشت و از هر دو طرف بسیاری بقتل رسیدند و
چون ملک جنگل بی آب است و آب در آن ملک بغایت نایاب لشکر آن امیر را تشنگی دریافت

از قلعه بیرون آمدند و گوبند سنگه با اتباع خود گفت که اندیشه نکنید که این جماعه شوخی نمکحرام امان خواهد
در یافت و با آرزوی خود نخواهند رسید روز دیگر افغانان از راجگان جنگ قلعه درخواسته با پانصد سوار
حمله آوردند چون شوخی عهدشکنی بالیشان رسیده بود قضا را همان روز هر پنج سرداران
افغانان تیر و تفنگ خوردند و بر خاک هلاک افتادند و باقی سپاه برگشته باز آمدند راجگان چون
شکست افغانان بدیدند شیر شدند و روز دیگر به هیئت مجموعی با تمام لشکر بر قلعه حمله بردند
و بر الیشان نیز شکست افتاد و بسیاری از سپاه الیشان کشته شدند و هر چند چند وریه که
باعث فتنه و فساد بود نیز کشته آمد و دیگر رو به هزیمت نهادند و به ملکهای خود باز گشتند و
گوبند سنگه دلیر شده نگاه به تعاقب راجگان برنگشت و پیشتر از آنکه راجگان بملک خود
برسند او به ماکهووال بنشست که جای پدر او بود و چهار قلعه محکم بنا کرد یکی را انندگهر دیگر
فتحگهر سیوم لوهگهر چهارم کلمتگهر نام کرد و در آن قلعه‌ها اسباب حرب مهیا کرد و در عرصه دو
سال از ملک راجگان تا بمقدار شصت کروه گرداگرد آنجا به تصرف آورد و تا قصبه رویر
بر کنار ستلج واقعست و اکثر دیهات و قصبات بگرفت و آئین ملک گیری بنیاد نهاد و
راجگان را آنقدر از قوت نمانده بود که بجنگ او دست برد ارند بلکه از آن شیر شدند که
الیشان را از ملک موروثی اخراج نمایند و یا کشته شوند پس همه گرد آمده به عالمگیر بادشاه
عریضه نوشتند و استغاثه نمودند بادشاه به زبردست خان صوبه دار لاهور و شمس خان
حاکم سرهند در باب امداد راجگان فرمان نوشت و این هر دو امیر با لشکر کثیر بکوهستان در آمدند و با راجگان
یکجا شده گرداگرد آن قلعه فرود آمدند و مورچال کردند و مدت محاصره هفت ماه کشید چون راه آمد و رفت
غله بسته بود و هر چه موجود بود بخرج در آمد کار بر قلعگیان که نوآموز و نو گرفتار بودند تنگ شد و همه
سنگهان میخواستند که بجله بیرون روند و ترک همرافقت گوروجی خود نمایند و مادر گوبند سنگه
در خفیه بر راجگان پیغام کرد که مرا با دو نبیره من امان دهید تا از تنگی حصار برآمده بگوشه روم اوشان قبول
کردند او با هر دو نبیره خورد که خورد بودند فتح سنگه و زورآور سنگه نام داشتند بوقت
شب از قلعه برآمده با رفیقی چند راه سرهند پیش گرفت و گوبند سنگه از آن مطلع شده
بر خود به پیچید و گفت که مادر من از مرگ بکجا خواهد گریخت و هر دو پسران کشته خواهند شد
قضا را چون گوجری با هر دو پسران خورد سال بسرهند در آمده در خانه هندوی پنهان شد
کلجس رای که دیوان مالیات و مدار و المهام سرهند بود بر این آگاه شده باغوای بعضی از بدسرشتان
هر دو آن دو پسر خورد سال بیچاره را بگرفت و از کمال ستمگری بفرمود تا هر دو را زنده در دیوار پخته
عمارت چنیدند گویند که گوجری نیز از غم فرزندان الماس بخورده بمرد و آن سنگهان و دیگر مردمان که با
گوبند سنگه در حصار محصور بودند بجان آمده امان خواستند هر چند با آن نامردان بیدوانند زکر گفت
که یکبارگی از قلعه برآمده حمله آرید که اگر ظفر یابیم ملک ما را بود و اگر کشته آییم مردن بمردی به از
زندگی به نامردی و لیکن هیچکس از ایشان قبول نکرد و آخر از ایشان به تنگ آمده آیرا نامه گرفت و
اوشان از قلعه بیرون آمده برخی کشته شدند و بعضی بگریختند و برخی اسیر گشته شدند و با
گوبند سنگه بجز چهل کس کسی نماند از غایت خشم بدیشان گفت که شما نیز بروید و راه خود گیرید
اوشان گفتند که ما مانند آن نااهلان راه بیوفائی نسپریم و نقد جان بر کف شما نثار کنیم و امید آن
داریم که آخر همان سنگهان خوشنود شده بدیدن آنکاغذ ابرای نامه که از غایت حمق نوشته داده

و دانه یک از آن در دریا انداخت و بیرون آمد آن مرد پرسید که پاره کجا رفت گفت بدریا افتاده و
نزد وی برفت و غواصانرا بیآورد و پانصد روپیه اجرت مقرر نمود تا آنرا از دریا برآرند و با گوبند سنگه گفت
که پاره از دست شما در دریا بکدام جای افتاده است او فی الحال پاره دیگر از دست برآورده
در میانه دریا بینداخت و گفت درینجا افتاده است آن مرد حیران شده دانست که این کار دیده و دانسته
ازو بظهور رسیده است همچنین کارهای شگرف ازو سر میزد و بدین سبب شهره آفاق گردیده بود
در آن ایام مردی از ملک دکهن بیآمد و پنج چیز بهدیه آورده که نوادر روزگار بودند یکی شمشیر هندی که
پنج سلاح دیگر در میان او بود دوم فیل که بنهایت خوب بود سیوم باز سفید چهارم خیمه دیبا منقش
و منقوشه با زرین و زرگرفته پنجم اسپی تازی نژاد که در آن زمین مانند او اسپی نبود راجگان کوهستان
از آن آگاه شده بدیدن آن چیزها آمدند گوبند سنگه بفرمود تا آن خیمه را بصحرا بردند و آن فیل را نموده
کشیده و اسپ را زین کرده حاضر آوردند راجگان چون آن چیزها که از نوادر روزگار بودند بدیدند در
آن طمع کردند فیل و خیمه را راجه کهلور که **بهیم چند** نام داشت درخواست و باز و اسپ و شمشیر را
راجه **هریچند هندور** طلب نمود بلکه راجه هندور به برخاست و خواست که شمشیر گوبند سنگه بگیرد
او گفت مریدان ما این اشیا بهدیه آورده اند چون راضی شوند پس از آن بشما بدهیم راجهای گفتند
که رضای ایشان در چیست گفت خوشنودی آنجماعه درآنست که فردا بر فیل سوار شویم و شمشیر در کمر بندیم
و باز بر دست گیریم و اسپ جنیبت در پیش بود و در خیمه بنشینیم و مردم را بار دهیم و ایشان را به
بینند آنگاه اگر شما را در کار باشد بدهیم راجگان ازین سخن برآشفتند و هر چند از بسکه تندخو بود
سخنان درشت بر زبان آورد حاضران و رفیقان گوبند سنگه از آن در خشم شدند بلکه تیغ چند برخاستند
و راجه را آنجا در زیر خشت و لگد کوب گرفتند و خواستند که او را بکشند و هنگامه برپا کردند گوبند سنگه
میان خویش برخاست و سنگهانرا از آن حرکت مانع آمده ملامت نمود و گفت شما باین تندی و
جلدی که کردند سزای نیک نه بینید راجگان چون با سپاه نبودند روز دیگر کوچ نموده هر یکی بوطن
خود بازگشت و کینه سنگهان در دل گرفتند و در اخراج گوبند سنگه از ملک مشورت نموده متفق
شدند و او نیز از آن آگاه شده در صدد خود داری و تدبیر انکار گردید و براجه ملک نهن که
میدنی پرکاش نام داشت پیغام کرد که من در ملک شما جای سکونت میخواهم و این راجه با راجه بهیم چند
کهلوریه بحاریه بود و گوبند سنگه گفت که ترا بدین راجگان جنگ افتاده به سبب و پیچیز از کس ترا یاوری
کنم راجه نهن قبول کرد و بر لب دریای ستلج که گذر در آنجا واقع است جای مقرر نمود و گوبند سنگه از
آنجا برخاسته با اتباع و خویشان بملک نهن درآمد و در آنجا قلعه در نهایت استواری بنا نموده به
طرح پانونه موسوم ساخت و با سپاه خویش در آنجا نشست و راجگان بکینه خواهی برخاستند و
از هر جانب سپاه گرد آورده بر آن قلعه مورچال کردند درین اثنا پنج کس از افغانان که هر یکی با صد
سوار نوکر گوبند سنگه بود اجتماع و کثرت سپاه راجگان بخاطر آورده در حال سنگهان طمع کردند
و براجها خفیه پیغام کردند که فردا پانصد سوار از قلعه بیرون می آئیم و به یک حمله قلعه را مفتوح کنیم بشرط
آنکه غنیمت قلعه از آن ما باشد راجگان قبول کردند روز دیگر این افغانان که **کالے خان و**
بهیکهم خان و نجابت خان و چوهڑ خان نام داشتند برخاستند و از گوبند سنگه
رخصت خواستند او گفت چه بیوفائی است میکنند با آنکه چندین مال و خواسته مرا خورده باشند
که حیل بیوفائی سیرت جبلی ایشانست بر بهانه سخن رفتند و گفته او قبول نکرده با پانصد سوار

برآنکه این فرقه بسیار شوند و آوردن شیرینی دلالت کند برآنکه این گروه آدمیان بسو نندو
البته برپا بست رسند و ملکی بدست آرند لنگال لب را به شربت شیرین نموده کس را
از همه مردم پیش خواند و پاهل داد و پاهل بپای فارسی و الف تازی مضموم ولام عبارتست
از عهدی که در وقت سنگه شدن در میان آرند و بر آن شربت چیزی از مقولات بابا
نانک و دیگر افسونها خوانده دمیده و بر سر و چشم اینها بریخت و چیزی بخورانیده و از قبیل
عهد و شرطی چند در میان آورد و گفت بگوئید دهرم ناش یعنی مذهب و روش پیشین
بگذاشتیم و دهرم یعنی عمل نمودن به شاستر ترک نمودیم و زنار بگسیختیم و کرم ناش یعنی آنچه در
مذهب هنود اعمال در عقبی بطریق تناسخ مقرر است بدان اعتقاد نیاریم و کلناس یعنی بما
در و پیرو برادر و قوم غرض نداریم و با ایشان اختلاط نکنیم و هر که سنگه شود از هر قوم از این چهار برن
که باشد یکسان دانیم و میان ادنی و اعلی در میان قومیت فرقی نباشد و کل بضم کاف عربی
نسب و نسل را گویند یعنی تفاخر به نسبت نکنیم و کرت ناس یعنی بعد از این هیچ کار و بار مانند زراعت
و تجارت و دیگر صنایع نپردازیم و بغیر سپاه گری و قزاقی و رهزنی کار دیگر نکنیم و همیشه با سلاح و
آلات حرب باشیم و کرت بکسر کاف تازی و سکون را و تای فوقانی کسب و پیشه را گویند
و چون این عهد و میثاق در میان آمد بر روش و طریقی که در اول فصل ذکر سنگهان مرقوم گشت
با ایشان اشارت نمود و گفت هر که خلاف آن عمل آرد بر وی تنخواه شود یعنی تاوان بدهد
و از آن ده کس پنج کس را به خالصه موسوم ساخت و نامهای ایشان اینست یکی
دیا سنگه کهتری لاهوریه دوم صاحب سنگه حلاق دلهی سیوم همت سنگه دام دار
جگناتهی چهارم دهرم سنگه جت ملک پوریه پنجم محکم سنگه چهتا والیه و پنج کس از آن ملکی
نام کرد یکی دیوان سنگه دوم رام سنگه سیوم الگیر سنگه چهارم لعل سنگه
پنجم فتح سنگه پس این ده کس را پاهل داده همه رسوم و طریق مذهب خود تعلیم کرد بعد از آن برخاست و
گفت آن طریقی که من شما را پاهل دادم شما مرا بدهید ایشان بموجب عمل گفته نمودند و او را پاهل داده گوبند سنگه
نام کردند و مقرر کردند که هر که صاحب کیس یعنی موی باید و پاهل گرفته باشد او را بغیر سنگه نام نبرند آنگاه
گوبند سنگه گفت که خالصه از آن گورو و گورو از آن خالصه باشد یعنی هر دو تابع یکدیگر اند و بغیر بود
که این ده کس همه مردم را که در آنجا حاضر بودند پاهل دادند و قریب بیست هزار کس در یک روز سنگه
کردند و این فرقه مذهب آشکارا باشد و مردمانی که مفلس و بی سامان بودند از هر سو به اکناره
و آوارده بدین مذهب می در آمدند و در اندک فرصت مردمان بسیار جمع آمدند و هر روز
زیاده میشدند درین اثنای گوبند سنگه را با راجگان مخالفت رو داد و کار بجنگ و جدل
کشید و باعث این آن بود که چون مردم از هر جانب از استماع احداث مذهب جدید بدیدن
گوبند سنگه می آمدند و هر کسی فراخور خویش هدیه می آورد و او دست جود و نوال گشاده به
سنگهان می بخشید بلکه بعضی گویند که بسیار زر و سیم در میان دریای ستلج می انداخت چنانچه یکبار
شخصی از مریدان او از دیار سنده بیامده و دو پایه تاز زرین مرصع که بقیمت بیست پنجهزار روپیه بود
هدیه آورد و گفت مراد من آنست که صاحب این را در دستهای خود کنند گوبند سنگه گفت چون بر هر دو
دستهای خود بخشیدیم گویا خود پوشیده باشیم آن مرد الحاح بسیار کشید و گفت یکبار پوشیده آنگاه
هر چه مرضی سامی باشد بعمل آرند گوبند سنگه آن یارها در دست کرده در دریا در آمد و شناوری آغاز کرد

۷ ماه ۱۲ روز ۔ الغائسنہ ۱۷۳۲ عیسوی مکھ سدی ۵ گورو گوبند سنگھ جی ۔ چون تیغ بهادر مقتول شد و این
خبر به گوبند سنگھ جی رسید بغایت اندوه ناک شد و مریدان خود را جمع کرده گفت پدرم را در دہلی
بکشتند خون پدر ضرور بگیرم و اکنون که جسد او را پنهان کرده است کسی که از شما بهادر است شخصی
برخاست و کمر بست و در دہلی رفت و در خانه مکهن شاه فرود آمده جسد او را برآورده حواله
مکهن شاه نمود و سر را خود برداشته گورو جی آورد و مکهن شاه روز دیگر بعرض رسانید که شخصی از مریدان
تیغ بهادر جسد از خاک برآورده به من حواله کرد و سر همراه خود ببرد و بادشاه گفت که بروش
هنود بسوزانند مکهن شاه همچنان کرد و جمه او نزد دیلی گورو هرکشن جی است و سر گورو جی چون
در مان کهووال رسید گوبند سنگھ مگریست و آن سر را سوخته و جمه در ماکهووال پس در فکر آن
شد که مذهبی احداث نماید و بر کوه نینا دیوی جی نشسته تفاول نیک از دیوی جی گرفت
برهمنان گفتند که مذهب تو هر گاه رواج خواهد یافت و آتش هوم آنگاه سرد خواهد شد که سر خود را در
آتش اندازی گورو گفت سر خود را بجا و فنا داده باشم پس مرا از رنج و تعب چه شود گفتند اگر
سر خود را نمیدهی سر یکی از فرزندان خود بده چهار پسر بودند جہجار سنگھ اجیت سنگھ
فتح سنگھ زورآور سنگھ پس نزد گوجری فرستاد که سر یکی از نبیره های خود بده گوجری
گفت گورو دیوانه شده است من فرزندان خود را بکشتن نمیدهم هر چهار نبیره های را گرفته و قلعه
متحصن شد هر چند گورو الحاح کرد قبول التماس نساخت آخر گورو دعای بد کرد و گفت که او اوجهری است
چهار فرزندان کشته خواهند شد و از نسل ایشان کسی نماند آنگاه بمریدان گفت که سر بدهند لیکن هیچ
کس پیش آمدند گفتند سر هر کدام که خواهی بگیر پس سر یکی از ایشان در آتش انداخت و هوم سرد شد
و گورو برهمنان را مبالغ داد و نامه های باطراف نوشت که از خاندان مایان از پنجاب از هر موضع
و خانهای دو کس یک کس چهار کس در اینجا حاضر آیند بموجب وصیت پدر خود انتقام میگیرم
و از کشتگان او بگیرم و لشکر کشی و سپاه گری پیش گیرم و چون اطاعت و امداد گوروان و پیران
بر مریدان لازم است باید که بر بیکار همت چست به بندند در جان و مال معاونت نمائید و دیگر
میخواهم که همه مردم بر یک شیوه و یک روش کاربند ندوی از میان هر چهار برن قوم هنود که هر یکی
راه و رسم شاستر آئین علحده مقرر است بر یک طریقه سلوک نمائید و با هم بیامیزند و یکی خود را
بر دیگری ترجیح ندهد و عمل کتب سابقه از میان بر دارند و بزرگی معابد و تیرتهای هنود و مانند دریای
گنگ و جز آن که مذهب تعظیم آن مقرر است از خاطر بدر کنند و به پرستش آن قیام نمایند و سوای
گورو نانک و خلفای او به دیگری از بزرگان هنود مانند رام کشن اعتقاد نیارند و هر چهار
برن در یک آوند بخورند و از یکدیگر نفرت نپرهیزند و همچنین بسیار سخنان گفت مردم چون گفتار او شنیدند
بسیاری از برهمنان و چهتریان برخاستند و گفتند که ما مذهب که گورو نانک و دیگر گوروان بران
قایل شده باشند مخالف بید و شاستر بود هرگز قبول نکنیم این بگفتند و باوطان خود باز گشتند مگر
بعضی از چهتریان و اکثری از قوم شودر و بیش بر قبول مذهب و مطاوعت اقرار نمودند و قریب بست
هزار مردم بماندند روز دیگر چون گوبند سنگھ باز همه را جمع کرده لنگر مود تا یک آوند گلی بزرگ بیاوردند
و پر آب کردند و شمشیر خود را از میان بیاورده در آب همی گردانید درین اثنا او بیاید و قسم شیرینی
که قند سیاه و شکر و نبات و غیره و شهد باشد با خود بیاورده در آن آب مرکب گوبند سنگھ شاد
شد و گفت که این فال بغایت نیکو شده و حضور زن که توالد و تناسل و العبد او است دلیل است

سدی دسمی خیمه در کیرت پور موجود است گورو هر رائے چون مسند نشست دران ایام
اورنگ زیب را با دارا شکوه جنگ افتاد و دارا شکوه در پنجاب آمده نشست
و درصدد جمع آوری افواج شد با سپاه و لشکر دارا شکوه را پیوست چون دارا شکوه
شکست خورده بصوب **ملتان** بدر رفت و هر کس از کومکیان سر خویش گرفت هر رائے
معه مریدان در کیرت پور باز گشت چون عالمگیر پس از کشتن برادران و گرفتار کردن پدر
بر سلطنت نشست از جهت کومک دارا شکوه بر هر رائے کینه داشت لهذا سواران
فرستاده در دهلی طلبید و ضمن نامه بقلم آورد که شما دعوے کرامات میکنید و هوائے پادشاهی
و ملک گیری در سر دارند در حضور رسیده از عهده جواب برآئید هر رائے تبر سید و فرزند بزرگ
خود را که **رام رائے** نام داشت بهمراه سواران فرستاد و مرقوم نمود که ما گروه فقیرانیم بخیر و دعاے دولت
پادشاه کار نداریم بموجب فرمان جگر گوشه خود را روانه نمودم فرزندم مشمول عنایات شود رام رائے از انجا
که هوشیار و خوش گفتگوے بود از عهده جواب سوال برآمد پادشاه را دل نرم شده دانست که ایشان فقرا
اند و از سر احضار هر رائے در گذشت و در سنه ۱۰۸۲ سمت ۱۷۱۹ انتقال ساخت خیمه در کیرت پور موجود
است — مدت خلافت ۲۳ سال ۶ ماه ۱۲ روز کاتک سدی ۹ **ذکر هر کشن جی** رام رائے
دعاے بد کرد که خلافت حق من بود و به خورد برادر رسید او خوراک چیچک است هر کجا باشد
لهذا در خدمت پادشاه استغاثه کرد که وارث گورو یای من دارد پادشاه با حضار او حکم داد و
در محله سوابیان در دهلی باز از چیچک بمرد در سنه ۱۰۸۹ اچیت سدی ۱۴ سمت ۱۷۲۱ خلافت ۲ سال
پنجماه نه روز **گورو هر کشن جی** بوقت آخرین گفتند که بابا بکاله است قریب گوبند وال
مکهن شاه از لبانان دهلی بود در آنجا گورو تیغ بهادر را معلوم کرده گورو مقرر ساخت و دیگر سودهیان
حدود نه گدی ساختند **مکهن شاه** از دهلی بآنجا بزیارت آمد و همه سودهیان را ملاحظت کردند اما تیغ بهادر
گفت که این گروه نهایت حسد دارند همان بهتر که مرا بدهلی ببری مکهن شاه قبول نمود و گورو را با
فرزندان و زنان در دهلی برد و امیران بعرض پادشاه رسانیدند که در محله سوابیان گورو فرود آمده
پادشاه با حضار امر داد و مردے از سوابیان ندیم پادشاه در مقام شفاعت آمد و پادشاه او را به
همه مامور نمود گفت من تیغ بهادر را همراه میبرم بازے آرم حاضر کنم پس تیغ بهادر بزیارت تیرتهه
رفت و عیال خود را همراه برد چون گورو در پتنه رسید زوجه او که **گوجری** نام بود گوبند رائے پسر
زائید و به دهلی باز آمد رام رائے مراجعت او را دیده بعرض رسانید ما را مشکل دیده هنگام شب
از دهلی برآمد و پناه براجگان کوهستان کهلور برد و جاے خرید که زمینے بود منسوب به **دیوی**
مالو نام و هرگز آباد نمیشد تیغ بهادر پانصد روپیه براجه کهلور داده استدعاے آباد نمودن آن زمین
نمود و در آنجا دیهے آباد کرده به **ماکهووال** موسوم ساخت و سکونت اختیار کرد و پسرش
چهار ساله شد باز رام رائے عرض ساخته او را در دهلی طلبید ناچار دل بر مرگ نهاده و خویشان و
دنیا را وداع کرده و فرزندان را در کنار گرفته و وصیت ها ساخته و ولی عهد نموده و آن اسلحه
که گوبند پوشانیده روانه شد و بهنگام رسیدن حسب الصلاح رام رائے محبوس شده کاغذ نوشته
در گردن خود بسته ظاهر ساخت که از برکت این کاغذ شمشیر کارگر نخواهد شد چون بنابر امتحان
شمشیر زدند سرش جدا شده و میان کاغذ نوشته سر دیا اور سر نه دیا سر او را مکهن شاه بخانه
خود نگاه داشت سنه ۱۰۸۰ سمت ۱۷۳۲ امی پنجم عالمگیری بوقوع آمد خلافت ۱۳ سال الیکاده سال

بعضے گویند که باعث خاطر گوینده چوتشی منجم کسی گوروجی را این سخن گفت و اوشان را از جوتشی اشکار کردند
که نالایق تو نیتم باعث نزاع شد وحید و شاه حاضر شده و دست بسته عرض کرد گوروجی همان سخن
اول گفتند که سعی بیهوده مکن و باعث نزاع شد در آن ایام جهانگیر شاه در لاهور آمده بود و بعرض رسانیدند که
گورو ارجن را دعوی بادشاهی است و هزارها مردم باو هجوم میدارند بادشاه باحضار او حکم ساخت
و از دیدار او که نیکو سیرت و خوش صورت بود مهربان شده و به تعظیم رخصت ساخت لیکن چندو نخواست
و در زندان خانه کرد و گفت که ای ارجن فردا ترا در خدمت جهانگیر حاضر سازم گوروجی فرمود
مرا بگذارید تا دریا غسل کنم و بعد از آن هرچه بگوئید بعمل آرم برای غسل بدریا آمده و خود را بموج انداخت
و ناپدید شد جیٹھ سدی ۴ سنه ۱۰۱۵ سمت ۱۶۶۳ عمر ۴۳ سال و ۹ ماه یکروز در آخر عهد جهانگیری گورو هرگوبند
سلاح بگرفت و در عهد شاه جهان حکومت پنجاب به داستلوه تعلق داشت و او مرد بے فقر
دوست بود لهذا اکثر گوروان رونق گرفت و گاه گاه در لاهور آمدے که یکبار یکے از مریدان او اسپے به هدیه
آورد که بجایی نیکو بود مردمان بادشاهی آن اسپ بگرفتند اسپ لنگ شد بادشاه بقاضی بخشید
هرگوبند آنرا از قاضی بده هزار روپیه خرید و مبلغ نداده از لاهور در امرتسر آمد و بیش
از این چند روز باز سفید بادشاهی از شکارگاه گرفته آورده بود و ندا این سخن علاوه آن گردید
مخلص خان با هفت هزار سوار از سرکار بادشاهی بگرفتن گورو روانه و گوروجی با پنج هزار کس
مقابله نمود مخلص خان کشته شد و افواج او شکست یافته در لاهور رسید و گوروجی از خوف بادشاه در ملک
جنگل که بهتنده و هانسی حصار است برفت از آنکه بسبب قلت آب در آنجا لشکر شاهی نمیرسید بسبب هجوم
عام گردید درین اثنای مردے که بدهیا نام داشت و بطراری شهره آفاق بود دو راس اسپ خاصه طویله
بادشاه دزدیده آورده و بے نشان اسپ در دیره گوروجی دریافت شد بار دوم قمر بیگ و
لعل بیگ با چندین هزار سوار معین شدند و هر دو کشته شدند از سبب نایافت آب و مسالک
مشکل من بعد گوروجی از دریای ستلج عبور کرده در دوابه بست جالندهر در موضع کرتارپور که آباد کرده
ارجن پدر او بود سکونت اختیار کرد و بعضے سواران جنگی و سپاه خود داشت اتفاقاً پاینده افغان
نوکر گوروجی رنجیده بدهلی رفت و برای گرفتاری گوروجی افواج آورد و در محاربه پاینده خان بشامت
نمکحرامی دریافت و در جنگ بدست گوروجی کشته شد گویند در آنجنگ چون پاینده خان نزدیک گوروجی
رسید شمشیرے بدو حواله ساخت گوروجی رکاب آهنین را سپر ساخت و بسرعت تمام چنان شمشیرے بر او زد
که از شانه تا کمرگاه رسید و از پشت اسپ در گردید هرگوبند فی الحال از اسپ فرود آمده بر بالین
او نشست و رمقے از جان باقیمانده بود گفت ای پاینده کلمه بخوان و ایمان ببر گفت که شمشیر
شما از گناهان پاک کرده است و بدرجه شهادت رسیده ام این بگفت و جان بداد و سپاه هزیمت
خورد از خوف شاهی در کوهستان رفت روزے چند در موضع هرگوبندپور بر لب دریای بیاه
نشست و بنام خود آباد ساخت و چه حیله اشتهار داشت در کیرت پور نزدیک انندپور لب دریای
ستلج سکونت اختیار ساخت پنج پسران یکے گوردته دویم تیغ بهادر سیوم
صورت سنگه چهارم انی راے پنجم اٹل راے و این گوردته روبروے پدر مرد و پسر ماند
هرراے نام و دهرگوبند اورا ولیعهد ساخت مادر تیغ بهادر گفت که فرزندان را گذاشته خلافت
به نبیره میدهی گفت خاموش چون وقت فرزند تو خواهد رسید بدو خواهد واصل شد و بگرو وصیتها گفت در عهد
شاه جهان وفات سنه ۱۰۵۳ سمت ۱۶۹۵ مدت خلافت سی و یکسال و دو ماه شش روز چیت

ارجن و هرگوبند زنده بود ارجن باشارت او بنا ساخته تالاب ترنتاران
نهاد و از و فرزندان آمدند در موضع رامداس که نزدیک رود راوی است سکونت
اختیار کرده هیچ کس از فرزندان ایشان بلند گیر بخلافت و ریاست آنجا موضع قیام نمودند اکنون از نسل او هیچ
کس نمانده تحقیق بنده سوهن لعل گورو رامگود در عهد نواب خان بهادر
بود در لاهور آمده گفت که هرگاه این ده خراب میشود کدام جا برود مردمان گفتند که در قرب جوار برود فقط عمر سقا و یک
سال ۹۶۳ سمت ۱۵۹۶ رسودی دسمی خلافت ۷ سال ۵ ماه ۷ روز سال اول از جلوس اکبر ۹۶۴ سمت ۱۶۰۹ [illegible] جیت
سدی عمر او هفتاد سال و پنجاه و هفت روز مدت خلافت دوازده سال و ششماه نه روز گورو
امرداس ۲۲ سال پنجماه یازده روز سلطنت اکبر ۹۹۹ سمت ۱۶۳۱ [illegible] و جمه کنار دریا بود اکنون آب
آنرا برده است. بهادهون سدی پورنماشی هرگاه گورو امرداس رامداس را بداماد دختر
سرفراز ساخت و بعد از آن مکان گوردیای بخشید دختر رامداس چون بشنید پیش پدر آمده گفت
که این خلافت ما را میشاید از آنکه او پس چند روز به سیری انتقال خواهد کرد امرداس گفت ای جگر گوشه
اینچنین نخواهد بود القصه رامداس مرد بزرگ شد تا آنکه در آن روزها که اکبر بادشاه چند سال در لاهور
مقام داشت سخن خدا شناسی رو سوش بادشاه رسید به عزت و احترام پیش آمده که زمینی از حوالی [illegible]
جاگیر بفقیر بدهید و از آنجا به چک رامداس موسوم ساخت در رامداس [illegible] بنا ساخت
و گاه گاه از گوئندوال آمده در آنجا مقام میکرد سه پسر شدند نخستین مهادیو دوم پرتهی داس
سیوم ارجن [illegible] سمت ۱۶۳۸ بهادهون سدی ۳ [illegible] او در گوئندوال بر لب دریا بود هفت سال [illegible]
گویند که چون سنه ۱۰۰۵ اکبر بادشاه از پنجاب بدکهن میرفت و چون عبور از دریای بیاه میفرمود گوئندوال نزول
واقع شد رامداس را در حضور طلبید [illegible] فرمود که آنچه آرزو دارید بخواهید رامداس گفت
که بدولت شاهنشاهی همه ارزو [illegible] آرزوست بادشاه پرسید فرمودند درین جلوس [illegible] که
پنجاب مقیم سرادقات اقبال بود تمام چیز و جنس به بهای اعلی [illegible] و اکنون که بندگان
عالی به هندوستان بودند هر چیز تمام قیمت و ارزان خواهند شد و آنچه از معامله که بر رعایا و اجاره داران
مقرر است بموجب سال گذشته مطلوب خواهد شد [illegible] راه خواهد
یافت امید است که در باقیات خالصه شریفه تخفیف شود تا موجب آبادی رعایا گردد بادشاه
کردند. نخستین کسی که ترک کلاه کرده [illegible] و بر اسپ نشست
از گوئندوال برخاسته در امرت سر سکونت کرده تالاب عمده بنا ساخت گورو
ارجن است و بر شش کروهی امرت سر تالابی بنام ترنتارن بنا ساخت و در میان برادر
کلان و پرتهی مل واد دشمنی بود گویند که در خانه گورو موصوف فرزند نبود روزی بخدمت بابا بدها
در [illegible] رفت و پیش از این [illegible] او امرت سر تعمیر ساخته بود با قبایل نزد او رسید چون بدها
از دور انبوه مردم در محلها بدید پرسید که ایشان کیستند گفتند که گورو جی هستند [illegible]
گوروان را [illegible] رو داده و گریخته بجای میروند گفتند نی بلکه بزیارت شما آمدند و برای فرزند
دعا میخواهند فی الحال برخاست و رقص آغاز کرد و دستک زد که فرزندی بوجود آید که بسیار زور
آور خواهد بود دگر روز ارجن از فال خوشنود شد گورو هرگوبند جی تولد گردیدند. بابت دختر
چندو شاه و تجویز کدخدای ساختن با گورو ارجن چندو گفت اگرچه ارجن
مردی دولتمند اما از اصل گدایان است و خشت بالا خانه را در بدرود آب نسبت کردن از عقل

1005 H = 1596 AD
1653 S.

بگرفت و این کالرائے بوسنو ہرد لیس کہ بجانب دکہن است بدر رفت و با راجہ آنجا کہ ...نام داشت ملاقات نمود راجہ او را بنواخت او بدامادی خود سرافراز کرد و او را جانشین کرد و او را از دختر راجہ فرزندی آمد و او را سوڈہی رائے نام کرد و پس از چندی بمرد سوڈہی رائے راجہ گشت و اکثر ممالک ہندوستان بزور شمشیر بگرفت و کار او بنهایت بالا گرفت روزی ندیمان بدو گفتند که وطن اصلی آبای تو لاہور است و پدر ترا برادرانش بزور از آن ملک بدر کردند و او نتوانست باز گرفت سوڈہی رائے ہمانوقت با لشکر بیکران رو بہ لاہور نہاد و با کالکیت کہ تا آنزمان زندہ بود جنگ کردہ مغلوب ساخت و اولاد و احفاد از ملک بدر کرد و لاہور بگرفت و بنشست و کالکیت و قوم او ہمچنان ملک بملک میگشتند تا آنکہ بہ کاشی رفتند و علم بید بیاموختند و چون و بید خواندند کہ چہار دستم کتابہای بزرگ است و آنرا بجز استغنا از صاحبش چارہ نیست با دل خود گفتند کہ ما بر برادران خود برای ملک ستم کردیم و آخر بجاہم وفا نکرد و بجزای آن رسیدیم بہتر آنست کہ برویم و از سوڈہی رائے معافی خواہیم پس کالکیت با فرزندان خود بیامد و نزد سوڈہی رائے رفت و عذر خواست و بید ہا را وسیلہ گرفتہ خواندن آغاز کرد سوڈہی رائے مردے نیکو نہاد و خدا ترس بود چون سہ بید بشنید دلش نرم شد برخاست و کالکیت را در بر گرفت و گفت چون عذر خواستی از جرم تو درگذشتم و عوض شنیدن بید بادشاہی خود بتو بخشیدم این بگفت و لباس ریاست از بر بر کشید و لباس درو پوشانید و آہنگ صحرا کرد کالکیت از جوانمردی او حیران بماند و بر او آفرین کرد گفت چنان معلوم میشود است کہ در دور آخر زمان گورو یاے در اولاد من خواہد بود و پس از آن باولاد تو انتقال کند و در ایشان بماند اتباع اولاد تو بمراتب بزرگ رسد سوڈہی رائے این خبر شنیدہ رو بصحرا نہاد و برفت و دولت بے زوال اختیار کرد کالکیت بر ریاست پنجاب بنشست و چون بسبب خواندن بید بسرداری رسیدہ بود بہ بیدی مشہور گشت و ہر کہ از اولاد اوست بقوم بیدی اشتہار دارند و بابا نانک بیدی ازین قوم بود و اولاد سوڈہی رائے بہ سوڈہیان مشہور شدند

ذکر گورو نانک

سنہ ۹۲۰ موافق سمت ۱۵۲۶ سال ۳۲ از سلطنت سلطان بہلول لودی تولد شد گویند کہ در خانہ کالو فرزندے نبود و ازین سبب ہموارہ خدمت فقرا کردے و دعا خواستے روزی فقیرے اندلیس خوردہ خود بوی داد و گفت کہ تو و زوجہ تو ازین بخورید تا فرزندے ازین با بوجود آید کہ شہرہ آفاق خواہد بود قضارا زن او بہ نانک حاملہ شد و پدر آنزن آگاہ شدہ دختر خود را بخانہ خود برد نانک بخانہ مائی متصل کانہ کاچہہ است تولد شد و بنام نانک موسوم شد روزے در نزدیک موضع تنگان برکہ کردہ امرت سر واقع نشستہ بود و از تشنگی دریافت کودکے بڈہا نام در آن صحرا گاوان میچرانید نانک او را بخواند و گفت کہ تا کوزہ آب بیاورد بڈہا گفت آب ازینجا دور است تو گاوان من بچران تا من برای تو آب بیاورم نانک گفت درین نزدیکی تالابی است از آنجا آب بیار کودک گفت درین موسم در تالاب آب نبود نانک گفت برو ببین و بہ غدیرے کہ اکنون تالاب امرت سر در آنجاست اشارت نمود بڈہا برفت و آبے در غایت شیرینی و صفا یافت و پیش از آن بروزے چند آنرا خشک دیدہ بود کوزہ پر کردہ بیاورد و آنرا حمل بر کرامت نمودہ خانمان بگذاشت و ملازمت بابا اختیار نمود و در حق وی دعائے درازی عمر و نیکوئی نمود و پس از وی بمرتبہ گذاشت و مردم معتقد او شدند تا عہد

1244

Origin of Sikhism

تتمه دفتر اول

By somebody of Batala, but edited by Sohanlal

ذکر گوروان - و ابتدای سنگهان و مذهب ایشان - پوشیده نماند که این گروه فرقه ایست از هنود که
نخستین دعوی فقر نموده‌اند - و درویش و طریق مذهب بابا نانک بیدی که مردی موحد و درویش
صورت بودند سلوک میداشتند و هشت کس پس او بخلافت بنشستند و اختلافی نکردند چون
نوبت به خلیفه نهم گوبند رای سودهی معروف به گورو گوبند سنگه رسید این وضع و مذهب احداث
کرد و این گروه را سنگهان نام نهاد و چند چیز را برای ایشان لازم نمود اولا پاهل گرفتن که عبارت
از تیغه گورو که بمعنی بیر است باشد دیگر تمامی بدن خصوصا سر و ریش ناستردن و چشم را سرمه
ناکشیدن و لباس سرخ ناپوشیدن و تمباکو را به هیچ طرز استعمال ننمودن و موی را بوسمه و حنا و جز آن
رنگ ناکردن و در هر قول و فعل تفاؤل نیک گرفتن و یکجا نشسته برخلاف هنود باهم طعام خوردن و شرایط
این قوم را در آن وقت مانند دستار از سر نهادن و پاپوش از پا کشیدن مرعی نداشتن و زنار نبستن
و در هر چهار برن که در هنود معروف و معهود است فرق ناکردن و سوای گورو خود بدیگری
اعتقاد نیاوردن و دریای گنگ و دیگر معبدهای هنود را نپرستیدن و همیشه در هر وقت با سلاح
تمام بودن و با مخالف مذهب جنگ کردن و فرض عین دانستن و بجز سپاه گری بحرفه دیگر
نپرداختن و هر که در جنگ کشته شود او را شهید گفتن و بزرگ داشتن و وضع جامها دگرگون
داشتن که به هیچ قوم نیامیزد و در نام لفظ سنگه آوردن لازم دانستن و همیشه بخواندن و شنیدن
و نوشتن کتابی که در آن اقوال بابا نانک و خلفای او جمع کرده اند گرنتهه نام نهاده
اشتغال ورزیدن و در روز و شب چندین بار دست و روی شستن و بجای سلام بایکدیگر
واهگوروجی فتح گفتن و موهای سر مجموعه بستن و بی ضرورت فرد گناه اشتن و دیگر مانند
آنها و الحق بسیاری از این شرایط دست باز داشته اند و بجز موی سر علامت این
مذهب در این قوم کمتر مانده و الغرض بزرگان مذهب این گروه ده کس بوده اند که از غایت
تعظیم ایشان را اوتار گویند یعنی مظاهر ایزدی اول ایشان گورو نانک بیدی
بوده و آخر ایشان گورو گوبند سنگه سودهی بیدی و سودهی عرف قوم چهتریان است
و از معتبران ایشان چنان بگوش رسیده که بیدی و سودهی از آن باز معروف شده که در زمان
سلف راجه رامچندر پسر جسرت زن خود سیتا را بوجهی که طول دارد و در کتب آنها مسطور
است و از خانه بیرون کرد و به برادر خورد لچهمن گفت تا او را در صحرایی که از آبادی
دور باشد گذاشته بیاید لچهمن بموجب فرمان سیتا به ملک پنجاب آورد و در زمینی که
الحق تالاب رام تیرتهه در انجا واقع است و در آن زمان جنگلی و درخت زاری بود
بگذاشت و برفت اتفاقا سیتا بار دار بود و بعد از انقضای مدت حمل هم در آن بیشه
دو فرزند نیرا تید و بزنام - کیا یا - که در آن بیشه بودند یکی را - لو - و دیگری را کسو نام نهاد
و چون مدتی برین بر آمد و بسن تمیز رسیدند هر یکی از ایشان صاحب زور و قوت و حشمت
و جاه گشت و هر دو بنام خود شهری آباد کردند - لاهور - بنا نمود و کسو شهر - کسور - تعمیر ساخت
و از ایشان فرزندان آمدند و در حدود خود فرمانروائی مینمودند تا آنکه بعد از مدت مدید در لاهور
از اولاد لو مردی کالرای نام بحکومت نشست و در - کسور - از اولاد او شخصی موسوم
به کالکیت فرمانروائی گشت و کالکیت دستگاه بسیار بهم رسانید و با کالرای
جنگ نموده غالب آمد و او را با قوم خودش از ملک اخراج نموده بادشاهی لاهور

Letters of thanks & appreciation were received also from D. M. Wallace Esq Private Secretary to his Excellency (11th Sep 1885); J. Lightfoot Esq Agent Sindh Punjab Delhi Ry (19th Sep 1885); Dunlop Smith Private Secretary L. G. Punjab; etc etc.

دفتر دوم - از ابتداء احوال سردار چڑت سنگھ و سردار مہان سنگھ تا وفات مہاراجہ رنجیت سنگھ سمت ۱۸۸۷ مطابق ۱۸۳۰ عیسوی

دفتر سوم - روزنامچہ مہاراجہ رنجیت سنگھ بابت سمت ۱۸۸۸ مطابق ۱۸۳۱ عیسوی حصہ

حصہ دوم روزنامچہ بابت سمت ۱۸۸۹ تا سمت ۱۸۹۲ مطابق ۱۸۳۲ع تا ۱۸۳۵ع

حصہ سوم روزنامچہ بابت سمت ۱۸۹۳ مطابق ۱۸۳۶ع

حصہ چہارم روزنامچہ بابت سمت ۱۸۹۴ تا سمت ۱۸۹۵ بکرمی مطابق ۱۸۳۷ تا ۱۸۳۸ عیسوی

حصہ پنجم روزنامچہ از ابتداء ۱۷ ماہ پھاگن سمت ۱۸۹۵ تا ۱۵ ماہ ہاڑ سمت ۱۸۹۶ مطابق ۱۸۳۸ و ۱۸۳۹ع

دفتر چہارم از ابتداء ۱۷ ماہ ہاڑ سمت ۱۸۹۶ تا وفات ۱۱ ماہ کاتک سمت ۱۹۰۲ مطابق ۱۸۳۹ع الی ۱۸۴۵ عیسوی

حصہ اول احوال مہاراجہ کھڑک سنگھ و نونہال سنگھ

حصہ دوم احوال شہزادہ شیر سنگھ

حصہ سوم احوال عہد مہاراجہ شیر سنگھ

دفتر پنجم - الحاق پنجاب سمت ۱۹۰۲ تا سمت ۱۹۰۷ مطابق ۱۸۴۹ عیسوی

نقل اسناد

(۱) عزیز القدر ارادت نشان لاله سوہن لعل بعافیت باشند + و بعد مرسله ایشان کتاب تواریخ منظور نظر آمد کاشف برقومات گشت ــ از مطالعۂ کتاب مسرور بسیار شدیم طبع میباشد ــ لہذا منه روپیه مبلغ پنجاه روپیه کلدار بر وجہ انعام جس سے معاوضہ کا کام لیا نیز داد ... فرستاده شده خواہم رسید لازم که برین منوال مدام بخوبی ... کاری نمایند
المرقوم ... سدی سوئم ۱۸۹۸ مقام ...
مہر کالسیا ... اجیت سنگھ بہادر

(۲) اسی طرح ۱۸۷۶ میں J. D. Cunningham نے ... خوشی ظاہر کی اور باقی حصہ تواریخ کا منگوا بھیجے +

(۳) ۱۸۵۰ میں انتظامی بورڈ کی طرف سے ایک ہزار کی جاگیر ... متعلق متی وال ضلع امرتسر میں ملی +

(۴) ... اس کتاب کی بڑی قدر و منزلت کرتے تھے چنانچہ مصنف کو کئی دفعہ ... ۱۸۴۳ میں ... انگریزوں کا ... نقل ... دیا + کپتان ... ویڈ ... کننگھم ... ۱۸۴۹ میں ... تعریف ...

The different parts were published thus:—

(۱) دفتر اول ــ آریا پریس لاہور ۱۸۸۵ء قیمت عہ

(۲) ضمیمہ عمدۃ التواریخ مصنفہ لاله سوہن لعل در باب احوال ... سلطنت سنگھان ... ۱۸۸۵ء

(۳) عمدۃ التواریخ یعنی تتمہ دفتر اول و دوم + مختصر احوال ... مولفہ سوہن لعل + مطبع ... ۱۸۸۵ء ...

(۴) عمدۃ التواریخ دفتر دوم مصنفہ لاله سوہن لعل مطبع گنیش پرکاش لاہور ۱۸۸۸ء قیمت للعہ

(۵) عمدۃ التواریخ دفتر سوئم حصہ اول	ایضاً	۱۸۸۶ء	قیمت ۸ عہ
(۶) عمدۃ التواریخ دفتر سوئم حصہ دوم	ایضاً	۱۸۸۶ء	قیمت عہ
(۷) عمدۃ التواریخ دفتر سوئم حصہ سوم	ایضاً	۱۸۸۶ء	قیمت عہ
(۸) عمدۃ التواریخ دفتر سوئم حصہ چہارم	ایضاً	۱۸۸۶ء	قیمت عہ
(۹) عمدۃ التواریخ دفتر سوئم حصہ پنجم	در مطبع انجمن پنجاب	۱۸۸۶ء	قیمت ۱۳
(۱۰) عمدۃ التواریخ دفتر چہارم حصہ اول و دوم	ایضاً	۱۸۸۶ء	قیمت ۸ عہ
(۱۱) عمدۃ التواریخ دفتر پنجم	در مطبع ... لاہور	۱۸۸۹ء	... ۱۹۰۲ ... ۱۸۸۵ ...

ریویو بابت دفتر اول + (۱) ... پنجابی اخبار لاہور ۲۰ جون ۱۸۸۵ء

(۲) ... عمدۃ التواریخ ... + ... ۱۲ اپریل ۱۸۸۵ء

(۳) نادر کتاب از مصنف فاضل لاله سوہن لعل ــ اردو اور فارسی میں ایسی کوئی اور کتاب نہیں لکھی گئی + آفتاب پنجاب ۲۹ جون ۱۸۸۵ء

(۴) ... + خیر خواہ کشمیر لاہور

(۵) سکھوں کی تاریخ ... انگریزی اور فارسی کتابوں سے اچھی ہے + شفیق ہند لاہور ۹ مئی ۱۸۸۵

لاله سوہن لعل فوت ہوئے ... سمت ۱۹۱۰

Letter from Sir Lepel Griffin d/ 30th Sept 1885— " I well remember your showing me the original in 1876 — — The work may prove a valuable one for future historians, and I very much wish that I could have utilized it when preparing my works on the History of the Chiefs & Rajas of the Punjab."

Letter from W. W. Hunter Esq 15th Sept 1885 —— " — — It is true that I take an interest in the publication of this work and I have explained to Capt Temple how far I can go in aiding its production."

گل بوئے کہ باغ عشرت از نو بشگفت ـــ ے خوش کہ آب رفتہ در جو آمد

کابلی مل از استماع این خبر بطرف جموں روانہ گشت و مردمانیکہ باشندگان شہر بودند کہ از دست تعدی و جفای آن سفاک بیباک در جموں قیام می داشتند نہایت ذلیل و خوار شدہ و تمام مالکیت را علیہ پرداخت و تنگ گردید ـ ہر چند راجہ رنجیت دیو مخالفت کرد کہ ہر کہ این چنین مرد مسلمانی را مرعی و سلوک باید نمود لیکن اجتماع جم غفیر و گروہ کثیر نہایت متعذر و مشکل است ـ لہذا شاہ را لیہ در نواحی آنجا گذرا اوقات علاوہ بر شدہ و نکبت سلیم بود + و تاریخ سنگھان ہراخی سنہ ہجری از تصانیف سلطان است جہانگیر خواب شدہ = ۱۱۸۱ سنہ ہجری

باب ۶۲ ـ آمدن احمد شاہ در پنجاب تعلیم از عمل و دخل سنگھان در لاہور

از نوشتہ اخبار نویس پنجاب تمام کیفیت سلطنت و غلبہ سنگھان تمیم احمد شاہ واضح گردید ـ بمجرد استماع این خبر مزدوی و شتابان عبور از دریا عباسین و جہلم نمودہ در گجرات فرود آمد و تاہی آمدنش شنیدہ و تاریخ رسیدہ بسبب آن از آمدن مردکہ و باشندگان جائے کہ بر گشتند و بعضی کہ شنیدہ را بہ باب میرداشتند در ماندن خود فرود آمدند + احمد شاہ توقف در گجرات نکردہ روانہ لاہور طرف جموں راہی گردید + راجہ رنجیت دیو رعیت در پایہ تمیز کردہ در جموں حضور گردید + مبلغ یک لکھ روپیہ بطریق نذرانہ بمراہ خود حضور گردید ـ موافق صلح شاہ و لی خان وزیر خلعت مہربانی با راجہ مذکور حوالہ شد و احمد شاہ از دربار راجہ رخصت شدہ دہلی روانہ گشت + و سنگھان ہر دو بیشتر از آمدن شاہ مذکور ترسیدند و ہر جانب منتشر حوالہ ارکان مہون بطرف شرقی راہی شدند و احمد شاہ نواب دادن خان را بعہدہ داری لاہور مقرر کردہ و راجہ کابلی مل را ہمراہ گرفتہ بطرف سرہند راہی و روانہ گشت و راجہ مذکور در آن ناحیہ متصل کوہ جمیعت تمام از آن تسلیم نمود و احمد شاہ باز از دربار رخصت گرفتہ و از دریای راوی و چناب و جہلم و اٹک عابر شدہ داخل دولت گردید + و باز سنگھان یکجا شدہ دادن خان را از لاہور بیرون نمودہ باستقلال تمام عمل خود را نظیر آوردند و بعد از آن بسال چہارم سنہ ۱۸۳۲ باز عبور از عباسین و جہلم نمودہ در حوالی ضلع گجرات ساختہ بانی چیلی چناب ملتوی ساخت و دوازدہ کروہ از دریا فرود آمد افغان جوش آثار راہ از طرف ولایت مہر بین گردید + لہذا مرجع القوی رحمہ عقب مجوزہ ناکش یافت + بار سوم در وکانیان ڈیرہ ساختہ از آنجا گذر آب چناب بجانب ملتان روانہ گشت و در تیہ چہارم از نہر عباسین و جہلم و چناب و غیرہ عبور کردہ اولاً در سر زمین سرہند و بعد از آن در انبالہ فرود آمد + بنیہ و بسبب آن حدود سطح خالی ساخت کہ درین ہنگام بحسب گردش آسمانی دستہ ہای سواران ہمراہی شاہ مذکور بموجب حکم لبس شدند و احمد شاہ ہم از طرف یمینی کہ بناہ سعادت او بہ سبیل شقاوت مبدل گردید و کوکب اقبال او در وبال القہر نمود بنابر علیہ مراجعت لیقب ساخت در ملتان رخت اقامت انداخت و ملتی محمد خان دراز مقتول و خلاصہ نمود و خواہرش شجاع خان را قائم مقام او در ملتان مقرر ساخت و بعد از نسق و انتظام آنجا روانہ ولایت شد + ہم چنہ احمد شاہ در استیصال و انہدام بنای سنگھان کوشش بسیار بر روی کار آورد ـ لیکن روز بروز این فرقہ عالیہ افزایش و ترقی مییافت و تمام ملک پنجاب از ذہاب و ایاب احمد شاہ ویران مطلق گشت و مردمان اعیان منزلت و صاحب دولت بہر طرف قرار بر فرار دادہ در ہر شہر از بلاد سکونت اختیار کردند + و آہ و دردمندی مردمان غربا و ضعفا از دست جور و جفا آن سفاک باوج کیوان در رسید + بنا علیہ احمد شاہ را در تندلہ مرض ناسور بینی آنچنان عارض شدہ کہ رایحہ عفونت آن وضع قریب و دور متعفن میساخت ـ لہذا در ماہ ربیع الاول سنہ ۱۱۸۴ ہجری از این جہان فانی ارتحال ساخت + و تیمور شاہ پسرش بر مسند کامرانی دکم رانی نشست و اوقات بعیش و نشاط بسر بردہ عزم پنجاب با ملک بنیاد ورد ـ ہر چند افغانان بنابر فرصت بیجا بسیار زیادہ آوردند تیمور شاہ در جواب آن بیچ میت حضرت شاہ بابا بعزم پنجاب توجہ نفرمودہ بلکہ بتزاید و افزایش سنگھان یوماً فیوماً شگفتہ عمدہ گشتہ و ملک پنجاب از بد تمامل الحمد للہ رونق و بہبودی بر فت و سنگھان عالیشان در تمام ممالک متعلقہ و اطراف خود کمجموعہ طہیر رعایاش آوردند + ـــ نظم

صد شکر کہ این بلند نامہ ـــ گہر رفت نگار جاودانہ
تا یوم قیامت یادگاری ـــ باقیست بہ دور روزگاری

تمام شد دفتر اول عمدۃ التواریخ

عمومی خود را بالطف کثیره مامور نمود و نفر رجبارده ماه پیوسته متوقف گردید + هر چند در استقبال اسکاتسنگهان سعی بلیغ بروی کار آورد - لیکن این طائفه علیه لعنة سرکار
از اول سویه شده و روز جیرالی را در ماه کاسه حروف کلی آنچنان بحایتیه درست بهم و در آنوقت ستارگان در روز روشن ملاحظه دادند + نجومیان فلکی قیاس
بردهاب آوردند که این چنین حسوف تمام بعد از مرور دهور بروی کار آمده +

باب ۶۰ - فساد انداختن سنگهان در دوابه لست عالندهر و خرابی سرهند و احوال امرا افغانان آن شاهی سنه ۱۸۲۱

سنگهان بعد از مراجعت احمد شاه بطرف ولایت باتفاق افواج بحرامواج پرداخته با جم غفیر و لشکر کثیر از دوابه بیاه ستلج و پنجوسه سادات بانجا را بهره رسانی
خرابی قلعه ساختند و تمام سواضعات و قریها را دیرانه مطلق کردند - الغرض بجا آوردن تسلیم ختمه و هر نوع کاری بجا آوردند - سنگهان هر جگی و سایر مکانات متعرضه
قابض گشتند - بعد از انفرام مقدمه سادات بانجان سنگهان از دوابه ستلج عبور نمودند با ملیرکوتله نیز تسلط آوردند - بیکبن خان دلیرانه با معدودی از سواران و پیاده
مقابل گشت - بسبب تقدیر تیر بسینه وی در کوچه تقضا رسیده اش فرو رفت + سنگهان موضع ملیر را غارت و تاراج تمام ساختند + حسن خان بطور کینه متوجه شده
سنگهان را در حوض تلونده شکست دادند و قبضه اقتدار خود آوردند و زین خان نیز در آنجا را که متصل راجپوته قیام داشته حرف لبیک بر زبان آورد - بحالت تباه و خراب بکجا بکجا
آخرین تسلیم نمود و حالت بدنامی زیاده از حد بغارت در آمده سر سرهند بتقدیم فرمان بادشاه و هم مسمار ساختند بلکه دیرانه مطلق کردند و در تمام ملک تفرقه
آب ستلج تا نهر جمنا و پرگنات مشتمل و دامن گشت و بلکه از قصبه کرنال تا ملک بنیاب بهیچکس از سادات خدام و اکابر ایم را از دست غلبه و سطوت سنگهان رستگاری
و خلاصی حاصل نشد - بسیار حیف مجروح گردیدند و ذکر خانهان گذشته آوارده دشت ناکامی شدند و تفصیل این اجمال در کیفیت دودمانه سرکار خالصه جی که اسم دلالیم بطرز تواریخ مندرج وا گذشت +

باب ۶۱ - ماموری شدن امیر سردار جهان خان بمقابله سنگهان و شکست فاش یافتن و عزیمت احمد شاه بطرف

بنجاب بمرتبه هشتم + و داخل شدن سنگهان در لاهور در سنه ۱۸۲۲ و رفتن کابلی مل در کوهستان جمو

احمد شاه امیر سردار جهان خان را بطرف بنجاب بنابر مقابله سنگهان مامور گردانید - مگر از سوء عنایت الوقت و فتح لغیب اوقات سنگهان گردید
چنانچه این واقعه بطرز تواریخ ترتیب تحریر تفصیل خواهد یافت + احمد شاه بنابر علیه با لشکر بی وجه از دوابه اتک عبور فرموده در ملک بنجاب وارد شد + سنگهان از استماع
خبر آمد احمد شاه در دامن کوهستان جوالی و کوهستان مستقل و قائم شدند و در اثنای آن لاهور که از زمینه داران اهتمام غربا و ضعفا با لشکر شاه مقابل و دو چار
گردید طعمه صمصام خون آشام گشت + احمد شاه بعد از قطع راه در لاهور روا ورد بود کابلی مل را نزد خود طلبیده حکم نمود که در سرهند و لست دهلی امیر سنگ بهمیشه زاده
وی سرگرم مانند و خود حاضر حضور باشد + احمد شاه از لاهور روانه شده و از دریا بیاه و ستلج عبور ساخته در سرهند وارد گردید + سنگهان که در جبال قرابه
و کوهستان مسکن داشتند بعد از اشتغال کامل و جا و قائم بیر دند + احمد شاه را روز اقبال انجام و بال رسیده بود لهذا افغانان از مقاتله و مجادله دست
کوتاه ساختند و قدری بطور حفاظت روانه شدند + لیکن بعد از ظهور این طرز سرداران اسیگل در اردوی شاه ملاحظه نمایش نیافت و بسیاری از بهادران کار در ادا
تساهل و تغافل روا داشته قرار برقرار دادند - سلطان بادشاه از انجا رجع القهقری بعقب شتافت هنگامه از این حال لکسری اکثر جو در سنه ۱۸۲۱ سلطانی شتاب
مراجعت یافت و سنگهان در ترمیم و تعمیر سرگرم بودند با جم غفیر قدم استقلال محکم نموده گشتند + از راه علاقه ملک زده عبور در پیش گرفته و هنگام ذخیره
نمودن آنچنان سنگهان نیز دفعه سرداران که بکمیت افغانان در آتش فنا سوختند و باقیماندگان از خوف جان در ورطه اضطراب غوطه زدند + احمد شاه
مقابله دلت شکست خورده از دریا عابر شده که جیده رفت + هنگام مراجعت کابلی مل را بطرف کابل مقرر گردانید + سنگهان که دار السلطنت لاهور را
خالی دیدند - لهذا باجتماع لشکر پرداخته و ظهور را بقیمت محاصره نمودند از تا چیلات سری اکال الیف در ساخته و بیوادر شیر سنگه بخلوه قلعه را لقب ساخته و داخل لاهور شدند
و در بر شده که در تماشا و دیدن اهل هوا مشغول بودی کابت تباه گرفتار گردید و در سنه ۱۸۲۲ اکادشی بیساکه وری روز چهارشنبه این سانحه تازه
رو نما گردید + جنوب رویه لاهور تا موضع نیاز بیگ در تصرف سوبها سنگه مقرر و معین شد و حویلی کابلی مل مشرق رویه به گوجر سنگه حواله ساختند و در میان قلعه
سردار لهنا سنگه مقرر گردید و مسجد بادشاهی غروب رویه بنام سنگه حسب حال چرت سنگه جلوه استقرار یافت + هر گاه سنگهان عالیشان در شهر
لاهور وارد شدند بمجرد داخل گردیدن تمام و کمال اسباب باشندگان شهر بغارت و تلف در آوردند و خانهای بسیار از سرهند و مسلمانان تا ربع رسیدند +
تمام ارکانان و اعیان شهر از هندو و مسلمین اجتماع نمودند و سرکرد سید امیر بخش المعروف به نیکو شاه بحالت مجروحی بسرکردگی سرداران عده رفته استغاثه
نمودند که منادی امن و امان در تمام شهر بجلوه نمایش آوردند + کابلی مل که ظلم و جفا با احوال رعایا سلوک و رحم نمی نمود در هنگام ورود سنگهان
تمام خلق الله قرین بهجت و نشاط گردیدند و عیش و عشرت را روز بازار رونق جلوه نمایش یافت + و اسباب خوشی و خورسندی در تمام ملک بهار آمد + رباعی
این مژده اقبال کز آسمان آمد دولت ز نشاط تهنیت گو آمد

باب ۵۸ - فراہم شدن سنگھان و محصور شدن گوروغال در کس جندیالہ و آمدن احمد شاہ بہ غرض جنگ گھلوگھارا

ہرگاہ احمد شاہ در ولایت رفت سنگھان سوار [illegible] مسلح و مکمل [illegible] و مردمان جندیالہ را [illegible] و [illegible] دعا [illegible]
[illegible] محاصرہ سخت بحرہ [illegible] آوردند + گوروغال در کس [illegible] دل و [illegible] الطاہر [illegible] احمد شاہ
[illegible] و [illegible] سخت آوردند + گورو [illegible] از پنجاب [illegible] احمد شاہ •
روانہ ساخت و تمام حال محاصرہ خود [illegible] احمد شاہ را کہ از غلبہ و سطوت سنگھان [illegible] روز اول از [illegible]
[illegible] و روز دوم از [illegible] و روز سوم از دریای [illegible] لاہور [illegible]
[illegible] کہ [illegible] سنگھان [illegible] و [illegible] را [illegible]
[illegible] محاصرہ [illegible] احمد شاہ [illegible] در
[illegible] + سنگھان [illegible]
محاصرہ جندیالہ را [illegible] و [illegible]
تا [illegible] روانہ شدند کہ [illegible] احمد شاہ در جندیالہ [illegible] و گوروغال [illegible]
محاصرہ و [illegible] سنگھان [illegible] احمد شاہ [illegible] و [illegible]
[illegible] را از [illegible] سنگھان [illegible]
و احمد شاہ [illegible] سنگھان [illegible]
[illegible] + [illegible] از راہ [illegible] سنگھان [illegible]
[illegible] و [illegible] سنگھان [illegible]
و [illegible] در زبان [illegible] +

باب ۵۹ - شورش سرداران [illegible] و مراجعت احمد شاہ [illegible] در سنہ ۱۸۲۰

ہرگاہ احمد شاہ [illegible] سنگھان [illegible]
[illegible] سنگھان [illegible]
[illegible] و [illegible]
[illegible] سنگھان [illegible]
[illegible] سنگھان [illegible]
سنگھان [illegible] لاہور [illegible]
[illegible] سنگھان [illegible]
[illegible] و [illegible]
[illegible] + احمد شاہ [illegible]
خان [illegible] احمد شاہ [illegible] +
[illegible] لاہور [illegible]
[illegible] خان [illegible] سنگھان [illegible]
[illegible] احمد شاہ [illegible]
[illegible] پنجاب احمد شاہ [illegible]

ہر شہر نے پہلے تو افغانوں کی دس بارہ ہزار فوج کو کُتی پورہ شکست دی پھر بادشاہ میں تین ماہ کی جنگ کا بعد بھاری ہزیمت
اٹھائی + بجاۓ خود راۓ مار آئے بعد ملہار راؤ بھاگ گیا + احمد شاہ بعد از فتح دیر روزی در سنہ ۱۸۱۷ درشاہجہان آباد رسیده — بجانشینی ۱۸۱۷
ولی عہد جہاندار شاہ عبد الله خان پرداخت — جمیع سرداران روہیله و نواب شجاع الدوله را مرخص با قطار و اسطار فوج‌ها فرمودند و نجیب خان بنا بر بندوبست
و ملی در خدمت جهاندار شاه گذاشته بصوب ولایت مراجعت نمود و هنگام رسیدن در دو ابه سربلند خان را بر صوبه داری لاهور باالنیابت قایم
و تیمور شاه را بر ایالت کوشیده و زین خان را در سرهند مقرر و معین گردانید + بر گاه احمد شاه در لاهور وارد شد تمام سادات
و مشایخ و اکابر و علما و کلای لاهور بر دو اشتیاق رد بشرف ادراک ملاقات مشرف بوجه تمام احوال دست در دو قتل سنگهان بر زبان آوردند +
بادشاه را اطمینان و تسلی خاطر بر یک قرار و اتفاق نموده کلام شان که لنگر شاهی بعد از مدت دراز از بند و بست بند و ستان فراغت حاصل کرده
مستعد بر روانگی ولایت میباشد — بعد از روز دوشنبه بصلاح هوا ابدی تمامی لاهور شهر مطلب خواهد رخصت + بعد از احمد شاه
هنگام رسیدن لاهور نواب سربلند خان را طلبیده بر زبان آورد که آنچه مبالغ نذرانه از ملک پنجاب جمع و وصول نموده گرفته داخل خزانه
بادشاهی باید ساخت + نواب مذکور ظاهر نمود که مبالغ نقد موجود و مهیا نیست بلکه زر بسیار و مبالغ بیشمار در مهم
سنگهان مصرف و خرچ در آمده + احمد شاه از استماع این سخن آزرده خاطر و منغص حال شده نواب سربلند خان را الطاف
صوبه ملتان مامور نمود و صوبه داری لاهور بخواجه عبید خان مرحمت گشت + در اثنای راه هنگام مراجعت و معاودت
احمد شاه با اجتماع افواج بر و رفته دست بر بهیر و بنه احمد شاه انداختند و غارت و تاراج بسیار ساختند + احمد شاه
هنگام در یورش سنگهان عالیشان صلاح وقت ندیده بهیر و بنه را در میان افواج گرفته از نهر عباسیین عابر شدند و سنگهان صمدالمکان
بعد از فتح و فیروزی و لطف مراجعت بطرف پنجاب بجلوه ظهور آوردند و تمام ممالک بی کس بادشاهی و مبالغ بسیار از مهمات ربع طلب و
بعرض تحصیل و ضبط و وصول آوردند +

باب پنجاه و هفتم — احوال بد عبید خان از دست ملیه سنگهان و عزم احمد شاه بطرف
ملک پنجاب بر مرتبه ششم و مقدمه ناشایسته در امرتسر و مراجعت بطرف ولایت در سنه ۱۸۱۸ بکرمی +

بعد از روانگی احمد شاه بطرف ولایت سنگهان در تمام ممالک محروسه متفرق شدند و علاوه سرافرازی بد عبید خان را که آن برای آب راوی طرح و ضبط داشت تحصیل و خرچ داده تمام اسباب محاربه فراهم
مذکور فات و تابع ساختند + احمد شاه را از دست مسلط و نسلط سنگهان در و دیگر طلب و کوشش فراوان بعد داشت لهذا از عبید شاه لیکن کمتر در ولایت اوقات بسر برده بحکم کشید اخبار قوی بدی در راه بود
با لشکر کثیره شاهین و اوس از زمین پنجاب کردید + سردار جهان خان را پیشتر بسیار بنده و شده بهره عادلخانها هر زمین داشت و هنگام رسیدن لاهور در وانچ گشت که سنگهان در سرزمین کرام امرتسر جمع فراهم شده جمعیت استقامت مستوفی نموده +
و سران سرشناسی پیرو بر سر بنیاد ازین اسیده میروند کوشش بسیار بر روز کام می آرند + احمد شاه بمجرد اطلاع این خبر از لاهور کوچیده در مقام گنج طرح اقامت عالیشان ساخت + و از آنجا در مکان نیشو رخت
استقامت انداخت — در آنجا بحسابه مرجوحات سیاه و عدد فوج سنگهان لشکر بر دفعه دیگر از دو صد شاهین خود را که بر لوای رکاب مبنی مشت نصف بطرف نهر و ملتف را بجانب جیب مقرر و معین
گردانید و اول از خاصه و مقدمة الجیش و سنگهان پوار در اینجا تعیین نموده بهیر و بنه را در وسط مستقر گردانیده و قریب چهار و هیچ گهری روز بر آمده متصل محکمه امرتسر
فرود آمد + سنگهان بمجرد اصغای این خبر ورود شاه مذکور بهیر و بر آمده باشتغال نموده جدال و جنگ مشتغل گردیدند و احمد شاه خلق افواج هیبن کمانداران کوار کلان ما دندی را
بنابر حمله و یورش تاکید بسیار و بیهوده هیچ آورد — اکثر از طرفین زخم کاری برداشته و جمع از شربت شمشیر شیرین کام شدند + و احمد شاه دو اسه اول دربار تکاسم امرتسر ختمه طرح
استقامت انداخت + بعض سنگهان تیغ شجاعت و بهادری را آب داده الله اله دله از سنگه بهیر و بر آمده داد مردانگی و دلاوری داده دند + اکثر از درانیان جابجا قرین سپر دند و سنگهان مشهبان
از ان روز مقرر و معین گشت + سنگهان لشکر احمد شاه را از بر اول و قراول خراب و تباه ساخته رسدها و تمام اسباب و کارخانجات لائق سلاطین نثر دو و همه فراهم نمودند + احمد شاه حینی
در آنجا طرح قیام و جلوه استحکام آورد — بعد از آن نجیب خان بد عبید سه چهل و پنجاه هزار سوار و پیاده و حافظ رحمت خان و دوندی خان وغیره از بند وستان در خدمت احمد شاه
فایز شدند و بصلاح نجیب خان که بوجابت ذاتی او منفق بوجابت بیچاره نشسته سوقه ناشایسته امرتسر ای امرتسر جی چه خرابی رسیده — فی الواقع در استیصال اساس سلطنت و
انهدام بنیاد خلافت خود کوشش موفوره بظهور آورد + وکلا و هم را دارو الضمام نبأ خود مقرر و معین گردانیده + و بعد جهان خان هم از بند و بست آن ملک و بهبود خانه کانها
فراغت یافته عازم گردید + بعد از استیصال اساس جهانداری و جبتیاری خود باز در لاهور رجعت استقامت آورده روانه ولایت گشت + چشم الساسه عالم و عام
وینست که در نگاه احمد شاه مقدمه غریبه بهر کسی ای امرتسر جی از مدت شاه در بیچ لعو تقدیر آن داب اشاعه طهور یک بر پخشت و آنکه از ان مکان در هنگام
سر دادن بارود و بمب شاه مذکور رسیده فرو بخت و صاینه که ناقه مدید در د و نقال گردیده ناسور در دو خاک پاک حبتی آخر الامر بهمین مرض بعت ارتحال بست +

در اثنای این فتنه آدینه بیگ خان بمرگ طبیعی کار بجا آورد تفویض ساخت + و سنگهان پس از در بگری خان مصطفی قابض
در تمام ملک صوبه و سرکار شدند (آدینه بیگ خان باشیر آدینه نگر ... نام ... زکریا خان تربیت یافته سپاهی ... و سپاهی ...
لیند ... ما خان) ... حاصل کلام آنکه سنگهان که تمام ملک پنجاب بنیاد ... اشتراک ... ساخته ... این ...
را محض ... تا اشکلات ... که لقب ... تا بنواح ... گران ... و ... خود ... بنظر آوردند + ... خان ... و ...
شهر ... که در ... کار ... سعی و سرگرم ... از دست ... و تسلط سنگهان ... حالت تباه و خراب شده ... +
احمد شاه از استماع این خبر وحشت اثر ... سر ... خان ... صوبه لاهور ... بلند خان مقرر نموده بجمعیت
ده دوازده هزار سوار و پیاده روانه پنجاب ساخت و خود ... نفیس اوقات گرامی را بسر برد و در مقدمه ...
... دستان ... صلاح ... بجنگ ... بسیار ... کار آورد و نواب ... بلند خان که بنام صوبه داری لاهور
از خدمت احمد شاه رخصت یافته بود در پنجاب ... رسیده استقامت نمود - ... و نظام ... و ... آنجا
توقف و تعطل ... ساخت و از آنجا ... صوبه داری ... بنام داود خان برادر ... عبد الله ... در سال ... و ... روز
صوبه داری لاهور ... بظهور آورد + لیکن از غلبه سنگهان که ... محیط ... طرف ... جوانب پنجاب ... بودند ...
مجادله و مقابله در خود ... نواب سر بلند خان ... آورد که صوبه داری ... روق ...
... از ... دیگری ... خدمت ... شدند + چنانچه ... که از ... غلبه و صولت سنگهان در ...
در ... و ... نبود - لهذا امیر محمد خان ... صوبه داری لاهور مقرر گردید ...
هر ... سرداران ... سردار ... سنگه ... بلند خان و سردار ... سنگه و حقیقت سنگه و سردار ... سنگه اهلو والیه وغیره
سرداران ... بر شهر لاهور ... و تمام ... و ... بسیار ... آوردند - و جمیع ... بسیار ... و ... خود ... <u>۱۸۱۶</u>
فراهم ... ساختند و ... در تمام ملک و اطراف پنجاب قابض ... گشتند و تمام ... شهر ... و ...
رفتند چنانچه ... روز آتش جدال و قتال و ... فساد و شورش ... مردم ... گشت و
امیر محمد خان ... شهر ... گردید ... اتفاق ... احمد شاه ... در قلعه دار السلطنت
لاهور ... تمام ... شهر لاهور از ... سادات و مشایخ و علما و ... با یکدیگر صلح و مشورت ... نمودند +
که اگر ... سنگهان ... شهر ... قابض ... گردید ... صلاح آنست
که ... سنگهان ... نمود ... هزار روپیه ... سنگهان ... نموده
و ... بعد از ... مکانات ... خود ... شدند + نواب سر بلند خان از استماع این خبر ... مکدر
... گردید و به ... که محمد خان را ... ساخته ... متعلقه صوبه لاهور ... بسیار و
... بر ... کار آورد +

باب پنجاه و ششم - جنگ احمد شاه و ... سرداران ...
و مراجعت احمد شاه بکابل

... ملک ... خود ... ساختند ... برادر ... بجمعیت یک و
پنجاه هزار سوار و پیاده ... ابراهیم خان ... صفت ... تا ... احمد شاه و ولایت روانه
... + ... متصل ... اکبر آباد رفت ... احمد شاه ... یعقوب علیخان ...
... قابض ... شاه عالم ... احمد شاه ... عالی گوهر ... ولی عهد ... سکه بنام شاه عالم که
... الدین ... دار السلطنت لاهور ... ساختند + عالی گوهر از دست
غازی الدین خان از دهلی ... صلاح ... رفته بود ...
و شورش ... میر قاسم علی خان در سنه ۱۱۷۰ هجریه در ... بر تخت ... گردید + ... احمد شاه ...

صاحب پٹیل و دیگر سرداران دکن پنجاب معین نمودند + و فوج که از سی و پنج هزار سوار بیشتر از دهلی کوچیده در سرهند رسیده بود + محمد خان را

که مذبوح ساختند و تمام مال و اسباب او را غارت و تاراج کردند و آدینه بیگ خان در سرهند اشتهار نمود بجهت پرداخته + سرداران جنوبیان

صدر از نهر ستلج و بیاس عبور کرده و تمامی نواحی خود را در اثنای راه در محالات متعلقه گذاشته داخل لاهور شدند + و شاهزاده

تیمورشاه بمجرد استماع خبر آمدن افواج جنوبیان بمصلحت و مشورت جهان خان قرار بر فرار داده رخت ادبار بصوب ولایت کشید +

و در اثنای راه سنگهان والدشان بر سر بنه و بنگاه افواج افتاده اکثر مال و اسباب تاراج بردند + و بنگاه را تعاقب داشته و <u>۱۸۱۵</u> سن عیسوی

غنیمت را از غنائم لشکر جمعیت بسیار حاصل کردند و جهان خان بحالت تباه و خراب در ولایت رسیده + و احمد شاه

بمجرد استماع خبر عزیمت پنجاب مرتبه پنجم عازم رخت + (اراده)

(باب ۵۳) سرداران جنوبیان معه لشکر در خور ماه چیت سن <u>۱۸۱۵</u> در دارالسلطنت لاهور رسیده قدم استقامت مستحکم ساختند و

آدینه بیگ خان و خواجه سعید محمد خان را بر تمام مقدمات مالی و ملکی و صوبه داری لاهور مقرر کردند (بعد خود انتظام میں بہت کوشش کی) و بعد

از زمانیکه جنکو و دتا پٹیل با فوج بسیار بارادهٔ تسخیر هندوستان در دهلی رسیده و لیکن از آن باراده عزیمت چنبل کوچ کرده بهتر در

تهانیسر وارد شده راگهوراو و ملهار راو مراجعت بدکن ساختند بعد از آن مقدمات پٹیل مذکور در تهانیسر پرداختند + لیکن

مصلحت یکدیگر اراده تسخیر ملک شجاع الدوله و نجیب خان روهیله مرکوز ضمیر باطن نموده در سواد پانی پت وارد گشته و نجیب خان که شده

تمامی لشکر و جمیع در خدمت سرداران جنوبیان رسانید + جنکوجی که مرد جوان و ناآزموده کار بود در هنگام قتل و قتال بعضی

سخنان بزبان آورد نجیب خان که مرد فهمیده و کارآزموده و جنگ آزموده بود در تبادلهٔ معبر دریای گنگ رخصت حاصل کرده و سنگر زده در میان

پهرو و رود سادوگان سے سکرتال کے و شوار گذار قلعه میں جا بیٹھا اور تمام گردونواح کا روهیله سرداروں اور شجاع الدوله کو اپنے ساتھ ملا کر

یہ عرض کر لیا + اور ادھر مرہٹوں کو بلا لیا + چھ ماہ محاصرہ رہا + مگر روهیله سرداروں نے نجیب خان کی مدد نہ کی اور محاصرہ کی مدت بڑھ گئی + لہذا نجیب خان

علی‌الخصوص استمداد بلوث احمد شاه درانی ارسال داشت و احمد شاه را که قلع بنیان دکنیان مرکوز خاطر بود لهذا مستعد آمدن گشت +

باب پنجاه و چهارم و پنجاه و پنجم + غلبه سنگهان و سوختن مهندر سنگه و ... سن ۱۸۱۶

خواجه سعید خان قریب بیست ماه در دارالسلطنت لاهور صوبه داری کرده (خواجه سعید کا لاہور کا حاکم ہونا) هر کسی که از رعایا نفع داد خواه

شده بنابر استغاثه آمده هیچ توقع علیه هم و در ابر دار منکسر شده + بعد از چندی راگهوناتهراو و ملهار راو داور مهمات و با همت و سپاه

بیتوقت و البته لاهور را مقرر ساخت - و خواجه سعید خان را زنجیر و توبیخ کا حق لشکر آوردند و میرزا احمد بیگ را بر نظامت لاهور مقرر کردند + و قریب یک و نیم سال

از طرف سرداران جنوبیان عمل و دخل در ملک پنجاب جلوه نمایش نپذیرفت + و از هر سمت کاروبار اهل ولایت و مختار و قابض شدن سرداران جنوبیان

در ممالک پنجاب و سنه ~~و سنگهان~~ سنگهان عالیشان سر بشورش و فساد بر داشته بار دیگر مسلط بر جا کک و امصار گردیدند و اکثر محالات

مقبوضه پادشاهی را بتصرف آوردن غنائم بسیار حاصل نمودند و در دوابه باری و رچنا در اکثر مکان عمل و دخل سنگه صاحبان خالصه

چرخ جنگ جلوه نمایش پذیرفت و در دوابه بست جالندهر خالصه جی سنگه اهلوالیه که سردار ذیشان و شجاع آدان بود در لشکر قرار واقعی نمود + بعد

<u>۱۸۱۶</u> سن

سردار جسا سنگه سکه بنام خود در تمام ملک رایج گردانید + (در سن ۱۸۱۶)

سکه زد در جهان بفضل اکال ملک احمد گرفت جسا کلال

این بیت که از تصنیف شعرای آن وقت رقم زده کلک عنبرین سلک گردیده +

باب (۵۵) احمد شاه از استماع اخبارات چند در چند هندوستان و پنجاب بقطع منازل پرداخته در دارالسلطنت لاهور وارد گردید و بمجرد رسیدن لاهور

حاجی کریمداد خان و حسن بیگ خان شهزاده تیمور و امیرخان را بر صوبه داری لاهور مستقل گردانیده عازم هندوستان گردید + غازی الدین خان نے اس خوف

سے کہ عالمگیر بادشاہ احمد شاہ سے مل نہ جائے اسکو مار ڈالا اور اسکی جگہ ایک اور کو شاہجہان ثانی کے نام سے بادشاہ بنایا + ادھر مرہٹے اور دو سکرتال کی طرف گئے + (دسمبر ۱۷۵۹)

سکرتال کا محاصرہ سے ہٹ کر احمد شاہ کے مقابلہ کے لئے آگاہ ہوئے + قصبہ لودیانہ اور پھر دہلی کا پاس گھاٹ پر دونوں نے شکست کھائی۔

دتا پٹیل مارا گیا اور جنکوجی زخمی ہو کر بھاگ گیا + ملہار راؤ نے بھی مقابلہ کی طاقت نہ دیکھ کر راہ فرار اختیار کیا + مرہٹوں کو دہلی سے نکال دیا اور خوب غارت و لوٹ کیا

تا اطراف دریای ستلج فرستاده و هم احوال جور و تعدی و ظلم احمد شاه [illegible] مرقوم ساخت و آدینه بیگ خان از دوآبه بست
جالندهر [illegible] و هم ایا شرف ملازمت عالمگیر ثانی مشرف گشت و عالمگیر ثانی بر احوال بیگم و ساکنان شهر لاهور مطلع گشت و
آدینه بیگ خان در خلوت به نواب غازی الدین خان ظاهر ساخت که اکنون فرصت حسن میباشد تا که به نفس نفیس متوجه پنجاب شده
باید شد + غازی الدین خان [illegible] آورد که روزانه [illegible] بسبب ضیق اخراجات پادشاهی و [illegible] بعوض شهجهان آباد
در هر جا توقف میباشد + چهار سردار را با اتفاق همراه بیگم صاحبه و شمالی طرف لاهور مامور کرده شاید که [illegible]
آن برخاستن [illegible] وقت را گرفته [illegible] + چنانچه همه سرداران همراهی [illegible] بطرف شهجهان آباد روانه شد
و سید جمیل خان در خدمت بیگم صاحبه بر صوبه داری لاهور مقرر گشت و در مدت هشت ماه در سمت ۱۸۱۳ صوبه داری لاهور ۱۸۱۳
بخوش جلوه نمایش پذیرفت + سید مذکور که مرد منصف مزاج بود و تمام خلق و رعایای آن شهر را از حسن سلوک
خویش خورسند و راضی گردانید + و آدینه بیگ خان را [illegible] و انتظام امورات دوآبه بست جالندهر و کوهستان روانه
ساخت + چون دختر معین الملک که نامزد احمد شاه ابدالی شده بود احمد شاه را از [illegible] اثر عرق حمیت بر گشت
امد بعزیمت هندوستان از ولایت روانه گردید + و سید جمیل الدین خان مع تمام رعایای لاهور رخت [illegible] دوآبه آورده
در کوهستان [illegible] متواری گشت و بیگم صاحبه و لشکر میرزا خان در لاهور [illegible] مستقل شدند +

باب پنجاه و یکم + هر گاه احمد شاه از نهر [illegible] عبور گردید سنگهان در اثنای راه
دست برد و [illegible] بجلوه نمایش آورده + احمد شاه را [illegible] بنا علیه محاربه و مجادله [illegible] احمد شاه کا چوتها حمله
سنگهان [illegible] در سمت ۱۸۱۳ + و بیگم صاحبه و لشکر میرزا خان [illegible]
شدند + احمد شاه توقف در لاهور [illegible] متصل [illegible] + و غازی الدین خان در دار الخلافت
مورچال قائم نمود + نجیب خان که از هنگام [illegible] به تقدیم خدمت [illegible] غازی الدین خان
و خان [illegible] نزاع و عناد جلوه نمایش پذیرفت و از خبر رسیدن احمد شاه در هندوستان [illegible] در خدمت
احمد شاه ارسال داشت + بصلاح نجیب خان قریب پانزده هزار سوار از آب [illegible] خود در [illegible] رفت
[illegible] + غازی الدین خان
و [illegible] عالمگیر [illegible] + و باتفاق [illegible] عالمگیر [illegible]
[illegible] به احمد شاه [illegible] گردانید + نجیب خان [illegible] احمد شاه در تمام امورات [illegible] در خدمت احمد شاه
[illegible] + جهان خان [illegible]
[illegible] + چون [illegible] حرارت آفتاب [illegible]
به [illegible] جلوه نمایش پذیرفت [illegible] دوآبه بست جالندهر سردار جهان
خان را [illegible] + آدینه بیگ خان [illegible]
در کوهستان [illegible] + احمد شاه [illegible] ۱۸۱۴ بکرمی
را [illegible] خان [illegible] لاهور [illegible] و بیگم صاحبه [illegible] میرزا خان [illegible] احمد شاه [illegible] در کوهستان
چون رخت [illegible] لاهور [illegible] + و تمام رعایا [illegible] از حسن سلوک
[illegible] گردانید + و [illegible] بیگم [illegible] احمد شاه [illegible] عقد آورد + لاهور [illegible]
[illegible] +

باب پنجاه و دوم + آدینه بیگ خان که از خوف [illegible] احمد شاه [illegible] روز بازار
[illegible] + [illegible] آدینه بیگ
خان را از توفیقات [illegible] هندوستان رسیده [illegible]

حقائق خرابی دوآبه استماع ساخته صدیق خان را باتفاق آدینه بیگ با جمعیت معقول از برای رفع
نزاع و فساد در حفظت و روانه ساخت + اول کشتی و کوشش از طرفین نمود دار و غالب گشت و
اکثری از طرفین بر بستر عدم استراحت نمودند و هم زخم کاری بر داشتند + من بعد سنگهان از اطرافه لاهور
و مالجی وال از گذرانیده مجبور دریا ستلج ساخته در اماکن و مساکن خودها متحصن بوده گذر اوقات
عیش و فراغت بسر بردند و آدینه بیگ خان و صدیق بیگ خان در دوآبه رفته قیام بکلوه غالب آوردند +

باب چهل و هفتم — ارتحال معین الملک و مختار شدن بهکاری خان

معین الملک در لاهور داد عیش و نشاط داده رعایا را از حسن سلوک الطاف و خورسند گردانیده
در حین سواری شکار باهیضه ناگاه آخرین سپرده و بتاریخ ... سمت ۱۸۱ مطابق
۱۱۶۵ سنه هجری این مقدمه ناگهانی روداد + بیگم صاحبه نواب بهکاری خان پسر نواب روشن الدوله
طره باز خان را بصوبه داری لاهور معزز و ممتاز گردانید + نواب مذکور در شهر لاهور تادیب حکم رانی
ختم بر جرح و توبیخ از رعایا مبالغ بسیار مجتمع نموده مسجد طلائی را در شهر تیار گنانید + تاریخ ... این
شعر بر دروازه مسجد نوشته

بنا کرد مسجد بهکاری بلند زر از زنده بگرفت و از مرده خشت

بعد از مرور مدت قلیل نواب مذکور بسزای اعمال قبیحه خویش واصل گردید +

باب چهل و هشتم + دهلی دربار کے اهل کاروں میں سخت نااتفاقی هو گئی + ایک طرف ابو المنصور خان
نظام الدوله پسر خورد قمر الدین خان اور صوبه ملتان تهے اور دوسری طرف غازی الدین خان پسر نظام
الملک — یعنی امرائے ملک — اور نجیب خان تهے + انجام کار غازی الدین خان نے جو بیس ایک برس کا لڑکا تها احمد شاه
کو اندها کرکے اسکی جگه عالمگیر ثانی کو تخت پر بٹھایا اور خود سب انتظام اپنے ہاتھ میں لیا + در سنه ۱۱۶۷ هجری بین
باب چهل و نهم + منازعت فیما بین بیگم و نواب بهکاری خان غالب گردید و سنگهان افواج کثیر
و لشکر خطیر مجمع ساخته در دوآبه بست جالندهر و غیره قدم استقلال مستقل ساختند و تمام
مکانات بادشاهی را غارت و تاراج ساخته یغمادا تیغ نام نهادند و مبالغ بسیار و اسباب بیشمار را از هر جا
بدست آوردند و جمعیت وافی بهم رسانیدند + و زر هم در امصار و اقطار هر دو بسیار گرفته و عالمگیر را
نسق و نظام امورات سلطنت و سلطنت کارخانجات بسبب تعلق هاے دیگر دراز هم آمد و در تمام امورات
پادشاهی غازی الدین خان مختار کلی و جزوی بود + در سنه ۱۱۶۹ هجری غازی الدین خان بادشاه را همراهی
خویش از قلعه دار المملکت بیرون آورده و افواج بسیار و لشکر بی پایان فراهم و مجتمع ساخته از برای رفع
خلل و فساد سنگهان عالیشان [illegible] ... لاهور و الی حصار و سرهند متصل در قصبه بابل که واقع ساحل
دریای ستلج است قیام بجلوه ظهور آورد و سنگهان کلی هیبت خود ان بعد از گرفتن مبالغ و اسباب بسیار باز
در مساکن و اماکن آمده مستقل و متحصن شده ند و عالمگیر بادشاه با اهل استقامت و استحکام ساخت
+

باب پنجاهم — در هنگام صوبه داری بیگم صاحبه و نواب بهکاری خان در سمت ۱۸۱۲ امان خان برادر خانجهان خان و عبدالله
خان از برادران نواب خان بهادر مرحوم از طرف احمد شاه وارد لاهور گشته طلبگار زر مطالبه از بیگم صاحبه
مذکور شدند و نواب بهکاری خان در حویلی طلبیده از خان گشته و بسزای کردار نابهنجار رسانیدند و بعد روز چند
بی کسان لاهور را از ستم غربا و ضعفا آنکار ساخته و ظلم بسیار بر احوال رعایا و برایا بیداد کردند + بیگم صاحبه را
دین طور نا شایسته آن هم و دیگر انیه + دختران خود را منتهی ... دختر معین الملک که منسوب به غازی خان شده بود

متصل امین آباد قیام آورد و میر معین الملک به راه بند کرد و با فرزندی آب راوی متصل سرای املیا سنگرها مستقل
و مستحکم تیار کنانیده مشغول السعد مرگان معتبر آنست که در قرب جوار
لاهور چند مسجد [illegible] خان مرتبه سلف و حدائق شکسته لاهور و باغات امراء بارگاه قلعه جات به رجه
گشته بودند — و در همین تیار کنانیدن سنگرها در اطراف دارالسلطنت لاهور مقبره و دوازده کوچه که
تمام آباد بود و همه اشجار و حدائق بریده سنگرها تیار کرده شد + احمد شاه از ابجار احجیب ساخته از
گذر غازی [illegible] عبور نموده از راه نیاز بیگ در پنج دوال وارد شد — چند ماه زد و خورد و محاربه
مشتعل گردید — ثانیه وقت هر سه محاربه که اول بود ضیق شد + محاربه بسیار ناچار
استعانت و اعانت از میر معین الملک مطمع نظر بود — آدینه بیگ خان که مختاری از احمد شاه محاربه
گرا اعتبار [illegible] در رفاقت توقف و تا حال مجبوره فهمید در ساخت + محاربه دست
از پنجشنبه مستعد به جنگ و جدال گشتند و در همین گرمی معرکه کارزار بتاریخ [illegible] دو تیا ۱۸۰۹
ثامنه و سمت ۱۸۰۹ تا فقیر زخم تفنگ بر پیشانی محاربه رسید و مرغ روحش به پرید + بعد از آن باقیات
خان خواجه جوهر حلبه [illegible] را تاب داده سردار [illegible] اعلی کامل کرد و لفتح الصغیر قرار
بر فرار دادند افواج ولایت در اندرون شهر رفته دست برد بر اموال و اشیای ساکنان شهر
نمایان کردند +

میر معین الملک لصلح آدینه بیگ خان اندرون قلعه لاهور استقامت نمود و تمام افواج و لشکر
به اطراف پراگنده گردید + روز دوم بهنگام طلوع سردار جهان خان از طرف احمد شاه بنام طلب
میر معین الملک در قلعه لاهور وارد گردید + چنانچه میر معین الملک مع معدود امراء به روایت ملاقات به درخت
احمد شاه در حضور دید و ادب بر زبان آورد که بر آن تو حکم + میر معین الملک بر زبان آورد که اگر
بادشاه هستی به بخشی و اگر غلام هستی بکش و اگر سوداگر هستی زر بگیر + احمد شاه از راه عنایت
میر معین الملک را خلعت سر افراز کرد و خطاب فرزند خان سر افراز فرموده روانه ساخت + و میر
معین الملک لیست حبیبه خود را در رشته از دواج احمد شاه منتظم گردانید + و هم لصلح سردار
جهان خان جریب خوردنه بر خود قبول ساخته رستگاری خود حاصل کرد + احمد شاه بعد از گرفتن سامان خطیر
مراجعت به مقلب گشت +

باب چهل و ششم — عهد و کردار سردار جهان خان آخری ...

سردار جهان خان [illegible] والیه با اتفاق ... که فراوانی امور ریاست و دنیا داری در سمت احمد شاه
امارت و سرداری و تفوق افواج همراه میر معین الملک از غلبه و تسلط احمد شاه معاینه و مشاهده
کرده بنا بر آن با افواج بسیار و لشکر کار گذار جمعیت موفوره نموده در دوآبه بست جالندهر تاخت و تاراج
ساختند — مانند اینجا افواج میرزا ... و سادات حوزه تمام و ایلوان کمل پاسبانی شد + بعد از آن
چند ماه از دریای ستلج گذشته تا تمام ملک را تاخت و تاراج نمودند — سپاه الملک لاسلام و در این بار شورش
و فساد بر تمامی رسیده شد + و چنانچه در این نزاع و عناد جدال و اصلاح شد + سردار موضع دیگر سنگهان
و سوارش پیاده از اسباب لوائه و کارخانجات فائقه و نقود جنس و اشیای با جیب مع المال و
تسوده بالا شدند و در تمام ملک محروسه عمل و دخل خود بحیله ظهور آوردند + چنانچه این مقدمه العذار
تفصیل خوش ولیده بود در احوال سردار ... شد که مشروح خواهد گردید + میر معین الملک که

باب چهل و یکم - و ابواب چهل و دوم تا چهل و پنجم + حالات پنجاب

میر معین الملک با کارخانجات لائقه موافق دستور دیرینه و شایان سلطنت هندوستان با توپخانه اندرون دهلی و لشکر بسیار از ملک
و بکمال وقار وارد لاهور گردیده و او عیش و نشاط داده تمام رعایا و برایا از حسن سلوک راستی و نظام ممالک و عدالت خوشنود
گردانید و در وارد وی منظور گردانید و زبان و دست ستم دیدگان [illegible] هر کمال هر روز بکار آورد + و از فتوحات و فتح [illegible] ملتان
و راضی گردید که شاهنواز خان [illegible] وافی فراهم ساخته باعث شورش میباشد اگر درین وقت دمار او بار از دماغ آن نکوهیده اطوار
بیرون نموده آید بسیار بحسن و انسب است + و معین الملک تهیه اسباب مجادله و مقابله برای شاهنواز خان بجلوه نمایش آورد
که درین اثنا بعد انقضای مدت هشت ماه احمد شاه هر تبه دیگر بعزمت پنجاب پرداخت و از نهر [illegible] عبور ساخته
آماده پیکار با لشکر بسیار آن روی آب قیام گزین گردید + و میر معین الملک بمشورت ایشان همراه مهاراجه کوڑا مل و دیگر
عوامد بجلوه نمایش نمایان ساخت + مهاراجه کوڑا مل که مرد شایسته قابل کار لائق خدمت بود گفت که خود بدولت متوجه بود
احمد شاه باشند و این نیازمند بجانب ملتان روانه گردیده در تقدیم خدمات شایسته با افغانان بجلوه ظهور خواهم آورد + چنانچه
۱۵ [illegible] ۱۸۰۵ مهاراجه بموجب فی الفور [illegible] جمع وافی و اسباب کافی با لشکر سپاه و ملک ملتان مرخص گشت و بعد ازین میر معین الملک
متناسب از دریای راوی عابر گردید و سید عوض خان مع دیوان لکهپت رای در صوبه داری [illegible] گردانید و پس از
طی منازل در سوهدره بر لب دریای چناب فرود آمد ([illegible] سردار خان [illegible]) + — حاصل کلام
آنکه آنطرف دریای چناب در مکان [illegible] رحل استقلال انداخت + فیمابین هر دو لشکر [illegible] + [illegible]
فیمابین آتش مجادله روشن گردید + احمد شاه از راه دیگر انتهاض لوای [illegible] در پیش گرفت و میر معین الملک هم یافته
کوچ در سواد لاهور مخالف را بسته تا مدت کثیر هنگامه جنگ و جدل رو بکار آمد + چون میر معین الملک قادر
وقت بر خود تنگتر مشاهده ساخت حسب اقتضای وقت دادن نذرانه معقول بر ذمه خویش قبول نموده [illegible] نذرانه
و [illegible] ساخت و [illegible] نذرانه [illegible] در ولایت فرستاده خواهد شد + احمد شاه
ظهور این کیفیت [illegible] از مقاتله دست [illegible] مراجعت بطرف ولایت ساخت +

(۴۳) میر معین الملک تمام احوال بطرف مهاراجه کوڑا مل بقلم آورد و نیز از راه مصلحت دوراندیشی در خلوت
آورد که [illegible] نزد مهاراجه [illegible] روانه ساخته که هنگامه و فساد شاهنواز خان [illegible] کوتاه کرده باید بود
و بعد [illegible] در دارالسلطنت لاهور [illegible] + مهاراجه مذکور که مرد سپاهی [illegible]
و آزموده کار بود موافق رای مستقیم استقلال [illegible] + منقول است [illegible] چنین است که شاهنواز
خان [illegible] مهاراجه مذکور [illegible] رسید + [illegible]
[illegible] شاهنواز خان
[illegible] گردید + شاهنواز خان که نا تجربه کار بود [illegible]
سوخته گردید + القصه مهاراجه کوڑا مل [illegible] بطرف لاهور معطوف نمود +

ادهر میر معین الملک نے بصلاح کوڑا مل احمد شاہ کو نذرانہ بھیجا جس پر احمد شاہ نے بابو خان کو
بعہدہ وکالت اسکے پاس بھیجا کہ زر وصول کرے + معین الملک لیت و لعل میں لگا رہا ادھر بابو خان وکیل
شہر کے اندر [illegible] قیام پذیر ہوا + اتنے میں مہاراجہ کوڑا مل بھی ملتان کی طرف سے آ پہنچا + اور داخل
شہر ہوا + بعد از وقفہ چند یوم بابو خان را جواب صاف داده شد که درین جا اسباب مجادله و مقابله مرتب میباشد +
بے توقف در حال باید رسید + احمد شاه را که خیال ملک گیری متخیل بود لهذا در بهار گاه که [illegible] آفتاب
و شدت موسم [illegible] است عنان عزیمت بجانب پنجاب منعطف ساخته + و از نهر [illegible] و جهلم [illegible] ساخته

صفدر جنگ اب وزیر تھا + احمد شاہ کو دوسری بار دہلی کی حکومت والیٔ پانی پت کی لڑائی کا ابتدا ہوا سے مل گیا تھا، مراٹھوں سے لڑائی شروع
کی نہ جو ہیں خراجی کہ معین الملک نے قبل میں دیا ہو، کو برھان الملک کو تو سے ولایت کا رستہ لیا + و سنگھ
جاٹ سردار جٹ سنگھ در حین مراجعت فراخ و معارض افواج ولایت گردید لیکن بسیاری مقتول و اکثر مجروح
و مجروح شدند و اسپان بار شتر و دیگر اسباب احمد شاہ متوجہ سنگھان در آمد — تا دریاے اٹک افواج
ولایت مصائب صعبه و حوادث مشکل از دست علیه سنگهان بر داشتند +
میر معین الملک نے لاہور پہنچ کر لطف انتظام کے واسطے فوج روانہ کی

باب چہلم — خروج سنگهان در عهد میر معین الملک
{در باب چهل و دوم} + جمعیت یافتن سنگهان در عهد معین الملک +

سردار جسا سنگھ و ہری سنگھ و کروڑا سنگھ در دوابه ستلج و سردار جهانگیر سنگھ اهلووالیه جسا سنگھ نائب خود و سردار
جهنڈا سنگھ رام گڑھیه در دوابه بست جالندھر و سردار نجابت سنگھ و ہری سنگھ به یکجا در دوابه باری و سردار چڑت سنگھ سکرچکیان
سردار چڑت سنگھ در دوابه رچناب قدم استقامت محکم ساخته بر تمام ممالک متصرف و قابض گردیدند + و اکثر افواج
ظلم افواج خود که دل خالصه جی نهادند و ادینه بیگ که هنگام ورود احمد شاه در دوابه در از او به خوف گمنامی منزوی
نشسته بود + میر معین الملک سوی الیه را از برای دفع فتنه و فساد سنگهان که در سانحه فرصت و نظامت دوابه بست
جالندھر رخصت و مخصوص نمود و خان مذکور بر سیده در دوابه مزبور سرداران عالیشان را بسیار سحرسازی سلوک و رفاقت بجلوه
نمایش آورد و تمکین سرداران سنگهان از عدد و تابعیت سری اکال و کثرت افواج خود که در قلت لشکر خان مذکور بر قول و قرار
زبانی دل نهاد شدند و در کوهسار دشوار گذار شمالی عمل و دخل خود که بجلوه نمایش آوردند + مستعد جنگ و جدل و کارزار
گردیدند + و خان مذکور در معرکه کارزار با افواج جرار وارد گشته آتش حرب و پیکار هنگامه مشتعل نمود لیکن از جانبین
بهلیسترمهات غلطیده شدند و اکثر زخم کاری برداشتند و بر خیره قرار بر فرار داده رحمت او با بلوف اوکاه بردند + سنگهان سموالکان در
مکانات مقبوضه خود تشیید بنیاد فتنه ساختند و خان مذکور رجوع القهقری کرده در دوابه فرود آمد و بلوف میر معین
الملک بنابر استعانت و امداد فوج و ملی ساخته و بنابر توغل و اشتغال امورات مالی و ملکی و عدم مصلحت و مشورت
دکنکالیش سرداران دربار با معدودی افواج بلوف خان مذکور ارسال و تنها ملازه را بازگشت + لهذا الخلیه
و تسلط سنگهان در سرزمین پنجاب رونق ظهور بخشید +

(۴۲) سنگهان سموالکان که در دوابه جالندھر و باری و رچناب و بعضی مکانات محروسه پادشاهی قدم استقلال
و استحکام محکم نمودند از تائیدات ایزد متعال و توفیقات قادر ذوالجلال بعد از مرور اوقات قلیل از سبب
تمرد و رفت شاه ولایت و دست بر و نمود دل بر دیره او که هنگام مراجعت فوج بر بعضی امورات سلطنت شاه
بنه جمعیتی متواز و ... شکارگاه خود که بسیار موجود گردانیدند و علاوه بر آن در بعضی مکانات عسیرالعبور
صعب المرور قلاع متحصنه تیار کنانیدند بحسب رفتار او تعالی که متضمن بر استیصال بنیان خلافت و انهدام
ارکان سلطنت مسمین بوده باشد توقف و درنگ در اشتعال نوائر جدال و قتال بجلوه نمایش آوردند + لهذا
روز بروز آثار زوال و تنزل اند سنگهان عالیشان در هر مکان از یمن ... عنصر اعلان میرسید + و هر روز چندی
کسان از قوم زمینداران پنجاب مجرد و صفای احکام اسلام از خاندان آ دار گشته و ملحق شدگی در فرقه ایشان
انه یغته با هل میگرفتند و عجب قوت انجمعیت و اسباب لشکر و سلیح و کواری از اول سرداران رونق عالیشان
می پذیرفت و میر معین الملک درگذشته عافیت زاده به نشینی و عزلت گزینی ... اختیار نامی

و ... بمنظر آورد +

باب سی ام تا سی و نہم +

خان بہادر کے مرنے کے بعد اسکا فرزند یحییٰ خان جو پاس تھا صوبہ داری پر قائم کیا + جب دہلی میں شاہنواز خان نے باپ کے مرنے کی خبر سنی تو فوج لیکر بڑھا اور یحییٰ خان کو قید کر دیا اور اسکے صلاح کار دیوان میر مومن خان وغیرہ کو جو جو بزرگ تھے + اور کشمیری دروازہ کے باہر لکھوری بنگلہ بنا کر عیش میں پڑنے لگا - ملک کا انتظام کچھ نہ سمجھتا تھا اور یہ ہر وقت اگر کوئی غلطی سے اسکے بنگلہ کی طرف انگلی بھی کر دیتا تھا تو مار دیا جاتا تھا (اگر احیاناً متنفسے من الانفاس انگشت سبابہ بطرف بنگلہ آن می نمود فی الحال بہ نکبت ابدی و اصل میگردید) + بہت مدت کے بعد یحییٰ خان قید خانے سے نکل بھاگا اور دہلی گیا + دیکھو خان دوران اور قمر الدین خان کی مدد سے بادشاہ محمد شاہ کی عنایت حاصل کی اور بادشاہ نے شاہنواز خان کو نکال دینے کے لئے حکم دیا +

اور جب شاہنواز کو یہ معلوم ہوا تو اسنے صابر شاہ ایک مشہور فقیر کو وکیل بنا کر احمد شاہ کے پاس بھیجا + اور اسکو ہندوستان کی فتح کے لئے مجبور کیا + احمد شاہ ابھی تازہ سر گردانی و فساد برداشتہ و بعد از نادر شاہ بر سریر سلطنت متمکن شدہ + (نادر شاہ در ماہ جمادی الثانی سال یکہزار و یکصد و شصت ہجری مقتول شد) + احمد شاہ را کہ خیال ملک گیری تخیل بود و دلیر راس بمقتضیٔ وقت ... و تا بندہ اشتہار ... بر اہل ہر قاضی و ہمیانی ... منزل سفر در دیدہ جلیلہ جلال آباد کے راستہ پشاور پہنچا - وہاں کا انتظام کر دریائے عباسین یعنی سندھ - جہلم و چناب پار اتر شاہدرہ میں خیمہ آ جا لگایا - صابر شاہ کو شاہنواز خان کے خاطر جمع کرنے کے لئے بھیجا + جب شاہنواز خان نے دیکھا کہ احمد شاہ کی فوج اسکی نسبت کم ہے تو خیال اور ہو گیا + کہلا بھیجا کہ میں ہی بادشاہ بنونگا وہ تمہیں وزیر بنا دونگا + صابر شاہ نے سچا یا گھنے قول سے شہید ہو + اسپر شاہنواز خان نے اسکو لشکر کو کے مروا ڈالا + اب احمد شاہ نے ایک چال چلی کہ اور ... چیدہ ... ہزار آدمی شاہنواز کے ملازم بنا کر شہر اور قلعہ میں داخل کر دیے اور پھر راوی پار ہو کر شہر کی طرف آ تھا + شاہنواز خان ملتان کی طرف بھاگ گیا اور بکیفیت ... مختار کار خان در خدمت احمد شاہ حاضر شدہ عرض ساخت کہ شہر را در امن و امان بحفاظت درخواست بیکران نگاہ باید داشت و قریب لکھی روپیہ مبلغ ... نذرانہ از شہر لاہور وصول کنانیدہ خواہم داد + چنانچہ جلی خان نامی افغان قصوریہ بنا بر تحصیل مبالغ نذرانہ و صوبہ داری لاہور از طرف احمد شاہ مقرر و معین گردید + و احمد شاہ بطرف ہندوستان استعجال ساخت + در سرہند رسیدہ مبالغ کثیر از باشندگان شہر بعوض تحصیل در آورد +

جب شاہجہان آباد میں یہ خبر پہنچی تو ادھر سے ایک بھاری فوج شاہزادہ احمد شاہ وزیر قمر الدین - صفدر جنگ ابو المنصور خان - غازی الدین خان - مہاراجہ سوائی جے سنگھ والی جے پور ایشوری سنگھ وغیرہ کے ساتھ نکلی سرہند کے پاس لڑائی ہوئی + پہلے ہی ابدالی کی توپ کا گولہ وزیر مارا گیا (وقائع زیں دہم ماہ ربیع الاول ... سنہ ۱۱۶۱ ہجری) اور راجہ ایشوری سنگھ بھی بھاگ گیا مگر وزیر کے لڑکے معین الملک نے بڑی بہادری سے فتح کی اور ابدالی تاب مقابلہ نہ لا کر پیچھے کو بھاگا + اور لاہور میں وارد ہوا + ابھی فاتح فوج پہنچا اسنے صلح شروع میں تھی کہ محمد شاہ کے مرنے کی خبر پہنچی + (در اوخر ماہ ربیع الثانی سنہ ۱۱۶۱ھ) + اب شہزادہ احمد شاہ نے معین الملک کو صوبہ دار لاہور مقرر کر کے احمد شاہ ابدالی کے تعاقب اور انتظام کے لئے بھیجا اور خود احمد شاہ اور صفدر جنگ وغیرہ شاہجہان آباد کو واپس گئے +

بتوجه دست خویش بهمت خالصه مشار الیه درآمدن + در عظمت وقت آن فتح عظیم را مقدمات انگاشته تفتیح
وتسخیر قلعه و شکر منحصر بر دخت دیگر داشته هرچه اعلام نصرت را انجاح اراده مرتفع ساخت + از وارهگان راجپوتان
پیشکش گرفته + اگرچه بعضی از راجهای عظیم الشان مستدعی شدند که تا بیم قامت تعظیم خالصه عالیم سرداران
الیه مقبول و منظور نکردند + و راجه بهرت پور به تحایف نفیسه و نذورات متکاثره گزرانیده به تسلیه حال
رامنت یافت + مگر اکثر املکه نواحی سنهر و ستان میرا پور و چنده وسی و سرهند و کهاتی و جالیسر و غیره
مکانات مابین گنگ و جمن از سیلاب افواج سنگهان خالصه ان و تلاطم امواج عساکران ته و بالا شدند +
و عند المعاودت در ضلع بنهیر و زلیسه که طرق و شوارع آن ناحیه بنابر عدم تیسر آب و هجوم اجله
صحرائی و سعت و بواری و صحاری صعب المرور بودند که بیک خیال هم از ان سبیل به سواری میگذشت
و کسی از او سیاح ازمنه اصلاً در آنجا نرفته بود حاکم آنجا از تمرد و نخوت و استکبار که کوس لمن الملک
می نواختند و دست تعدی دراز نموده مخرب بنا دولته و موذی خلایق میشدند در اندک التفات
والدوران خیر وز مند و مبارزان سمت ملبنده کران خالصه ارجمند کاخ زندگانی اهل اسیدگان به تعجیل از
پا در آورده لبقیه السیف آن منکوبان عار فرار اختیار کرده متحصن حصن گشتند + از انجا که از
تباشیر صبح دولت و اقبال و طلوع نیر صبح و اجلال خالصه جیو نو بهار تازه و فیروزی بیا سبب الله از نصیب
اوقات فرحت آیات و درین مدت مختصر اکثر جدال و قتال و محاربات عظیم و جنگهای عظیم از تیغ خاصه
بر الویه الخلد رونما شده و درین معارک متهالک بر قامت دعنای آن خدا … زخم خوشنما بر اثر گوله
تفنگ و سنان ستمدیده مانند نقطه انتخاب بر صفحه شجاعت اوزنگار از کلک قدرت کردگار تزئین یافته
چونکه درین اقتصار تشریح و تعریح مقدمات آن سقه سالار جیش سنگهان گنجایش بیز و در قرطاس نیست + لهذا
غازه آوایح عارض ایجاز زند که آن والا نژاد مصلحت و کنکایش سردار … حقیقه از فرودگاه جسته
دفعته بعزم انهدام بنیان آن بر اندیشان خصا دوار و القطاع بنیاد سه کیتیان تفته بر واز جلم دلاوری
نکاوبرده مستحفظان را طعمه تیغ بیدریغ ساخت + لیعه ناوزاده … دو آب قصبه پٹیاله مخیم سرادقات اجلال
خالصه مشار الیه گردید + که راجه صاحب سنگه پٹیاله که سابق پابل … بود به خوبی گوجکی مدارج تعظیم و تکریم و پیشکش
و اتحاف بتقدیم رسانید + … تا تر فرج مقوره … که واجب الادا بود و عوضانه آن زیور
و غیره اموال مهیا کرده بود خالصه ممدوح از موسمی معاف فرمودند و جمیع رؤسای سنگهان و راجگان و عموم بنی
الانسان ادانی و … اکناف خالصه مشار الیه … توصیف زبانها گشتند و خالصه معظم الیه با ابهام نیمی و
القایی لاریبی درین حیات خود از مو الف قلبی بسبب استحقاق بنجه سی گها سنگه جیو که نبیره حقیقی لیث …
راجه خالصه مشار الیه است و از ناصیه آن بخت بلند لوارق حلم و حیا و الخواد سعادت و در هم علی کالشمس
فی وسط السما هویدا … به پدر دستیر ریاست و حکومت مع قبض دخل دار الریاست کیبه یشکر و تمام ملک و فوج کلهم
من اوله و آخره حایل … و در مجمع سرداران سنگهان از داس کنایندره … امارت و ثروت بر فرق مبارک
خالصه گها سنگه بهاد… و لفضله ترجیع احکام ریاست و ثروت بود … حالاً جلوه استحسان یافت و عموم
بنی الانسان که … از دست ایام … گردش روز … از بنخ … قلعه و شور … از جوانب
و اضطرار شده بود در شکنجه ابتلا در آمدند و از طریقه انحراف بر آمده مطیع و منقاد فرمانبردار گشتند و در سال
خجسته خصال ۱۸۰۷ … صاحب … که ابو … بر اوج … کشاده و … کامیابی و کامرانی
بالکل مهیا و آماده بود مولود مسعود وجود فالعین الجود مخزن … و شجاعت معدن کرم و سخاوت خالصه
فتح سنگه … از کمین بطون به منصه شهود جلوه الله یافت

نواب سکندر روانه شده در دوابه بازرسی او سر و نواحی وارد شود و قدم استقلال آدینه بیگ خان از دوابه موقوف
و معزول گردد و از توفیقات سری اکال و تائید سری ستگورو دیال چون رفاقت آدینه بیگ خان سنگهان را جمع
اسباب حال فتح و عمل و دخل خود ها در بعض مکانات پارسیده بجلوه شهود آوردند و باتفاق خان مشار الیه
و دفعات بعیش و نشاط بسر بردند و نواب خان بهادر در لاهور رخت از عالم ببست و شخصی از اهل تواریخ در
تاریخ وفات نواب سکندر بیرحمی عاقبت این شعر گفته + بیت

از فیض آصف خان بهادر مرحوم   هرگاه جو سپهدار خان بهادر مرحوم
یک ... از احد است از دوده شود و تاریخ دولت ... شود + سنه ۱۱۵۶ +

و در سنه ۱۸۰۱ روز بیساکی بجایگاه ... [illegible] این واقعه سخت روداد و هرگاه خبر کلفت اثر ارتحال
خفتن نواب مزالیه بنابر و سنگهان گشت ... [illegible] لبیک گفته + و در این مقام عمدة التواریخ
بعضی از احوال سردار جسا سنگه ارقام نمودن ضرور دانسته والله اعلم بالصواب و شرح این حقیقت در آخر کتاب
مستطاب عمدة التواریخ مرقوم و مسطور خواهد شد +

باب بیست و نهم - احوال سردار جسا سنگه اهلووالیه

و تسخیر ملک دوابه و آن روی آب ستلج و عزم بجانب شرق

در حین حیات بابا کپور سنگه اهلووالیه احوال حقیقی جسا سنگه حاکم حکم بنیه دولت ملک و فوج و لشکر کلیم
گردیده در دفع فساد و قلع بنیان ترکان و قطاع الطریقان و ... و انهدام بمحاربات سرگرم کار زار میشدند +
توضیح این مقدمات طویل الذیل انه محتاج در آخر کتاب جلوه شهود خواهد یافت و شمه از آن واقعات از بسیار ...
از هزار لخت متفرق و ذکر خاص است که آن ... دولت ... [illegible] شده که فیه علیه سنگهان که
زنشار و پراگندگی یافته بود در سنه ... استیلا ... سرگرم اقتدار ... [illegible] در آخر ... و از دوسه
ترکان و از نواب آن بیبا کان ... از روی بر ... که ... کثیر آنها از جمعیت قلیل ... خالصه جیو
علی التواتر هزیمت یافتن و شکست ... خوردند + و ... سواد دوابه بین البیاکا و ستلج بعد قلع و قمع
... در قریب این مرز و بوم بعینه لقرف خالصه ... قرار واقعی شد + ... عقل ... و دانش ... گیتی کشا
عزیمت تسخیر ملک و دار الخلافت ... در متخیله سردار ... متخیل گشت + لهذا استوار و ... این سواد
منقوش ... خیر ... سرداران سنگهان فیض الله پوریه و ... سنگه سردار ... [illegible]
... دوام ... تسخیر و تفتیح اضلاع پنجاب ... و ... رفت
بعیده ... از ... دوابه ... و اموال ... و افیال و ... و ...
سال ... در بعض امکنه و ... بعض ... و قصبات و سواحات که از ...
شمال کرنال وغیره بسر داران آن سواد که مطیع و منقاد شدند عنایت کرده - از آنجا عنان توسن عزیمت
بطرف ... آباد ... و ... که محله خاص بیرون حصار دهلی است تا ... و تا ...
و نواب عبد الله خان وزیر بادشاهی با جمع کثیر مقابل گشته آتش مجادله و محاربه ... و ... تا ...
حمله ... در ... رزم ... سنگه ... [illegible] ... محروق ...
تمام ... + ... از ... زمین ... و ... و ... و اموال ...

سر بشورش برداشته در هر جا کس جوئی و شرو آمادگی بهمرسانید کامل میداشت هرچند نوشتجات نواب معزالیه
مناهش قلمی شدند متابعت و انقیاد اختیار نمی ساختند مکر و حیله بهزاران تدابیر و لطایف الحیل از شرف
ملازمت بر درخت و همچنین بنا بر فوت و کد ان آواز طرف نواب مقرر شد که خرچ و مصارف فوج را
از پیش خود کرده باشد نمود و لقدیم محاملاتی و تکلیف بر همیت توجهی من الوجوه و سببی من الاسباب
نمانده رسانید + و کیجو سنگه نامی از مرگان فیض الله پوریه در دوابه بسبب حالتی قدم ثبات و استقرار
مستقر و محکم ساخت + حسب الطلب نواب اسلحان ها در در لاهور رسیده توسل نواب جسکور اختیار نموده ملقب
نواب کیجو سنگه مشهور السنه صغیر و کبیر گردید + و تارو سنگه نامی در ترکولف علاقه یک دو منزل راه
از لاهور که اکثر اوقات در … آن مکان … اقامت میداشت و بخود بر دخت وارد و صادر
از پارچه و نان وغیره اکثر با احتیاج بجلوه شهود می آورد و همراهان در کشید و اگر روحی گذر اوقات
می ساخت و بسیار رستگاران لاهور و قرب جوار از اهل کمال فقر فرقه پیش مطیع و منقاد نمود و در لقب اطاعت
و انقیاد در مرتبه تا الله رفته و … داده و … در هر … و نیز بعض احوال اهل اسلام
رونق خطی گرگرفت + بعض تباه کاران ناعاقبت اندیش و تمام احوال آن معدن … و فقرا را نزد
نواب بر حرف منکشف و لایح نمودند بمضمون این بیت + فرد

چو تیره شود مرد را روزگار — همان آن کند کش نباید بکار

نواب جسکور … الیه را نزد خود طلبیده تمام ساخت که همه سر قطع باید نمود — آن … بر زبان آمد
که نیش ما مبارک بهر که سر میباشند چنانچه موافق حکم نواب جسکور جلو … دور نمودند + از آن …
ظاهر گشت + مشار الیه بحالت بیجانی در خانه معتقدان خویش وارد گشته سنگهان … مندان بی ریا
جلوه آورده بر سبیل … گردید … از مقامات … و توجهات دیگر روحی تخفیف هم
حاصل گشت و آن … ملکی آیات بر زبانش آوردند که نواب خان بهادر … احوال ضمیمه …
ستیغه خود را … که بموجب مرتکب اینچنین … و از … بهره خیرات
کامل شده + امید قوی است که در عرصه قریب این بهار گلشن دولت و اقبال و بهار جاه و اجلال را خزان
ادبار رسد حق میشود ایام نکبت و زوال بر این … روزگارش میرسد + بعد از آن سنگهان …
در دوابه … گردی سردار … آهلو والیه سر بشورش و هنگامه آوری بر داشته راه آمد و رفت
بر مسافرین و مترددین مسدود ساختند و بسیاری از قریات و مواضعات و قصبات را تاخت و تاراج نمود
و نیز مبالغ کثیر از رعیت آن قرب جوار از … و غیره بدست آورده آماده حال و مال دادند +
جسا سنگه اهلو والیه که همشیره زاده سردار جسکور بود و در تمامی کارخانجات و امور اختیار کلی و فردی میداشت
و بعضی … احتیاج کرده در قبضه و تصرف نگهداشته جلوه … ساخت و سوای این دیگر سرداران در
خدمت سردار جسکور فراهم و مجتمع شده متقدم لوازم خیر اندیشی … و در تمام ملک دوابه
… دست و … سنگهان … جلوه استحکام پذیرفت + بعد از مرور اوقات معدوده
افواج … و مع مبالغ … بسیار نزد سردار مذکور … گردید + از ظهور این … خلل تمام در اوراق
… صورت بروز گرفت و از عرایض … دوابه تمام کیفیت … نواب جسکور واضح و لایح گشت
آدینه بیگ خان بنا بر جنگ و هنگامه سنگهان … دوابه روانه شده و از قطع منازل و طی مراحل در دوابه رسیده
مطابق … سنگهان … و … صفائی … جلوه … یافت + و در استیصال و انهدام
این فرقه … کوشش … که بهادرا … دیگر نظام رفع خلل … اینقدر …

آورده‌اند که موجب فرموده نواب عمل یافته شود که در حیات خود از دیدار شاه‌جهان این بچون زنده روشنائی خواهند یافت
جواب داد که این دار دنیا در گذر زمان راست و مال و اسباب او مالک نیست همین تقسیم بر ضایع اکنون بر خود گوار خواهم نمود +
بعد از این گفتگو سر آن بیچاره را از شمشیر خود خواهد قطع ساخته تا مرد و گوئی لفظ ... رام رام جز از زبان او
جلوه دیگر ننموده است + مردمان هنود از زبان از هر جمع آمدند و از صندل بیرون آن یگانه آفاق را احراق نمودند و
سوختند و تحسین صد تحسین بر دعوی آن مجمع الحسنات بر زبان آوردند + و اساس دنیا دو هم از ظهور این حقیقت عجیب استحکام
تازه پذیرفت + و مردم صغیر و کبیر بر زبان آوردند که حقوق ... بیا داش اعمال شنیعه خود گرفتار خواهد ...
و الغلبه و هلاک در ارکان خلافت مستعین جلوه نمایش یافت که این چنین بزرگ به الحسن و آفاق را سبب موجب از
خاکدان فانی ... جاودانی انتقال نموده است +

(۲۷) باب
در کوهستان جمول رنجیت دیو نام حکومت میداشت و قریب بیست و پنج خانه از آنها اسم ایمانش نیز درآنجا
قیام مینمود ... خانها و اج دو کوهستان تابع او و تعلق بودند و رنجیت دیو مذکور با بردها ... اصل الطریق قطاع الطریق
و رهزنی در پیش گرفته راه آمد و رفت کشمیر و پنجاب را دست‌بر د میکرد + هر گاه افواج ناظم لاهور ... بطرف میشد +
رهزنان خود گرفته و قرار بر قرار داده رفت ادبار در کوهستان دشوار گذار میبرد ... رنجیت دیو حسب تقدیم
رسیر شد و قریب مدت دوازده سال در دارالسلطنت لاهور گذرانید اوقات بعسرت بسر میبرد + و هر چند میر مومن خان
و دیوان لکهپت رای وغیره امرا بنابر استخلاص و عدم مزاحمت در رها بودن او عرض میساختند التماس او قبول نگردید +
... صورت دیوان لکهپت رای تغیر شد ... گشت و ربع بچون رحمت شد ... در ملک جمول باستحکام تمام نمود
دوکانها نمود و در تمام اطراف و حالک صیت انعام و آوازه کرامش بلند آوازه گردید و ربع با هم سر قوف سخت و
تمام رونگان مطیع رنجیت دیو شدند +

(۲۸) باب
باب بیست و هشتم - خروج سنگهان مرتبه اول در عهد خان بهادر

در عهد نواب خان بهادر سنگهان جلوه نشان در سو ر صفحات بجوار حکومت داشته گاه گاهی طریق قطاع
الطریق و رهزنی شیوه خود ساخته بودند + نیز در بعضی جا دهقان احکام و اوامر سنگهان پذیرفته‌اند جلوه کرامش
پذیرفت و منی سنگه نامی در خدمت پادشاه دهم اختیار یافته منظور نظر عنایت از آن بزرگ عالی نژاد شد +
پوتهی گرنتهه صاحب که تصنیف او بیشتر در پادشاه پنجم تکمیل در بیت شده بود - در آن کتاب مستطاب راگ که چهار راگ او
بر ترتیب در راگهاست نیز علی نهج الشفیق بوده باشند + منی سنگه مذکور بر ترتیب لفظ و شعر گرنتهه صاحب را تکمیل و ترتیب
نموده از نظر عنایت اثر گذرانید + و پادشاه دهم بر زبان فیض‌ترجمان آوردند که چهار کردن شبد شبد کلام هم گمان
موجب ادبار و شقاوت است + بعد از مرور ایام قلیل شبح تو شبد شبد خواهد شد + منی سنگه مذکور بر حکم ارشاد
واجب الانقیاد قبول نمود و بعد از آن در سرزمین پنجاب وارد شد و در دارالسلطنه لاهور در گذر ... قیام
داشته چند کس را از کفار اشهر بپاهل داده سنگهه گردانید + پس از انقضای مدت مدید صیت غلبه
و تسلط او بر مریدان خویش و خود دادن پاهل به سکنه شهر بجناب خان بهادر واضح و لایح گردید و شار الیه
را در حضور طلبیده تهدید آورد که موئی سر ما بتراشید + منی سنگه مذکور از اصغای این کلمات درشت
و سخت بر نواب موصوف کلام خشت و موافق ارادت و خواهش او تا دم سطلق شبد شبد از ... بریده و قطع
کردند منی سنگه مذکور شکنجه ... زمین تسلیم نموده + بعد از آن سنگهان از قرنگاه پنجاب دست تطاول بر اموال
مسافرین و مترددین دراز و اموال ربودند + بلکه در اکثر مواضعات کوهستان غارت و تاراج بسیار
جلوه نمایش پذیرفت + اگر چه فیمابین سنگهان هیچ سردار صاحب اختیار در فوج نبود و هر کس بنفس نفیس
اوقات در هنگامه آرائی بسر میبردند و دستگیری می‌نمودند + و ...
... در پنجاب

Haroo Singh

و همچنین دو سه کس سشبه غضبیده میگرفتند و از طرف نواب عبد الصمد خان که لازم تفتیش و هوشیاری بجلوه ظهور رسید
هیچ فائده بران مرتب نمیشد + اوده مروز شعله آتش علیه سرکت ان وقت دانایش فرا رفتن و افروخته میشد
آمد + [حسن دوم خانه بد اینها ... سیگلی ... رسیده ...] + سمودی نامی زمیندار در موضع اوولیا پور که از ده
از لاهور تا بزدیک آب راوی قیام پذیر بود و در سرکار اندلشته دست برهر خانها با مال و اسباب آینده و روند
بجلوه مشهود می آورد و هر گاه الخراج ناظم لاهور بنام مقابله و محادله آن طرف دهش او را نه میگردید رخت ادبار
در بادیه دشوار گذاری می انداخت + نواب خان بهادر زود قاصدان جلد رفتار در سواد موضع مذکور
مقرر و معین گردانید که هر گاه آن ضلالت منش کمینه فرود رخت نا کامی انداز د - بمانجانب فرصت
و عجلت از رسیدنش مطلع و آگاه سازند که حقیقت فی الفور بسرعت که در انجا رخ و داخل خواهد گردید بجنب نابش
آن سمودی مذکور در بیت الحزن فرود آمده محو رایه نکبت و فرار گردید و قاصدان این خبر را بجواب
رسانیدند + فی الحال فوج جرار سواران خونخوار همراهش قاصدان بطرف اولیا پور روانه گردید + سمودی مذکور
که در نوشیدن شراب مستغرق بود اسیر پنجه تقدیر گردید در لاهور رسید + هر چند نواب عبد الله بنام قلع بنیان
وجودش امر جلیل القدر صادر کردند + لیکن عوام برزبان آوردند که مبالغ کثیر و زر خطیر بعوض تحصیل ایشان
آورده و جان بخشی آن رهزن زبینگاه نقل در کرم جلوه نمایش پذیرد - ولیکن نواب مذکور فی الفور آن شخص
مفسد را بسزای کردار نابکار خویش رسانیده + از ظهور اینمعنی تمام رهزنان و قطاع الطریق عبرت
پذیر رفته دست از دزدی و رهزنی کوتاه ساختند و در تمامی عملداری و همگی اطراف امن و امان بجلوه نمایش یافت +
و لشکری نامی گل در ناحیه و لقب قطاع الطریق مسلوک نموده و سر نخوت و استکبار بر اوج سپهر
میرسانید و هر چند که در باب حفاظت و حراست مسافرین و تردد بین قلمی میکردند در متابعت فرمانبرداری
بجا دوست ابرای حاصل نمیکرد و لهذا الخواج تا بجد دو سه نفر گردیده و گل مذکور را (گل کلمه نیز فقط گل بضم [illegible]
قوم جاء معلوم میباشد) اسیر پنجه تقدیر گردیده در لاهور آوردند و در طرفة العین قرص هستی آن گل به آتش فنا
سوخته بگلخن عدم واصل گشت +

و عثمان کهول و لکها و دلو سه ذات مفسدات نواب بپرداخته و رسیده وشادمانه [illegible]
و منڈی [illegible] خود در لاهور بنا کنانیده اند + منڈی عثمان مذکور زیر مسجد شاهی مقرر گشت و منڈی لکهی متصل
سقا خانه چاه [illegible] مکلف جلوه استقرار یافت و منڈی بیست [illegible] دیگر است - لیبار در منڈی [illegible] در فراهم و موجود
گشتند + و لهو داران نواب مسلور متصل ش ۵۵ (پیشتر ۱۱) باغ [illegible] از عمارت پخته نهایت سنگین و متین
با هم حضرت [illegible] ان بنا در مرتب گردانیده و در حدود الدیام نامی است و کار خانجات عالم بسیار در ان
مکان فراهم و مجتمع شدند و هر کس از مردم بیوپاری وغیره که در کارخانه ها آن جا مهیا [illegible] ز محصول وغیره بلوازم تخفیف
کلی میپیاد و معدوده بر آن در انجاح مرام و مقاصدش عنایات بیکران از طرف نواب مشار الیه بجلوه ظهور می
آمد + و لبعضی کس غربا و ضعفا را نواب مسلور مبالغ زر خود داده بر دکاکین الاستقامت بیازم کنانید
تا بجنان آبادی و رونق در آنجا بجلوه مشهود رسید که تعم دو زبان در تحریر آن لال است و اطناب کلام موجب ملالت
منقال میشود

باب ۳۶

سبابکوت [illegible] دانه حقیقت رای [illegible] کهتری [illegible] سیالکوتی [illegible] + و چند کس
از علما وغیره از غلبه پادشاهی و حکومت آنها اجتماع عام کرده آنرا اسیر پنجه تقدیر نموده بزور بازو و قوت
در دار السلطنت لاهور آوردند - نواب خان بهادر که تابع مرضی مسلمین بود بهرا چندین سخنان درشت بزبان
آورد مگر حقیقت رای گفت که تا کار در قالب دارم الحراف از دین خویش نخواهم نمود + ماورد و به راز کمال محبت بزبان

نمبر ابواب

۲۵ ... [illegible]
۲۶ ... [illegible]
[illegible]
[illegible]
۵۳ ... [illegible]
۵۴ و ۵۵

ابواب بست و سوم تا بست و چهارم

در سنه ۱۱۳۱ ہجری سادات بارهه محمد فرخ سیر را از زندان طلبیده در ہمان نزدیکی با جوال [illegible] [illegible]
وادیِ عدم ساختند و شخصے در تاریخ او گفته است
تاریخ جلوس او ز حرف نجستم فرمود — سادات بیوفا نمک حرامی کردند

نهم شہر ربیع الثانی روز شنبه در سنه ۱۱۳۱ ہجری رفیع الدرجات بر تخت سلطنت جلوس فرموده
لیکن بعد رفیع الدوله پادشاه گردید و ہفتم شہر ذیقعده سنه ۱۱۳۱ طبیعت او از مرکز اعتدال منحرف گشت و [illegible] +
بعد از آن در پانزدهم شہر ذیقعده سنه ۱۱۳۱ ہجری محمد شاه پسر جہانشاه [illegible] جلوس فرموده آنجهان در وفور عیش
و نشاط گردید که ہر روز و ہر دم در [illegible] و کامرانی مشغول میبود و شغف تمام در مباشرت میداشت و در سماع
سرود و ترنم آنچنان صرف اوقات می ساخت که ہیچ یکے از سلاطین سابقه ہمیشه نشده و زبون مغنیان و [illegible]
قابلیت [illegible] از مصاحبت [illegible] [illegible] ضیافت [illegible]
و [illegible] آن [illegible] موجود در [illegible] خاص [illegible] جاری است + نظام الملک در [illegible] نیاز نامه
بخدمت نادرشاه فرستاد که [illegible] بادشاه [illegible] کوشش [illegible] + [illegible] خان [illegible]
[illegible] محمد شاه نے [illegible] کا جواب بھی نہ دیا + چنانچه ماه شعبان [illegible] میں وه داخل ہندوستان ہوا + [illegible]
[illegible] لاہور [illegible] ہندوستانی فوجوں سے کچھ مقابله کیا مگر نادرشاه غالب آیا اور لاہور میں آ پہنچا + ذکریا خان
نے بیس لاکھ روپیه پیشکش دی اور نادرشاه نے اسکو صوبه داری پر بحال رکھا + فخر الدوله ناظم کشمیر کو کشمیریوں
نے وہاں سے نکال دیا تھا - اسکو پھر وہاں نیابت پر مقرر کیا +
محمد شاه با جمعیت این خبر بجمع آوری سپاه از اطراف و ممالک اشتغال ورزید + و نادرشاه بعد از استعداد
[illegible] روز جمعه بست و ششم شوال از لاہور [illegible] از دریاے بیاس و ستلج عبور کرده ہفتم ماه ذیقعده در سرہند
رسید + ہندوستانی فوج تین لاکھ [illegible] اور تین ہزار توپ لیکر کرنال میں جمع ہوئی + محمد شاه کو شکست فاش
ہوئی + [illegible] (از [illegible]) روز پنجشنبه ہفتم [illegible] [illegible] دہلی میں قتل عام
[illegible] ہندوستانی [illegible] + روز سه شنبه غره ماه صفر محمد شاه کو پھر تخت پر بٹھایا + در چہارم محرم یکہزار
یکصد و پنجاه ہجری در سال بست و یکم از جلوس محمد شاه این عهد و پیمان مستوثق شده بعد از آن نادرشاه از تمام
ہندوستان قدمے [illegible] که سکه و خطبه بنام محمد شاه رائج سازند + در روز دوشنبه ہفتم ماه صفر
[illegible] از شاہجہان آباد [illegible] جلوه نمایش [illegible] و قریب [illegible] از شاہجہان آباد
متوقف شدند + از دریاے ستلج و بیاس عبور ساخت + بست و ہفتم ماه صفر [illegible] المشہور [illegible] آباد [illegible]
گردید + چون [illegible] و شدت طغیان آب [illegible] از [illegible] لشکر [illegible] + و ذکریا خان تا وزیر آباد
ملحق رکاب گردید و نادرشاه روانه ولایت گشت +

باب بست و پنجم - در احوال خان بہادر صوبه دار لاہور

تا باب بست و ہفتم

ہرگاه صوبه داری لاہور از طرف فرخ سیر بجناب خان بہادر مفوض شد و بیان جوت سنگه وغیره
[illegible] از بادشاه [illegible] بادشاه [illegible] نواب [illegible] مقرر و متعین گردید و از شاہجہان آباد لقطع [illegible]
طے منازل پرداخته در دارالسلطنت لاہور وارد شده در عہد نواب عبدالصمد خان [illegible] و قطاع الطریقان
[illegible] [illegible] و ہر دو [illegible] در قرب جوار لاہور [illegible] شہر مال و اسباب [illegible]

در نواحی آن ممالک روان کردند که جمیل سخت دشوار بوقوع آمد که گذاره [illegible] از آن [illegible]
در آن ناحیه متعذر و مشکل بود - نواب دلیر جنگ مع افواج صادر در نواحی آن ممالک فرود آمده طرح اقامت
انداخت از هر چهار طرف محاصره و [illegible] نمودند و سنگهان شجاعت نشان از اندرون قلعه برآمده
بهادری و مردانگی داده حمله از برای [illegible] اسب از بیرون [illegible] - و هرگاه مردمان لشکری مزاحمت
و [illegible] می‌نمودند با یکه از شربت [illegible] شمشیر می‌چشیدند + قمر الدین خان پسر محمد امین بنابر اعانت
و استعانت نواب و انجام این کار مأمور گردید - بعد از مرور مدت دو ماه کثرت و زیادتی از افواج
[illegible] چه از تعفن [illegible] و [illegible] مرض [illegible] و معدوم و مفقود شدن ذخیره غلات
پای ثبات استقلال و رسوخ را کم کرده پیغام صلح بهمراه نواب سطور بجلوه طلبی آورده + نواب مذکور این
معنی را از [illegible] افضال ایزد متعال دانسته [illegible] خیر مقدم و [illegible] اگر بجلوه
ظهور آورد و ذات عالیه [illegible] نواب [illegible] و نواب [illegible]
فتح و نصرت [illegible] خاندان [illegible]
که همراه این چنین مرد فقیر [illegible] این گونه [illegible] گشت + منقول السنه خاص و عام سنگهان عالیشان
چنین است که آن مسعود [illegible] آلهی در تمام [illegible] واجب الانقیاد صادر نموده بود که احدی
مرتکب [illegible] نشود [illegible] از دیگر امورات [illegible] و مناهی احتراز و اجتناب واجب شناسند + در
صورت اگر کدام ازین شرایط [illegible] شود [illegible] سنگهان عالیشان [illegible] موصوف
معدوم و مفقود + چنانچه [illegible] فات المشروط + بحسب اتفاقات زمانه و [illegible]
فلک دوار از شرایط [illegible] اجتناب و احتراز بجلوه [illegible] آورده بار [illegible] امورات مناهی [illegible]
که بعد از ایام قلیل [illegible] گرفتار آمدند - نواب مذکور [illegible] فتح و فیروزی نواخته داخل
لاهور شد [illegible]
[illegible] نواب سطور و ذکریا خان پسر خود را باتفاق ذات عالیه رعایت
[illegible] و خان [illegible] بادشاه محمد فرخ سیر [illegible]
افزون گشت + بمقابله [illegible] صوبه داری ملتان به نواب دلیر جنگ و صوبه داری
لاهور به ذکریا خان تفویض گردید - و ذات مسعود [illegible] موافق ارشاد بادشاهی [illegible]
خواجه قطب الدین [illegible] مقتول و مذبوح شدند +
منقول السنه بزرگان این فرقه علیه سنگهان عالیشان چنین است که هنگام دم آخرین و نفس
واپسین محمد فرخ سیر از ذات ملکی آیات عالیه [illegible] استعمار [illegible] که [illegible] و عقاب ذات
مستغنی الصفات را [illegible] عدم [illegible] - [illegible] که [illegible]
ارتحال و انتقال نمودن شما ازین جهان فانی [illegible] منقوش [illegible]
همراه این [illegible] درگاه آلهی [illegible] + [illegible]
[illegible] گشتند و بعد از [illegible] ایام [illegible] محمد فرخ سیر
بهمین قسم از [illegible] ارتحال نمود +

شنیده کشتن سگان و خوکان و بسیار کردن غوغاء هنود و دست بغزه ملوم ها شکست یافتند و در عشره اول محرم کسل
طبیعت ماندگی طبع راه یافت گشت ... تا آنکه آخر الامر سنه یازدهم ماه محرم الحرام بادشاه ~~خلد منزل~~ عرش فرمودند و بادشاه
زادهای محمد عظیم و معز الدین و محمد رفیع الشان که در آنجا حاضر گشتند بعضی خواهر سپاه و سردار داشتند که بادشاه بجوار رحمت پیوسته +
و درین اثنای هر سه برادران هر یک بجای خود قایم و مستقل گردیده جمعیه اسباب جنگ و حرب مشغول شدند + ... ۱۱۲۴
محمد عظیم کشته شد و کار خانجات سر بمهر بدست مردم جهاندار شاه افتاده بود + ... تخت سلطنت بجلوس جهاندار شاه
پایه بهمه دیگر شرف یافت و نظم و نسق صوبه پنجاب به زبردست خان تعلق یافت (اسمی که پیشتر مخلص خان بود) در عیش و وارث آفتاب
و گرمی تابستان بعد هم شهر صفر سنه الیه انتهاض مبارک الله فتح جلوه نمائیش یافت +
الله از صوبه بهار و آنکه در حدود و ضیب رویه و سوسه کرده بسیار در خاطر میداشت که محمد فرخ سیر پسر خورد عظیم الشان
بحکم صوبه و ضابطه آنجا دست بداده بانتقام و قصاص پدر بزرگوار و برادر عالی تبار کمر همت ببندد ...
لشکر جانب طرف روانه گردید و کوچ بکوچ از دریا اکبرآباد در گذشته آخر آب فرود شدند + فرخ سیر در سواد
الله آباد فرود آمده و محمود ساوات باهمه بفتح و فیروزی بعد از گرفتن غنائم بسیار از اکبرآباد کوچیده داخل شاه
جهان آباد گردید +

باب هفتم - شورش و خرابی کردن گوروبنده در روانگی عبد الصمد خان

در عهد حضرت بهادر شاه گورو مرحوم در کوهستان عبور العبور وارد گردید و از طرف بادشاه اهل اسلام
بحسب اتفاق در ایام غفلت و فرصت واقع شده در سیوفت باز بموافق اراده ازلی گورو مرحوم باجتماع
افواج پرداخته در حدود جوب وغیره کوهستان رخت اقبال انداخت و مکانات متعلقه بادشاهی متوجه المتسلط
ذات عالیه رفته آمدند و اسباب بسیار از قسم اسپان و دیگر کارخانجات بدست آورده دست تعدی در آمدند و از
عرایض اخبار نویس پنجاب تمام احوال خرابی حاکم شیخ محمد فرخ سیر رسید و محمد امین خان و عبد الصمد خان دلیر جنگ
را بصوبه داری لاهور و مقابله گورو مرحوم مامور و تعیین رفت + ذات والا صفات از استماع خبر رسیدن افواج
بادشاهی باز در جبال صعبه داخل گشت و محمد امین خان در شاهجهان آباد رسیده بشرف ملازمت سعادت
حصول یافت و عبد الصمد خان در دار السلطنت لاهور رفت و اقامت انداخت +
بعد از یکسال بار دیگر گورو موصوف کاردار آن و تهانه داران بادشاهی را از حکامات کلانور و ستوکه و راج
قانونگویان را خارج و بسیار و مخلوق جمع کثیر از سوار و پیاده بنام خود داشت و حفاظت نگاه داشته و شیخ محمد دائم فوجدار
پتی لهوا و در کمال جنگ تیر و تفنگ پرداخت و اکثر از خاندان مشرفان سر سبز شده غلطیده نه لاچار شیخ محمد دائم شکست
فاحش خورده زاویه نشین کنج گمنامی گردید - و مردمان دور و نزدیک باز بتجدید خراب الاحوال و ویران شده
در لاهور رسیده اند + و بعضی مردمان بنابر عدم استطاعت و کم توفی و ضعف بدنی بطرف کوهستان جمبه و
دسوهه وغیره آواره و دشت سراسیمگی گشتند + تا آنکه موافق فرمان بادشاه افواج کثیر از احمد خان
فوجدار گجرات و ارادت مند خان فوجدار ایمن آباد و نور محمد خان از اورنگ آباد و جسرور و شیخ محمد دائم
مذکور و سید حفیظ علی خان از پرگنه هیبت پور پتی و سهراب خان از کلانور و راجه بهیم سنگه کتوچ
و مردم دوب و دیگر حسب و ثیقه مجتمع و فراهم گردیده و عارف بیگ خان نائب و ناظم لاهور نیز در کیشاه
تیغ تیز یافت و افواج و ارتحالی صفات در کوت مرزا خان قائم و مستقل شدند + تا آنکه نواب
دلیر جنگ خان عبد الصمد هم بجناح استعجال فرودی زود ملحق لشکر اسلام گردید و در دو سه کوچ در کوت
مرزا خان رسید + و افواج منتظمان نیز بهر رقعه و قبایل سر بی اکال با افواج بادشاهی از انجا در گرداس پور
که معموره الیست و دلکش رفته اقامت انداختند + و آن بطرف خانه مهر و دیگر دریا ها تالاب ... ده

و شب و بخور بردند طلا منیت بر انگیخت کثرت باران و وفور بارش های گذشتنی و سستی گردید و جابجا کثیر منجنیق

و یخ چوب و سنجیدن نقب باز [illegible] بعمل می نمودند و کار برسیده ... وقات بفراغت بلطف آوردند +

باب سیزدهم - رسیدن بادشاه بهادر شاه بعد از فراغ مهم محمد کام بخش در اجمیر و آمدن در لاهور ...

چهاردهم
پانزدهم
شانزدهم

هرگاه بهادر شاه بعد از انصرام مهام محمد کام بخش در دار الخیر اجمیر داد گردید رعایا و بیران سرهند و تهانیسر از قسم ضعفا و

فرتوتان زن و زر و پیر زادگی سرهند رسا گردیده بحال تباه و خراب در خدمت پادشاه آمده با تنگ تظلم نموده و نالش بخشت

کردند - هرچند زجر و توبیخ راجپوتیه بحال سلطنت خاوا قوس بود و روتا هنوز بر وقت دیگر داشته لطف بجانب لاهور شده

بعد که داخل دار السلطنت شاه جهان آباد هم نگردیده قریب ده پانزده کروهی کنار دریای جمنا عبور بر آکبر نگر و معین گردید

و منادی در تمام شهر جلوه فایش یافت که هیچکس از اردوی در دهلی وارد نشود بلطف ساعت و مخلص پور استیصال ...

رونق ظهور یابد + غیر دو خانها سوالی و هنگام ... بهادر شاهی بیشتر رخصت یافتند - از منجانب خان که ... کرده بود

زیادتی آبرو و عزت او بوده باشد خانهای شد و غیر دو خانهای ملاوی عظیم آباد و تهانیسر متصل این گروه موضع

بلند شهر راه و بعظیم نموده سرفرازی جا دیدی متصل ساخت - و بایزید خان افغان قصور و جلال خان که از مدت دو سه

ماه بنا بر انسداد مسالک در پانی پت اقامت میداشت در پیچ و تردد خانها و کوشش بهادرانه بجلوه ظهور آورد + و رستم

خان برادر زاده او با افواج خود از دوابه بجوالاه که فوجداری آن ضلع بنام او مفوض بود + بر طبق ارشاد بادشاه در

سرهند داخل گشت و عیسی خان امین زمیندار دوابه و رست و حفاظت صوبه و خود قرار واقعی کما ینبغی نموده بانسداد

مسالک آمده و رفته بر افواج سنگهان پرداخت + سنگهان در قلعه مخلص پور که تو ... نام دارد متحصن شدند + هر بر جها دوازده

توپ و دستکاه تمام و مستقل کردند و بادشاه بلاغ ابدالی بتوجه ... مشغول ... افواج بادشاهی را بر

افتتاح قلعه ... ور و معین نمود و جوانان ... دست بقدر تاب و توان داد جلادت و شجاعت دادند و طغیانی

دریا بسبب بارش سیل ... دامنه کوه و شدت سرما آورده ... را باطل بیکار و ... لیاقت ساخته بود و آتش

در دل سنگ و خارا ... و حرارت غیرتی ... هر روز ... وقریب دو ماه محاصره قلعه رونق ظهور بخشید + تا آنکه از

تا ئیدات اقبال لا یزال سرای اکال ... گورو موصوف از قلعه برآمده بطرف کوهستان دشوار گذار

متوجه شدند + الحاج محمد امین خان و رستم خان به تعاقب ایشان روانه شدند - لیکن ذات عالیه ... بیشتر از

رسیدن ... در کوهستان عسر العبور و صعب المرور داخل و دار و گیر دید و بادشاه از گذر ... عبور نمود و سیاهی ...

بسبب موسم برسکال و طغیانی آب متعدد و محال دانسته لب دریای راوی نزدیک موضع ... متصل حلقه

شالامار فرود کش گردید و شاهزاده محمد معز الدین قریب منزل بر ... آباد رونق بخش و محمد عظیم الدین نزدیک

رودان حصار از ارابه ... درست کرده و محمد رفیع الشان بر لب دریا متصل باغ ... محمد جهان شاه

در ... شاه میر اقامت جستند و کل کارخانجات را با اوان و جوانب رخصت نمودند + قریب ... یک سال زیاده

نزول اجلال در دار السلطنت لاهور رونق ظهور بخشید اکثر از امرائی که بنابر استیصال سنه ... با کابل و کشمیر

موعود بودند به سر ... خدمت معین میکردند دستخط عالی بنام صادر میشد +

در تمام لشکر احکام عالی جلوه ظهور گرفتند که تمام کارخانجات در اینجا متوقف نمونه ... شالامار حدائق

و کلها با قسام اشجار و ازهار و انواع ریاحین در اینجا ... و فرش گوناگون و مسندهای بوقلمون نمونه ... از

چرخ اطلس مینمود + لیکن هرگز طبیعت به تفرج و سیر باغ مذکور رغبت و میل نمی فرمود تا آنکه اواسط شهر ذالحج

سنه ۱۱۲۴ هجری طبیعت از مرکز اعتدال منحرف گشت اختلال و اختلاف در ارکان ... و ...

بجا آوردن تسلیم نمودند + بر جانبی قتیلی و از هر طرف زخمی در هر سو قطیع دریا محیط از خون مرد زمین لاله‌زار گردیده
و سرها و کشتگان افواج بحر و سنابع [illegible] مردم با خبر این توان گفت + حاصل کلام آنکه از دریای ستلج که
به سوی لاهور موصوف است که تا کنار نال تحمل و دخل ذات ملکی آیات رونق عمارتش گرفت و فوج فوج مستغنی الصفات
به نفس نفیس جسم لطیف در قلعه مخلص پور نزدیک سادهوره جبل که [illegible] قیام بجلوه احکام
آورده و افواج سنگهان در تخریب مکانات قرب جوار و انهدام بنیاد و مساجد و مزارات سعی کرده رو بجلوه
شهر داوره آوردند +

چون خبر متسلط و مستقل شدن مشهور گردید معتقدان با صفا و خیراندیشان از اطراف با نجبه و ماله
فراهم شده در سری [illegible] بهره یاب شده مستعد و تیار باشتعال نوائر جدال و قتال گشتند + در آن هنگام
صوبه داری دار السلطنت لاهور به سید اسلم خان از خاندان مولوی زادهای [illegible] بود + کیفیت اتفاق
شهر لاهور را بحفاظت خود واگذاشته [illegible] با امن و امان و اطمینان خاطر و تسکین دل گذر اوقات بسر
نموده لیکن قصبه‌های عمده مثل بتاله و کلانور (جابجاست [illegible]) از دست تعدی
و تسلط و غلبه افواج طوائف تا آتش خراب و عنا [illegible] برابر گردیدند + و در عرصه از مرور ایام [illegible] و قبضه
و تصرف ذات والا صفات در سرزمین پنجاب جلوه نمائش پذیرفت + و پس از ظهور سوانحات عجیب که [illegible]
و تصرف با فوج طوائف ذات گرامی آیات از قلت سرمایه و کثرت نخوت و استکبار از اطراف [illegible] پنجاب جلوه
ظهور پذیرفت در [illegible] اقوام اسلام از فضلاء و علماء و مشایخ پنجاب از ارباب دول و اصحاب ملل عرق حمیت
بحرکت آمده و از [illegible] اجتماع جابه صدور مردم دیگر از سادات کرام و مشایخ عظام و افاغنه [illegible] و غیر
رعاییت و رفاقت را بنام [illegible] شریعت و اقتضای ملت دین [illegible] سبب سعادت دارین تلقی نمودند +
از انجمله محمد تقی نام از وابستهای شاه سعدالله مرحوم و موسی بیگ [illegible] پسر خداوردی بیگ افغانی از
فروختن اثاث البیت و کالای خانه [illegible] اسپان را مهیا و ترتیب نمودند + و بعضی از راجهای تجارت پیشه
که در پنجاب [illegible] و چندی از بزرگان لاهور مثل سید اسمعیل و حاجی یار بیگ و سید غیاث و
ملا شیر محمد واعظ [illegible] بدن و [illegible] و مسلک [illegible] گردیده نزدیک مسجد عیدگاه
فرود شدند + سید اسلم خان صوبه دار لاهور که به نامردی و جبن قلبی زبان زد [illegible] گردیده [illegible] میر عطاالله
نام [illegible] و محبت خان [illegible] از [illegible] فرید آباد با [illegible] سوار و پیاده [illegible]
همراهی [illegible] و سپاهی [illegible] نمود + افواج سنگهان با استماع این خبر از اطراف فراهم گردیده در پرگنه
[illegible] که قلعه [illegible] وارد و متحصن شدند + از دو طرف
جنگ تیر و تفنگ [illegible] گشته اکثر کسان مقتول و مجروح شدند و از جانبین در تفنگ [illegible] و شمشیر [illegible]
جرئت کردند و پای استقامت در میدان شجاعت مستحکم نمودند + و بعد از این از لشکر اسلام بعضی تنگ ظرف
کم حوصله که از شرافت [illegible] و عبدالله [illegible] با ظلم [illegible] شهر
نظر آورده سر بهمت [illegible] فرود [illegible] نخوت و استکبار [illegible] قرار بر فرار داده [illegible]
را عزت دانسته در دار السلطنت لاهور رسیده در کنج عافیت منزوی شده +

بار دیگر سنگهان در [illegible] بیگم نزدیک قصبه [illegible] فراهم و مجتمع شده [illegible] و انهدام بعضی مکانات
[illegible] مستقل [illegible] تمام بزرگان [illegible] بنام حفظ آبروی [illegible] از خانه‌های خود برآمده آماده پیکار [illegible]
کار زار گردیدند + از سید عنایت ساکن موضع [illegible] و محمد تقی [illegible] و محمد زمان [illegible]
بجلوه ظهور رسیده + تا آنکه بوقت غروب شمس نزدیک [illegible] آفتاب [illegible]

باب دوازدهم احوال بابائین

هرگاه بادشاه دهم لوای جاودانی انتصاف فرمودند من بعد گوروهنس که دین خاص و عام گردیده و اعتقاد رسوخ
پذیرفت و استحکام با اخلاص صدق مریدان با اخلاص در خدمت منیفه حب زیاده از حد جلوه نمائش یافت + و
در ایام سعد وجه حاسد لباس و افزایش و اقبال شد و مردمان کثیر در مدت قلیل در صف مجتمع گردند + به اطراف و برایا
پیغام اطاعت و انقیاد فرستادند که هر سوخ فدویت و عبودیت آمده حاضر شوند + و من بعد پیوسته اندازی هر حال
مسافرین و مترددین از قوه بفعل رسید و نیز بعضی حرکات دیگر بجلوه نمائش آمدند + چون این خبر بوزیر خان
فوجدار سرهند واضح شد برای محاربه با فوجی سپاه بسیار مستعد گردیده به دوازده کروهی سرهند هنگامه کارزار
و نائره پیکار مشتعل گشت جوانان لشکر اسلام از شربت شیرین شمشیر شیرین کام شدند + از مشیر محمد و خواجه علی
و دیگر افاغنه کوتله مالیر بعد از ترددات بسیار روز و کشت بیشماران بجان آفرین سپردند + و در این ضمن اکثر سپاه
لشکر اسلام رحلت گرای منزل عدم شدند + وزیر خان با وجود کبر سن و ضعف قوی اگرچه مستحکم در میدان
حرب ایستاده جهد و سعی در رفقا میکوشید لیکن آخر الامر از دست افواج بغرت انتزاع پای جرأت و جلادت
بعقب کشیده و قرار بر فرار داده هزیمت را غنیمت دانست که در این ضمن زخم کاری به بدنش اصابت گردید
نعش آن شهید بکمال بی حرمتی و بی عزتی بر درخت آویخته به نهایت بی توقیری و ذلت در شهر آوردند و سرهند
کردار نالائق واصل ساختند + تمام حکام اسلامیه دست و پای تدبیر گم کرده در کنج خمول و زاویه خلوت
خزیدند و پسر کلان وزیرخان از نکبت ایام و ادبار رجال اصلاً بحفاظت خزائن و وجاهت و خانه مشغول
شده صغیر و کبیر وابستگان و وضیع و شریف و خورد و بزرگ متعلقان خود را همراه گرفته رخت ادبار در
شاه جهان آباد آورد و چندین کس از امرای اسلام بهزار ذلت و خواری از ان معرکه جان گرفته بیرون
بردند و هر که در فکر جمع کردن اسباب دیگر و آوردن اموال و تلاش سواری و تفحص و تجسس بعضی امور و کار
مشتغل شده اسیر پنجه تقدیر گردیده جان بحق تسلیم نموده و در طرفة العین تمام افواج جوق جوق در سرهند
داخل شده دست تطاول بر اموال مردم شهری دراز نمودند و سرانجامی پیشکار وزیرخان را که مقصود
بعضی سفاهات ناشایسته همراه صاحبزادها عمال مختار شده بود بکمال صعوبت سبکه و ... از بار هستی گشت
و جمیع را که حفاظت ایشان متعلق شامل حال بود خزاین و دفاین را کنده ... بر منی و ناموس خودها
بعد ... تا همه رفتند و بعضی ... لباس به ... در آنجا ... پوشیده کشیدند و از دست افواج ...
خلاص و رستگاری حاصل کردند + فی الجمله از غلبه و تسلط لشکر قاهره در تخریب آن ملک و انهدام آن معموره
بهیچ ملکی و رستگی بجلوه رسید و ... رسیده حتی الامکان از براق و اسپ و فیل و دیگر اجناس غریبه و خدام
رعایت نفر و متنفس من الانفاس نگذاشتند + اکثر کسان خود بخود به جاده مستقیم اطاعت مستحکم شده
و بقیه السیف جبراً و طوعاً و کرهاً فرمان بردار شدند + و باز سنگه نامی از پرگنه [illegible]
صوبه لاهور ... به داری سرهند مقرر و معین شد - و در تخریب آن مکان سعی وافی [illegible]
و انقیاد ارشاد و گورو ... دهم بجلوه نمائش آوردند + هم روزه افواج بغرت انتزاع بر گنات [illegible]
از سامانه و سنام و کیتهل و کهرام رسیده و سلک ... بر اموال ساکنان آنجا دراز میکردند و شهر قاضی
سامانه ... آبادی و بهادری داردند - قریب پنج هزار کس از سادات و مغل و عمل و ... به درجه
شهادت رسیدند - و همین قدر از عالم ... بسبب عزت و ناموس و عصمت خویش بعضی به تیغ
تیز زهر و سم قاتل و برخی بشمشیر خونریز جوهر شرافت خود را آب تازه و رونق بی اندازه [illegible]

(۹۸) ذات ملکی آیات بعد ازین ورود تار [illegible] بخدمت جد بزرگوار (۶۶) چالہ عالی نیز از مشرف شدند + بنهایت خفگی
جلوه افروز گردیده + و بعضی الفاظ نامناسب از زبان جد بزرگوار او حق ظهور گرفتند + بھائی گلیانا و بھائی
گوربخش که بابا جی والد بزرگوار بودند ذات با برکات درشت چنان [illegible] رفته بودند هم مورد سرزنش فراوان و خفگی بیکران گردیدند +
(۹۹) منقول السنه خاص و عام اینطایفه علیه میباشد که ذات خجسته آیات در دار السلطنت لاهور تشریف
شریف ارزانی فرمودند + بعضی قبل از آن سرفت همراه شاه میر مجدد ظهور آوردند - بعد مدت کثیر منتقل سکان پیر
موصوف قیام عنبر سبحو وا آوردند چنانچه الان الی الیوم مکان ذاتی آنحضرت قرب وجوار مزار حضرت شاه میر میباشد +
و در کار دستی از جمله نورانی و دوادستی و تر دوشی که در ماه [illegible] بشمار می آید درینسه اوز انواع خلعت فتوح در آن
مکان فراهم میشود + و معجع یعنی دیگر آن معبد مکانات در دوابه جنوب واقع است معبد مرید خاص و عام میباشد +
و تمام ساکنان آن ملک را لقب الملت در درتبه جان نثار میدارند +

باب یازدهم - گورو هری رای جیو

(۱۰۰) گورو هرچهل اکثر در خدمت والد بزرگوار مشرف میشود - بحسب اتفاق یک پوتهی قدیمی از تصانیف سلف و
یک مالا بیش قیمت ذات والا صفات والد ماجد حواله فرمودند + و از تقلبات روزگار آتش در حویلی شعله اشتعال
می‌نمود کسے از معتقدان با وجود ارشاد از باعث غلبه حرارت آتش طاقت ذهاب نبود - در ینضمن گورو
هر رای جیو خود بخانه تشریف فرمودند و بموجب ارشاد در آن نار شعله ور رفته پوتهی و مالا از آنجا گرفته بخدمت مستقر شدند +
هیچ اثر از حرارت آتش بجسم مبارک گام نه گردید + چنانچه الان الی الیوم پوتهی و مالا مذکور در آن خاندان موجود است
و در خدمتگذاران مروی است که نگهی گویند علاوه آن بنام بابا + پوتهی و مالا مذکور زیارت میشوند - و منقول السنه خاص و عام
اینقوم چنین است از جوان منفصل محمدی بود معجع ذات عالی صفات تیار و مرتب گردید + انکه خیال آیا
که تمکو بطور ان ثقرکا مکان تیار هے - معماروں نے کہا کہ ایسے نمونہ ہر وقت رہے تو ہو سکتا ہے + فرمودند ما تمهید و تر میم
این مکان شما را نوشته‌ایم فرموده شده که هر وقت و هر آن بحرف بہشت الله بہ بینند و تمام نقشه آن مکان با موافق نمو
در بار فتح نمائید + چنانچه مدت بعد میں کچھ کے بعد اس حکان تیار ہو گیا بہت لوگ درشنوں کو آئے + بحسب اتفاق شده او نگر نیب (؟)
وارد گردیده ازشاهی هر آن مکان بر زبان آورده که آن مکان بعینه نقل بہشت الله میباشد (آسیانے کہا جو ہمیں لیاکا) بالکل
فرق نہیں + وہاں نماز بڑھنے کی نہایت خواہش تا + نماز پڑھ چکنے اور سلام علیکم کا وقت آ دروازہ نے تنگ گنبدسے ہوا -
اور دیگر طرف کی دیوار پھٹ گئی + آو جگیہ وه دیوار ایسے ہی پھٹی کھڑی ہے + طائفہ فقرا مردانہ که در پنجاب میباشند
ایجاد کرده آنحضرت و وضع مردانه ما این است که نواختن دهل و رقص نمودن و داشتن کھگی بجز آن که پیره و آتش خود
میدارند + در پنجاب نیز اکثر سرور [illegible] رفته دهل نواخته و رقص بظهور آورده هر نذر با خلوص حصول میآرند + منقول
السنه صغیر و کبیر کنان صدود و هم معتقدان میباشد بعد از تماشا گر دیدن مکان صد پس از برد راه معه وجه درتاک بیاک
بسیار حفیانی نموده زیر دیوار رسید - ذات عالیجات یک خشت از مکان مذکور کنده در میان آب دریا فکر انداختند
چنانچه الان الی الیوم تدوین عمارت کی خاص [illegible] میباشد و در آنجا آ تا نفعله بسیار رفت بعید جاری گشته + هم بابان را
ٹرا جام جبیو اور اسکا لڑکا گوردته اور اسکا بیچھے جگجیون - خلف الرشید اوشان گورو هرستے جو شده که گوکدا
گورو هرسے یا دکا بنود آب بیاس بنا کرده ذات عالیصفات است و بعد گورو واجبت سنگه ولیران گر اسقدر
گورو امیر سنگه جو که تا لیف تحریر وین کتاب هر سنه دولت مستقر میباشند +

باب نہم

احوال سری چند و لکھمی داس

(94) لب گورو نانک کے صاحبزادوں کا سکھ سیوک جلیتی رہی اور امیرانہ ٹھاٹھ ہے + جہانگیر دہلی کے وقت لکھمیداس
شاہجہان ۱۰۹۲ میں گئے جس وقت گورو ارجن گدی پر تھے + منقول السنہ خاص و عام است کہ مکان و بہرہ کہ اولاد
استظہار علیہ دا آنجا قیام بود و بادشاہ بطریق نذر در خدمت ذات بابرکات گذرانیدہ بود - از دوابہ جالندھر
در مکان چند اشریف آوردہ مکان خوب بسیار فرمودند + و بعد از مرور مدت کثیر مکان مذکور در دریائے راوی غرق
شدہ و بعد از ان متصل آنکان دیگر عمدہ بنا فرمودند کہ الا الیوم آباد قائم است + دہلی میں انہوں نے کئی ایک کرامات
دکھائیں ایک تو زہر پلیدی کا اثر بدن پر نہ ہوا + دوسرے ایک سرکش گھوڑی پر سواری کی + گھوڑی پر انہیں کمالی کملیا نے
کسی + (کیا اسیکی کا نام تو محجنون نہ تھا) + بعض لوگوں نے گورو ارجن سے گدی کی بابت بادشاہ کے دربار عرض دعوے کرنے
جیسے نام سے وہاں پر مشہور ہیں
کی ترغیب دی مگر انہوں نے منظور نہ کیا + کہا کہ میرا کسی کی گدی سے مطلب نہیں اور بزرگوں کی دی ہوئی چیز کو واپس کس طرح لے سکیں + اچھا شکار کھیلتے تھے
باز کتے وغیرہ رکھتے تھے + سری چند نے اس سے منع کیا - انکے دل پر چوٹ لگی - تب انکو چھوٹے بھائی سری چند کا سپرد کر اسیم
بتوجہ عالم بالا گشت + و از نظر با بندان جہانی نہان شد + لکھمیداس کا بیٹا دھرم چند اکھنے دو بیٹے مہر چند و ٹاکر چند
جنکا سلسلہ آج تک ڈیرہ گورو نانک میں ہے + اور اب بابا فقیر بخش جی نانک چند کی اولاد سے اور بابا ... وغیرہ

(95) بابا مہر چند جی کی اولاد ہیں + سری چند کا مقام ~~...~~ سیالکوٹ کے تعلقہ میں در کوہستان متصل برہی بارتہ
نام کا ہے اور وہاں ایک کنوا دکھو بھنجنی ہے + وہاں ہی کا ر گورو ارجن انکو ملے + ذات بابرکات بابا گورو صاحب
فرمودند کہ لحیہ و ریش خود را چرا دراز و طویل کردہ اند گورو صاحب بر زبان آوردند کہ درازی و طوالت ریش برائے
این حقیقے نمودہ ام کہ از ریش خویش خاک قدوم میمنت لزوم مصفا و پاک نمائیم کہ سلطنت دو جہانی و خلافت

(96) جاودانی در مقابلہ اقدام پیر و مرشد حقیقی بجز غمی ارزد + صاحبزادہ دھرم چند کلام ... گفت کہ گورو موصوف
از خیر اندیشان است و از راہ لطف در حق گورو صاحب برتو ظہور بخشد و علامت ہم چون کہ از ابتدائے عمل دوم لیتی
گورو انگد بسبب عتاب ذات عالیہ درجات منقش و مرتسم بر جبین گورو موصوف است موقوف و مندفع شود + انہوں نے کہا
کہ یہ صاحبزادوں کی خفگی کا نشان ہے مگر تمام تعظیمات بجا کرتے ہیں - الحال برص برص عام منہدم خواہد شد + چنانچہ فی الفور
آن علامت دور گشت + گورو دتہ بر بیعت مہربانی حق و ایشان بابا گوردتہ قرار پذیرفت + مشہور السنہ خاص و عام
میباشد کہ حین انتقال فرمودن بابا صاحب از عالم فانی گلہائے از چارپائی بابا موصوف نمایاں شدند + سری چند کا دہرہ بھی کچھ دن
رہے چنانچہ الی ہذا الدین مکان موصوف نیز نزدیک عیدگاہ مشرق رویہ بیرون دہلی دروازہ میباشد

باب دہم - گورو رام رائے جی

(97) ہرگاہ مسند گورو یائی بوجود ہر رائے جی زینت یافت - رام رائے از سکھ و ... بودند - لہذا مسند گورو یائی
حوالہ برادر صغیر گردید + رام رائے قرین تاسف گشتہ کہ ہمت بر انہدام اساس ریاست برادر صغیر جہت نسبتہ منعقد
بعضی مقدمات اشتہ گردید + منقول السنہ خاص و عام صغیر و کبیر این طائفہ سنگھان چنین است کہ در عہد اورنگزیب
عالمگیر بادشاہ رام رائے در شاہجہان آباد تشریف آوردہ + بادشاہ از استماع اشتہ فقیری و ظہور علم اسم گورو موصوف را
در حضور خویش طلبیدہ + رام رائے در حضور تشریف بردہ بشیرین زبانی سخنان بر زبان آوردند - بادشاہ را کہ خواہش
شدہ بود خوارق عادات در آئینہ دل منقش بود و ایک کنجی پر چادر ڈالکر اسپر انکو بٹھایا وہ اسکو کوئی ... (۲) اور دوم
یک ... بھیجی + رام رائے نے ایک ٹانگ قاضی کو بیٹھا اور باقی ... میں لائی + کچھ دن گذرے تو پھر بادشاہ نے
وہی ... حاضر کرنیکو کہا + ... اسکی جو احتیاط سے سنبھال رکھی تھی انکو اٹھا کر کے اسپر ... پڑھی + بادخست ...
مذکور زندہ گشت بجز ... + بر زبان آوردند کہ ... قاضی میباشند + بادشاہ ...
... + و بادشاہ زمین جاگیر ... دہرہ دون و ... متصل کوہستان ...

روشن شدند - چون لبه سوڈھی بهاگ سنگه گرنته صاحب از دریا بر آورده واز خوارق عادات اینکه از آب جز آن
جلوه نیافت +

(91) در سنه ۱۱۲۲ هجری بهادر شاه بعد از تنسیق و تنظیم مهمات لعجب دکن روانه گردید و ذات عالیصفات هم همراه لشکر موصوف
مرحله پیما شدند و در اثنای راه عجب واقع روداد یکیس افغان در زمان سابقه کیفما اتفق از ذات مبارک گورو صاحب
شربت ممات نوشیده بود و پسران او در خدمت مشرف بودند در ضمن اینهمه قصاص والد خود مطمح نظر همه داشتند و گاه گاهی
ذات بابرکات بوقت خلوت باهم روا داشته و میفرمودند که پسر لایق و خلف قابل آنست که قصاص والد خود بگیرد که ازین
معنی در فضل جنت الماوا و بهشت اعلی میشود و ثمر برکات و منتج حسنات میگردد و بعد از مرور ایام که پیغام لبیک
از داعی اجل بگوش عنایت نیوش رسیده بکشاده پیشانی و شگفته روئی لبیک فرمودند و بجا سخن چند باهم دو بیان
فرمودند - بجانیم افغانان مذکور شمشیر از نیام برآورده در تهیگاه ذات عالی زخم کاری زدند - نیازمندان که حاضر
وقت بودند بر افغانان تاخته سبکدوش از نا هستی کردند + ذات عالیه رکاب بزبان آوردند که احسنت و شاباش
که خون پدر گرفته خود را از بار فرو دست هر دو جهان ناجی و رستگار کرده اند + بهادر شاه از استماع این مقدمه عجیب و واقعه
غریب جراحان کامل فن را در خدمت فرستاد که در دوختن و خیاطت زخم و اندمال جرح کوشش بسیار بجلوه ظهور آرند +
که صحت کلی و شفای تامی دست بهم دهد --- بعد از چند روز زخم رو به بهی آورد و در همین اثنای ذات مجمع الحسنات به توفیق
(92) الهام ربانی و ز محل اقامت برخاسته بنابر سیر [illegible] متوجه شدند + بحسب اتفاق در سرا یا باغ که بنه یا [illegible] دهم سیکهان
یعنی خانه وقف میگویند در آنجا بیراگی بود بهره ور دید گوبندداس نام داشت + چو با دوگر [illegible] مشهور عام بود --- مطیع
و منقاد گشت و بزبان نیاز نشان آورد که [illegible] که از مدت متوسلان اینجناب منسلک گردیده در تقدیم مرضیات
و انجاح هر امری از امورکه ارشاد و واجب الاقتضا و شغل ظهور فرمایند بسر انجام و التزام آن بدل نیازمندی بجا
آورده سعادت حصول خواهم ساخت + گورو صاحب پنج تیر از دست مبارک حواله بیراگی مذکور فرمودند از زبان عنایت
عنوان امر فرمودند که استیصال مخالفان و انهدام بنیان معاندان را بهر طور باید نمود که احدی از معاندان بر روی زمین
بشاید در آید و تا بندات سری اکال لفیض و اقبال نیاز [illegible] خواهم گردید عام کار و بار تا چنین بهمین دلفریب دلگزین
بهترین انجام خواهد یافت + گویند [illegible] عرض ساخت [illegible] المقدور در تقدیم خدمت [illegible] نخواهد شد + گورو
(93) صاحب بعد از کیفیت چند باز در محل اقامت خود تشریف آوردند + روزی دو شخص بحسب تقدیر سری اکال جی شخصی
از معتقدان دو حلقه کمان از [illegible] گرفته مشرف بخدمت گردید + گورو صاحب که واقف از امور تقدیم بودند از مشاهده
اینمعنی بر معتقد عنایات تازه فرمودند و دو حلقه کمان را بکمر تیه کشیده بجلوه نمایش آوردند - زخم که هنوز داغ بهبودی
ندیده بود از تسم الغیب تقدیر ایزدی کشاده گردید و اسباب بیرنگی آمدند + وقت نزع شخصی از نیازمندان عرض نمود
که بعد از انتهاض ذات والاصفات از عالم فانی بطرف جهان جاودانی کدام کس را گورو مقرر نموده ارشاد ولازم
الاقتضا وجلوه ایزد یافت که گورو گرنته جی بس است + در میان گرنته و گورو هیچ فرقی نیست + یکس باهم [illegible]
بعد از مرور اوقات در ینجا واحد خوالصه تابع و مطیع بنده مذکور خواهند شد و موافق [illegible] صاحب [illegible]
سوختی ما باستیصال معاندان و انهدام مخالفان خواهند [illegible] دیرکی در انهدام مخالفان سعی [illegible] آورده سرخود
راهد بهر [illegible] حقیقی خواهد داد حیات ابدی خواهد یافت + [illegible] بعد از ظهور این
قبیل مقال مرغ روح گورو صاحب از قفس قالب خاکی پرواز نموده - بتاریخ [illegible] سمبت ۱۷۶۵
تا بجهان علوی شتافتند +

Here no mention is made of Amrit [illegible] administering [illegible] Banda.

(۸۷) شاہزادہ مذکور در ایام سابقہ را لیجر اتحاد و نیاز مندی در خدمت پیدا گشتند + عالمگیر نے کسی سبب سے اسکو
قید کر دیا تھا اور شاہزادہ منظور وقت تھا + شخصی از مریدان خاص و معتقدان با اخلاص اجتناب دراز مدت
ہمنشینی گری شاہزادہ مذکور رعز امتیاز پیدا داشت گاہ گاہ بنا بر رفع کدورت و کلفت گرو کے حضور شاہزادہ کی
طرف سے التماس کرتا تھا اور وہ اسکا حق میں دعا خیر وہ کہتے کہ وہ جلدی بادشاہ بنے گا + بمجرد جلوس بر تخت
پادشاہی آنوقت جلو رفتار در خدمت منیعند رحمت فرستاد کہ دیدار باید بخشید کہ حسب الارشاد آن ذات
ستودہ صفات تمامی سعادات و بیگی منتقا صدمات خاطر خود را رونق ظہور یافت + بکر … در بنگالہ
شاہجہان آباد باید آورد بحول التجای شاہزادہ زیادہ از بیان و افزون از دائرہ ترجمان علو مکالمش
یافت بمجرد ذات گرامی آنحضرت مع افواج بقطع مراحل و طے منازل پرداختہ در عرصہ قریب در لشکر شاہزادہ
عالیتبار رونق افروز شدند و ہم بابت ملاقات شاہزادہ خورسند وشاد کام گردیدند + وقت تکلفی احکام بزبان
آوردند خیریت و عافیت حفیظ … ہر دم دم آن از جناب واہگورو جی در خواستہ آمد … بادشاہ …
پوچھی اور ہر طرح سے خاطر داری کی + و لیکن ہم … و سرکشان کہ … گردیدہ بودند …
… گردیدند و از سطوت و غلبہ بہادر شاہ … ذات … بر باد دہ … و اطاعت …
سلوک نمودند و سلیع و منقاد عالم … گشتند و باقی … معاندان منقاد …
صاحب خود … از دست معتقدان … سنگھان با وفا شربت ممات چشیدند +

(۸۸) مقدمہ دنی چند وکشتن فیل … احوال راجہ جیوان در سمت ۱۷۶۲ رقم میشاید کہ دنی چند … صالح …
… مذکور … مسند نشینان رتبہ … و تمام سنگت … بالاتفاق در خدمت مستفیض شدند +
ذات عالی صفات در آنند پور … گشتند و قرب جوار آن راجہ کہلور … + اسباب بسیار و افواج بیشمار
و دیگر کار خانجات لائق سلاطین … ذات عالی صفات موجود گردیدند و علاوہ … ادب و آداب …
و خود را باسم … پادشاہ لقب … ذات عالیہ …
… و جہانداری در تحلیہ آن …
… تفنگ …
و افواج خود را بحرب ذات عالی روانہ ساختند ~~…~~ خود را بحرب و انتقالی روانہ ساختند
چنانچہ افواج در میدان … آمد + … تمام افواج …
فیل خود را مست کنانیدہ راند … فیل مست …
… از محاربہ فیل … و اجتناب … قرار …
… موافق تقدیر ایزدی … و حرکت …
… ذات عالی … از تمام سنگت …

(۸۹) عالی صفات … + … و راجہ جیوان … + … ذات
والا صفات … در مقام … وارد شدند + و در آنجا … سنگھان …
سنگھان مذکور … پرداختہ …
آوردند کہ سنگھان … اگر تمام روز و شب …
و تیار خواہند بود … + چنانچہ …
سنگھان مذکور در … +

(۹۰) و منقول است صغیر و کبیر است کہ … ہنگام …

طرف بنگده آورده‌اند - فوجداران کو دهم متعاقب وا اندگردید و ذات مستغنی الصفات را بمحاصره کشیدند آورده سنگهان جلادت نشان

روزی چند داد شجاعت داده قایم ماندند - آخر الامر تنگ گیر بهادر وزیر خان قرار بر فرار داده و دلیران خود را که زود آورسنگه و اجیت سنگه (؟) نام داشتند محبوس افغانان شدند + افغانان موضع دیره دال نبی خان

(۸۳) و نبی خان که در خدمت فیضدرجت معتقدان تمام در رشتهٔ کلام میدا کشتند در آن مقام شهر آشوب ذات عالی الصفات

را به تغیر لباس از آنجا بیرون آورده‌اند چو انکه حکم نامه دیا هانکی عزت آن جناب نکرده همین + بیچ جوگر گشتا دهی گجی آنکل سکل از سلیغ بر

سب که رحم آمیا اود خضر خان حاکم مالیر نه کنیا که ان شیر خواران کو مارنا مناسب نهیں + لیکن وزیر خان فوجدار سرهند

بعد چند و لعل دیوان آداب حیثیت را منفعل فرمودند که صاحبزادگان را از کنار فیض آثار دیده شریف دور دست

گشته بیارند + چنانچه هر دو صاحبزادگان در مکان سرهند از ضرب شمشیر رضاع سری اکال پورکه شیرین کام شدند

و ذات ملکی آیات از استماع این خبر ملالت اثر لعنت و نفرین بر ساکنان سرهند فرموده‌اند و از ظهور این مقدمه

خوش ترین الاخلاق کلفت شدند و در حالت غم و الم از زبان مبارک ارشاد فرموده شد که عمارت سرهند در اندک

زمان بخاک برابر خواهد شد + چنانچه از غلبه سنگهان عالیشان تمام عمارت مسمار و منهدم گردید و الی یومنا هذا هر کسی

که از نیجا میگذرد بنا بر ارشاد سری گنگاجی رود بنا بر اطاعت و انقیاد امر ذات عالی الصفات خشت یکی دو با خیام آورده سرهند

را بر داشته در دریا غرق مینماید و هم ذات مستغنی الصفات فرمودند که ما زدار از کنجشک شهرت خمات فراهم

چنانچه وجمیع اناث و ذکور افغانان بجنس و بقیه ذات مقدس حسنات درانند که زمانی خواهد در آمد بنیاد سلطنت

و جاناداری و استکام اجیت و نامداری و قلع بنیاد استحکام اعتماد و استحکام الخاص لغضل سری اکال پورکه

مشهود خواهد آمد + و در هر مکان سلسله ذات ملکی آیات رونق ظهور خواهد یافت +

(۸۴) در روزی نقالان بخدمت گورو مشرف گردیدند تا نقل نقل سفید لشنیان نمودند که سفید لشنیان در خانه منقلان

رفته طلب کاری معه اشتر مع و اغذیه میشوند و ما حضر هرچه بر آوردند بران اکتفا نکرده حلویات و نقلیات میطلبند که

آنچه خوردنی سزاوار سفید لشنیان بوده باشد بیار آورد + ذات مقدس آیات را از استماع این معنی آتش قهر و غضب

بار دیگر بر سفید لشنیان اشتعال پذیرفت و فتنه خفته باز بیدار گشت + سفید لشنیان کم عالی جلوه تقلید یافت

که بیخ بیم اسپ بنا بر سواری سنگهان عالیشان حواله باید نمود که بسیار از بسیار مطلب و درکار میگشتند + سفید لشنیان

عرض ساختند که راست بیاز مندان در ممالک محروسه سلاطین مغلیه است هرگاه غرض حواله نمودن بیخ راس اسپان

بنا بر سواری سنگهان اصفا خواهند ساخت خیام و ثبات نیازمندان در ملک بیگانه متعذر خواهد شد + ذات مقدس حسنات

از استماع این قیل و قال سفید لشنیان را سزاوار لایق بر نیل از بین دار بمیدان لوام جاودانی فرستادند و تفصیل

و تطویل این معنی را دفتری درکار است + درین اثنای همراه افواج سنگهان و اورنگزیب محاربه و مکاوحه بجلوه ظهور

(۸۵) آمد + چهل کس از سنگهان سمو المکان بر بستر ممات غلطیده از شربت شیرین شمشیر شیرین کام شدند + چنانچه دیگ

قند کامند سنگهان پاره پاره باید زرد چنانچه ذات والا صفات همین طور بعمل آورده‌اند + (همین کیا که جیب اکال کار دیا)

(۸۶) منقول السنه معتبران این طائفه سنگهان چنین است که آن دنا بادشاه جی بنا بر آوردن ذات مقدس حسنات روانه شده بودند

ملاقات بادشاه گرامی آیات کرده و نوشته بادشاه والا مرتبه همراه ذات خجسته صفات روانه شده + حسب الاتفاق

حسنه مریده با اخلاص و معتقد سرا با اختصاص در اثنای راه یک بن لطائف نمود که بهمت فیضدرجت گذرانید + ذات خجسته

صفات را پیش مسور بوم محمود بنده که در راه مقابل فرموده بنده وقت سر داده‌اند و من لب از زبان تلطف فرمودند که در چین هنگام

استیصال کل و انهدام تمامی در بنیان خاندان و استکام سلطنت اهل اسلام شده است و لیکن بعد از مرور زمان قلیل

آفتاب سلطنت از افق بختیاری طلوع خواهد نمود و این تاریخ دو روزه را هم صفحه روزگار ثبت باید نمود و بعد از چند

روز خبر محقق با صفا رسید که بادشاه از باهیچی سبکدوش گردید و شاهزاده حق آگاه بهادر شاه بر تخت سلطنت

جلوس فرموده

(۷۶) هر روز معتقدان که بجناب بهره‌یاب میشدند ارشاد صادر میشد که پابل باید گرفت - هر کسی که موافق حکم کاربند
میگردید بمورد عنایات متواتره میگشت و متنفسی من الانفاس که از فرموده گوروصاحب انحراف و اجتناب مینمود
محیط انواع انواع غضب و قهر میگردید و از زبان عنایت نشان ارشاد میفرمودند که کاغذ و تخلی نوشته
باید داد که از مریدان نیستم و با گوروصاحب هیچ غرض و مطلبی نیست و نخواهم بود + مطابق این مضمون کسی بکه
۱۲۰۰ در چنین وقعی بدرجه نهایت بودند کاغذ نوشته حواله ذات عالی نمودند + در ۱۲۵۸ نفر گوروصاحب پابل داده‌اند +
(۷۷) بعد از آن حضرت پیر گوروصاحب که بافعال و اقوال ظاهری واقف و آگاه بود و از اصل معانی بیخبر صاحبزاده ججهار سنگه
را باتفاق مسندنشینان که از استماع لقب و دو هزار و در صد که بیکایک در یکایک مکان قیام میفرمودند هر جا باشی خلافت
(۷۸) متمکن و مستقر گردانید + و درین اثنا شخصی از معتقدان مسندنشین بالغه‌رسی محض حضور شده یک و بیست روپیه نذر
بخدمت صاحبزاده گذرانید و در دل خیال نمود که اگر گوروصاحب واقف اسرار نهانی و عالم راز درونی اند بهمت خود
مبلغ مذکور را بگیرند و در صورت بعد از عدم ظهور اینمعنی بخدمت صاحبزاده پیش نموده خواهد شد + درینمعنی گوروصاحب
از شکار تشریف آورده دست آن معتقد را از دست خود گرفته و در مکان عالی تشریف برده باخذ مبلغ نذر
(۷۹) پیروافتند + و درین اثناء کسی از مسندنشینان مستحقان باشلیته بهمراه ذات عالی صفات بطور هم آورده از زبان
مبارک فرمودند که انهدام ذات و استیصال مسندنشینان بالکل خواهد شد و تمام اساس عیال ایشان منهدم و معدوم
خواهد گردید و مسندنشینان ظاهر کردند که بیخ ما و پادشاه اول از یکجا نشوونما یافته در استیصال و انهدام آن توجه
موجه مرعی و مصروف نباید داشت + ذات ملکی آیات بر زبان آوردند که در انهدام شمایان در اندک زمانی ذات
ملکی آیات گوروصاحب خواهم کرد و همگی دعاوی باینجا که برابر توانند ساخت +
(۸۰) منقول السنه خاص و عام اینست که در موضع چمکور فیمابین سنگهان و افواج پادشاهی منازعت بسیار د
شروع [illegible] واقع شده و وزیر خان ناظم سرهند مع افواج عمده و بست افواج پادشاهی وارد گردیده و صاحبزادهٔ عالی
نژاد ججهار سنگه و [illegible] در عرصه نبرد کوشش جوانمردانه بروی کار آورده کار بجایی آوردند که سر [illegible] + مضجع
یعنی ذیره آن دو در عرض بخشیدی و [illegible] است + ذات سعادت حسنات از انجا قرار بر فرار داده در موضع جیکور (؟)
(۸۱) من مضافات ملکی جنگل در خانه زمینداری تشریف فرما بوده متواری شدند و نظمی موسوم به ظفرنامه مشحون بمضمون
توحید و در ضمن آن احوال مصائب و مصایب خویش تصنیف فرموده بخدمت پادشاه عالمگیر در هنگام
که اورنگ آباد مخیم سرادقات اقبال بود بدست پنج نو سنگهان ارسال داشتند و سنگهان در تقدیم این خدمت
شتافته در حضور پادشاه رسیدند + بحسب اتفاق زایران بیت المقدس در آنجا وارد شده بودند از اینکه
لباس سنگهان و زایران در شکل متحد بودند - به [illegible] پادشاه رفته آن کتاب مستطاب ظفرنامه را گذرانیدند
و خود از انجا بسبیل السیر مراجعت بتعقب کردند + پادشاه کتاب مذکور را قرار واقعی مطالعه نموده از حاجیان
استفسار نمود که مصنف این نسخه کجا است و در کدام مکان طرح اقامت میدارد + حاجیان که ازین معنی
اطلاع نداشتند در دادن پاسخ عاجز ماندند + بادشاه بار دیگر نسخه مذکور را مطالعه فرموده آدمها را باطراف
و جوانب روانه فرمود که مصنف این نسخه که در هر کدام مکان اقامت داشته باشد در حضور باید آورد +
(۸۲) معن بعد آدم خوجه‌دار سرهند ذات اقدس را بجستجو دیده خود را بروی آورد و خوجه‌دار مسطور رفته بزبان آورد که
ذات مستغنی الصفات با معدودی از افواج سنگهان مع اهل و عیال ازین مکان تشریف میبرند + خوجه‌دار مذکور
بمجرد اطلاع افواج عقب ذات ملکی آیات فرستاده چنانچه افواج مذکور نیز دیگر [illegible] ذات عالی صفات رفته
به تیر و تفنگ بجنگ و جدل مستعد شدند و بعد از ان [illegible] گردیدند + ذات سعادت حسنات باراده اینکه
قبایل [illegible] شریفه در کوه گذاشته بر بر درم متوجه شده آمد - [illegible] جمعیت و کم افواج [illegible]

ارشاد فرمودند که دیگر پیشوایان از فرزندان گورو صاحب اند و امر و نهی آنها باید که هم لوازم بخشش و عنایات که در دل آن عبودیت کیشان

بوده باشند بر زبان باید آورد که در طریقهٔ الغیبی [illegible] انجام نموده شود - آن عقیدت مندان عرض ساخت که اشنان سری امرتسری

رحمت شود + فرمودند که هر چشم که معروض نموده‌اند موافق آن در سوی امرتسر اشنان مینموده باشند (اردو: سکھوں نے

عرض کی کہ وہاں بہت دکھتی دعوت بھی اشنان کرتے ہیں اب وہاں تک سے بہت سے آدمی تمام کام ابتر و پراگندہ ہو گیا ہے انہوں

نے کہا کہ وہاں ننگا بکرماجیت کو بھیجا گیا جانب جنوب الٰہ آباد کے جو کہ بعضی یاد ہے) و از آن روز در سلک ملازمان و منتظمان

حضور شده‌اند + بعد از سر انجام این کار و بار و سعی بلیغ در قصاص گرفتن والد بزرگوار بجلوهٔ ظهور آوردند روزی میجا بانند (۷۴)

بر زبان عنایت ترجمان آوردند که از طوائف انسانی بحکم یزدانی متنفسی من الانفاس قصاص خون والد بزرگوار بگیرد + وحسب ارادهٔ ذات ملکی

آیات که روبرو نشسته بود التماس نمود که درین عرصه زمان احدی مثل ذات مستغنی الصفات در اطراف جهان نیست بقوت بازوی

ذات عالی خویش قصاص را باید گرفت ذات والا صفات از اصغای این قیل و قال خاموش گردیده منتظر وقت میبودند +

در تجسس کامل که بوسیله جزیلهٔ او بکار جنگ و هجوم بپرداخته شود سعی بلیغ مرعی میفرمودند چنانچه در هر جهار اطراف آدمان جلد رفتار مامور (۷۵)

شدند که در هر جا چنین مرد کامل و انسان [illegible] این کار بنظر در آید متوقع الخراج الوقوع کم گردیده بحضور حاضر باید کرد و علامت قابلیت

او این است که هر گاه آن انسان کامل تا لب چاه رفته ادای عرض نماید و آب را از درون چاه طلبید بسرعت آب از چاه بیرون بر آید -

ظاهرا چنین مردان کامل در ممالک جنوب و دیه [illegible] تشریف فرما هستند و حسب الاتفاق بوقت ملاقات آن کامل اکمل همراه آدمان فرستاده

جلوه نمایش یافت - علامت بیرون بر آمدن جله آب از چاه در طریقهٔ الغیبی ملاحظه وشت بیه فرمودند + ذات والا صفات همراه

آن برهمن اکمل ساکن دکن مطلع لوازم الافراح بجلوهٔ ظهور آوردند که هر قسم که بنیان خلافت و جهانداری و اساس سلطنت و نامداری

وقمع و استیصال بنیاد مخالفان و قلع بنیاد معاندان صورت بندد سرانجام آن توجه همه دل باید داشت + برهمن مذکور التماس نمود

که در تهیهٔ آهنگ جنگ و هجوم هبلغ کثیر مطلوب است - ... ما لیصف حکم بانتهای بنام معتقدان اطراف امصار و دیار فرستاده وجه مکفی حواله

برهمن فرمودند که هر کس از نیاز مندان سوروشی این حکمنامه دارد موافق طاقت خویش چیزی حواله او نموده بر حسن سلوک گرداند +

- در ساکن سری نیناویوی جی رفته در هجوم و دیایه مشغول گشته و دو هشت پاس طعام و لحظه از کار هیوه تن مل نموده اوقات

شبانروزی را بعبادت بسر میبردند (و پروفیسر دیوی کی استتی کرتے رہتے تھے اور بہت بانٹا کرتے تھے) ... چون مدت مهیود منقضی گردید

برهمن مذکور بر زبان آورد که تا لو وقت مسعود عنقریب رسیده هوشیار باید شد او دستهائیکه کردش ها + و خودم همین مذکور

لیدند ظاهرا برای مقال بیرون آمده استقامت ساخت - و هنگام لمحه آواز شدید و صداع بسبب ما از آتش هجوم پدید آمد که بنیده

دشمنیه را مرغ روح از قفس تن پرید + گو برق الخاطف شعله نورانی عایشه در آمد - ذات معدهٔ حسنات از اصغای آن صدای

چنان ر بند فرموده در بحر تامل فرو رفتند + و از سطوت تا هرهٔ آن مصدر تکوین و ایجاد طاقت قیل و قال لسمام متغیر و

محال گشت و از درون آن نار سه مرتبه شکل شمشیر روشنی بخش دیدهٔ معتقدان گردیده از واجب عز و وجود دریافت که شمشیر

را بدست خود باید گرفت + ذات معدهٔ حسنات که به رحمت خویش بیهوش بودند اصلاً بجواب نپرداختند + بار دیگر ارشاد

صادر گردید که بنیاد معاندان و اساس مخالفان بالکل منهدم و منعدم خواهد شد و دراندک زمان عروس مقاصد هم آغوش خواهد

گردید + ولیعهد از هر در ایام تکلیل ذات والا صفات خبردار و هوشیار شده بر قدم بیم ارکان خویش در محیط تحیر فرو رفتند و از آشنا

و بیگانه قطع رشته اخلاص فرموده تنها در بحر حیرت و صحبت شدند و در جلال بسیار در آمدند و اسپان خاص که در طویله خانه

گرامی آیات بودند دانه و کاه بود و جه اقل جلوهٔ ظهور پذیرفت و در انقضای اوقات قلیل اسپان مذکور که گهگاه ان را بر روی کاه

و لقط تر یار را بجای دانه خشت بهره نموده سبکدوش از بار هستی گردیدند + و دیگر زر و مبلغ بسیار حواله مساکین و فقرا و محتاجین

نموده بقیه را به ستیلج انداختند و در اطاعت بر جا فرمودند که روی سر و بدن اصلاً نه باید گرفت و لباس سیاه باید پوشید و غیره

دسوتی کی روایت کے مطابق ... [illegible]

It is more or less a caricature of ... & the ... of Singhs etc etc.

خبر دادند که حالا وقت است بی جای باید زخم کاری باید رسانید مجرو رسیده خوب شمشیر سر جدا گشت + عام وضیع و
شریف بزبان آوردند که ذات منبع الصفات کیفما اتفق از دست آن ستمگاران نجات نموده باستعمال
اسباب سلطنت و انهدام بنیان خلافت بپرداختند +

No mention ... Islam
or Guru's ... or on prison roof or ...
Remember the Guru declined to show any miracle. No prophecy about the English

(۶۹) منقول السنه صغیر و کبیر است که فقیر و اهل جا به انگریزی را اتفاق مرور بران گذر بوده و بنظر رسید - بزبان آورد
که عنقریب در ایام معدوده حوادث عظیم و مصائب فسیح درین سرزمین ظهور خواهد آمد + بادشاه با نواع لطیف

(۷۰) [illegible] و آثار ارشاد ساخت که لاش را در بازار چاندنی چوک که ساحق و در آن محال تشریف مهیا داشتند نگاه دارند
و در حراست و حفاظت کوشش بلیغ کالاینبغی بجا آورند + بعده بادشاه بزبان آوردند که رقعه از گردن
ذات والا صفات کشاده معائنه باید کرد - هرگاه رقعه را مطالعه فرمودند در آن رقعه مسطور بود + که "سر دیا
سِر نه دیا" - همه ذکور و اناث ساکنان شاهجهان آباد را تاسف و تحسر کلی بهم داد +

(۷۱) ذات والا صفات قریب دو سال و هفت ماه لبست و یکیوم بر مسند [illegible] معتقدان [illegible] تنابع گورکی
پنجمی روز پنجشنبه قریب دو پهر و [illegible] گهری روز برآمده در دارالخلافت شاهجهان آباد و جام روحانی نوشیدند
سمت ۱۷۳۲ مطابق ۱۶۷۵ ع +

باب هشتم - احوال گورو گوبند سنگهه جی

(۷۲) گورو گوبند سنگه در پتنه عز ولادت یافتند + (اور کوئی کتاب میں نہیں لکھا ہے کہ خدا کی طرف سے بھیجا گیا تھا)
هرگاه خبر مقدمه [illegible] والد بزرگوار استماع فرمودند - ابواب کلفت و ملالت بر روی معتقدان [illegible] و بازار الم را
روز بازار رونق [illegible] شد + بعده مرور ایام معدوده [illegible] که در مکان [illegible] تشریف فرما شویم بعد
از قطع منازل و طی مراحل دائره دولت و اقبال در [illegible] رونق افروز شدند + هر روز [illegible] دولتکیش راسخ الیقین

(۷۳) حکم و [illegible] مودند که هر کسی که در قصاص گرفتن خون والد بزرگوار آوردن لاش آن مجسمه [illegible]
[illegible] بجلوه ظهور آورد از وفاداران [illegible] (کیا لاش [illegible] نہ تھی [illegible]
[illegible]) + دو کس پدر و پسر از قوم [illegible] عرض نمودند که حتی الامکان در تقدیم خدمات شرائط جانسپاری بتقدیم رسانیده
[illegible] - آخر الامر [illegible] پرداخته و در شاهجهان آباد رسیده و در [illegible] چاندنی چوک [illegible] العین [illegible]
پادشاهی به هوشیاری [illegible] و [illegible] و احتیاط [illegible] شدند [illegible] در باب رسانیدن لاش بجلوه
رعلان آورده شود + بحسب اتفاق [illegible] یک کس از [illegible] خانه زاد [illegible] امیر بادشاه [illegible] متوسل ملازم بود
و هر روز [illegible] چهل گرده [illegible] میبرد + این دو کس همراه [illegible] ملاقی
شده کیفیت [illegible] و او را هم درین [illegible] مشترک [illegible] گردانیدند + [illegible]
[illegible] لاش را [illegible] انداخت - [illegible] بتقدیم رسانیده [illegible]
خواهم شد + آخر الامر از قدرت [illegible] روز بارش شد [illegible] و ظلمانیت [illegible]
[illegible] اتصال [illegible] بادشاهی [illegible] درگوشه [illegible] شدند و آن
دو کس پدر و پسر وقت را غنیمت دانسته و متوقع [illegible] گشته [illegible] بدست خود مقتول نموده
و بجای آن [illegible] جبا [illegible] و لاش آن [illegible] کیفما اتفق [illegible] انداخت و صبح [illegible]
شده در [illegible] - [illegible] شکر [illegible]

در حضور رفیع طلبیده بر زبان آورد که نام تیغ بهادر از کدام رو مناسب میباشد - وجه تسمیه اسم کلام بابد نمود + ذات
مستغنی الصفات بر زبان آوردند که این اسم دیگ بهادر است گمرهان غلط العام گورو تیغ بهادر میگویند و دیگ بهادر
برای همین معنی است که هر قدر معتقدان و غیره که در خدمت مستفیض میشوند از خوان نعمت این خزانه فیض کام دل و مقصود
جان و غذای جسم حاصل مهیا زنند + بار دیگر بادشاه بر زبان آورد که زبده اولیای خدائی و پیشوای حق شناسان میباشند چنین
کشف و کرامات و خوارق عادات سلسله خود باید کنانید + ذات عالی‌صفات بر زبان آوردند که کرامات سراسر قهر و مات است
فقرای پیروانی و اولیای ربانی در تذکار اسمای واجب تنها در ریاضت مادر یعنی تمام کرامات و همگی کشف را باسکان نوامیز نمایند
بادشاه هر چند اصرار و استبداد کمال بیشی در باب مشاهده اعجاز بجلوه نمایش آورد لیکن ذات خجسته صفات انگشت قبول
بر سینه سراسر گنجینه و دفینه سری اکمال برکه جبیونه نهادند و از اظهار معجزه و ابراز کشف احتراز و اجتناب فرمودند + بادشاه
بر زبان آوردند که ذات الهی را در زندان نه بمحافظت تمام فرمودند - لا کلام نگاه دارند و تا ظهور خوارق عادات خلاصی
و رستگاری ازین قید متعذر و مشکل است + از انجا که زندان خانه و غیره مکانها در نظر طبایع نزد فقرای خداشناس
مساوی است باینده کرده ای خود قائم و مستقل و بجرم و سرد حوادث و بر باد عاصف مصائب از مکان خود متحرک
نمیشوند + و استقلال و همت را هر وقت و هر حال خاصه لازمه خود و لفوره مهیا زنند + بنا علیه ذات گرامی آیات مکان
زندان را بهتر از گلستان لقی فرموده گذر اوقات به لقدار و تذکار رسمای آلهی میفرمودند + روزی مریدان در خدمت شریف (۶۶)
بودند معتقدی باصفا بر زبان آورد که چرا به نفس نفیس خود درین مکان تشریف و قیام ارشاد فرموده اند تمنای خلاصی
از ینجا بجلوه نمایش نمی آرند - اگر ارشاد به بنده گردد همین دم در طرفة العین بادشاه را معه شهر دار الخلافت دهلی در
گوخران ابدی معطل گرداند از وجود بعدم رسانیده شود + ذات گرامی آیات بر زبان آوردند که اینجنس قوت و زور از کدام
مکان بتو رسیده است - آن معتقد خاص عرض نمود که تمام زور و توان نیازمندان از برکت قدم همت لزوم
میباشد + بعد ازان ذات ملکی آیات بر حوصله و همت خداداد ش آفرین فرموده دست او را از دست مبارک گرفته
تمام طاقت و قوت او را جذب فرموده + درین اثنای آوردن بادشاه هر روز در خدمت عالی آمده بر زبان
مے آوردند که اگر معاینه اعجاز خواهند بر رفعت موجب نجات و باعث رستگاری خواهد شد و بدون اظهار کشف خلاصی
ازین حبس بنهایت متعذر الوقوع است و ذات گرامی آیات متوقع وقت بود دل به سکوت آشنا ساخته که درین ضمن
در هنگام ممنت ارشام نوید فرحت جاوید استقلال نمودن و مستقر بودن صاحبزاده بلند اقبال بر تمام امورات
کلی و جزوی و همگی مقتضیات و تمامی مطالبات و متمکن شدن بر مسند دولت و اقبال و جاه بالش ابهت و اجلال
سامع راز دیده گردیده از احتمال فرحت انتمای این معنی بنهایت خورسند و شاد و کام شده بر زبان آوردند که
درعرصه قریب استیصال و انهدام این بادشاه بجلوه نمایش خواهد یافت - و بعد ازان دو دوهره در زبان (۶۷)
هندی بطرف صاحبزاده عالی تبار نوشته فرستاده دو دوهره که برانیست - دوهره (۶۸)

بل چھٹیو بندهن پڑیو کچھو نہ ہوت اپائے کہو نانک اب اوٹ ہر گج جیو ہوت سہائے

صاحبزاده والا تبار بجواب دو دوهره صدر نیاز رقم آوردند + دوهره

بل ہوئیو بندهن چھٹے سبب کچھ ہوت اپائے سبب کچھ تمہرے ہاتھ میں تم ہی ہوت سہائے +

و ذات ملکی آیات از مطالع دریافت جواب با صواب منشرح الصدر و منشرح القلب گردیده در فکر خلاصی و نجات خود
از کالبد اربعه عنصری تدبیر اند یشیده که درین ضمن آوانا بادشاهی بنابر معاینه کرامات و خوارق عادات در خدمت
بهره یاب گشته التماس بیشمار و خواهش بسیار کردند و ذات ملکی آیات بر زبان آوردند که یک رقعه دستخطی خود نوشته
حواله میسازم - بر گردن هر کس که این رقعه بسته شود و در جنگ و حرب هرگز زخم تیر و تفنگ بر وکاری نگردد + اول برای
امتحان و آزمایش بر گردن خود میبندیم باید که سپاهی جنگ پیشه ضرب تیغ بجود رسانند + و آن رقعه را بر گردن خود بسته

(۴۳) برشد کامل اند - در اثنای این بینی گورو صاحب تشریف آوردند و احوال تمام مفسدان و شدن و غیره باستماع آوردند
بعد شنیدن بر زبان آوردند که ذات الٰهی روح مسلمانان و هندوان دین داشت بهره نخواهد کرد و مرغ روح از قفس
پرواز خواهد نمود - و درین گفتگو آنروز منقضی شد بوقت ظهر تپ بر جسم مبارک که چیچک دانه منبر بهشت بدن
شریف عاید گردید ---- آخر الامر مرض ازدیاد آمد و رشته امید صحت بالکل منقطع گشت - جمیع معتقدان برین
عرصه درمندی و دریافت و لیاقت استعداد ازین اصحاب عبادت و ریاضت آگاه متحیر و متحسر شدند - ماتا لچی
وغیره خیر طلبان التماس ساختند که بعد ازین مسند گورو یایی بکدام رونق خواهد یافت بر زبان آوردند که بابا جی در بکاله
تشریف دارند - بعد ازین گفتگو طائر روح مبارک از قفس وجود پرواز نموده در آشیانه جنت الاعلیٰ مقام اختیار
ساخت و ذات گرامی صفات قریب دو سال و هشت ماه و نوزده یوم بهدایت مریدان متوجه شده در سنه ۱۷۲۱ بکرمی
چودس روز چهارشنبه و نشسته بهر دو ... گزشته در دهلی انتقال فرمودند +

باب هفتم - در احوال گورو تیغ بهادر

(۴۴) ماتا لچی وغیره معتقدان از شاهجهان آباد بطرف بکاله روانه شدند - بحسب اتفاق مکهن شاه نامی از معتقدان
اینجناب در آنجا وارد گردیده و مبلغ سه صد روپیه وجه نذرانه همراه خود موجود داشت - هر قدر از مردمان
همه از خانه گورو صاحب صدر از موضع بکاله تشریف داشتند هر یک بر جای خود یکی از ایشان خود را
بالقاب گورو صاحب ملقب مینمود ---- بنابرین تا دل معتقدان دیگر گفت که گورو صاحب بابا بکاله را
معلوم نموده ام - چنانچه فی الحقیقت همگی مریدان مطیع شدند و ذات خجسته آیات تشریف ... فرمودند
(۴۵) در هدایت خیر اندیشان توجه شایسته معروف داشتند - بعد از انقضای مدت مدید هزاران هزار افواج و لشکر
از قسم سواران و شتران وغیره تمام اسباب کارخانجات سلاطین در خدمت فیضدرجت فراهم گردیده و علاوه
برین هر کس که متمرد و سرکش از قسم اعمال و زمیندار و اجاره دار و دیوان و متصدی از طرف اراکین سلطنت بیشه
ذات والا صفات را دامن و مسکن خود اختیار ساخته در خدمت فیضدرجت بشرف میگشت و هر قدر ... الناس
کالفیه الوف در حضور پر سرور برکت و نور بهره یاب بودند از خوان نعمت متواتره و آلاء متکاثره محفوظ طعام هر یک
جلوه نمایش مییافت و هم اشتهار تفضلات و توارقات نوازش بر احوال هر یک درخشندگی و تابندگی میفزود
از آنجا که هر فرحی را کلفتی لاحق است بعضی مردم ناخلف نشان در خدمت پادشاه عالمگیر اظهار ساختند که در ملک
ما ... گورو صاحب هم هزاران هزار لشکر و سپاهی تمام نموده اند علاوه برین هر کس متمرد و سرکش از طرف اراکین سلطنت
میبود در خدمت فیضدرجت ... و مسکن اختیار مینماید + اگر حضرت خود بدولت بدفع اینچنین مفسد چاره
خواهند بر وقت موجب رفاهیت حال و مال خواهد بود + در صورت قید انقضای مدت دراز استیصال آن متعذر و مشکل +
فرد سر چشمه شاید گرفتن بمیل چو پر شد نشاید گذشتن بپیل + پادشاه بمجرد اصغای اینمعنی احکام
جواهر برای طلب فرستاد که کیفما اتفق ذات شریف را در جهان آباد باید آورد + آدمان پادشاه بسرعت و شتابی
در خدمت حاضر شده پیغام پادشاه بر زبان آوردند که پادشاه را بنابر معاینه کشف کرامات طلبیده است بجناح استعجال
برودی زود در حضور باید رسید که از ظهور این معنی طنطنه عبادت یکتایی و زمزمه ریاضت انیکتایی
در ربع مسکون بلند آوازه خواهد گردید - ذات ملک آیات بر زبان آوردند که ما مردم فقرا ترک دنیا و اسباب آن را
نموده در کنج عزلت و زاویه عافیت خمول و گمنامی اختیار کرده ایم دار محبت درا اقرار و اجتناب خاطر مشغول و موجب بهبود
میدهیم - آدمان پادشاه هزاران هزار جبر و کد شدید ذات ... را با جبر و اکراه از جا برانگرفت در شاهجهان آباد رسیدند
و جز محض ... پادشاه رسانیدند + و پادشاه را که آرزوی معاینه اعجاز و کشف کرامات ... بحصول عالب بود - بعد ازین

مذکور از استماع این معنی بر زبان آوردند که از شان چهره حسن آن نور العین تاب و طاقت بر نمی دارم +

(۵۷) ولیعہ بدیں طور کہ گویند کہ بابا گوروندا در اننده پور تشریف میداشتند او از خسیه و شکار کرتے تھے + ایک غریب برہمن کی گائے مر گئی - وہ اسپر بہت افسوس کرتا تھا - بابا جی نے اس گائے کو زندہ کر دیا + جیسا بابت گورو صاحب سنی بہت خوش ہوئے + لهذا بابا که بودن دو شمشیر در یکجا خوب نیست - بنا علیه بابا جی کو از شنیدن این معنی انتہ وضیاع یعنی غائب از نظر گردیده و گلها از جا پائیش بابا نیز در آمدند

(۵۸) گورو صاحب کی انگلی پر بہت ورم ہو گیا جس سے بہت عرصہ تک راتدن سخت تکلیف رہی - ایکبار والدہ تیغ بہادر نے منہ میں رکھکر اسکو بابا بیٹ کا سینک دیا و درد بالکل جاتا رہا اور گورو صاحب ایک دو گھنٹہ آرام سے سو گئے + اسکی سے ورم کو آرام ہو گیا اور گورو صاحب ان سے بہت خوش ہوئے

(۵۹) ذات ملکی صفات بتاریخ چیتر سدی دسمی در کیرت پور سمت ۱۶۸۵ بکرمی از ینجہان فانی بعالم جاودانی متوجہ شدند + مدت جلوس بر مسند گورتائی لست و یک سال و دو ماہ و شش یوم بود ؟ ؟ Does not this apply to G. Harrai

باب ششم - احوال گورو هر رائے جیو در باب شش جی

(۶۰) و این بزرگ منش زیاده از بزرگان خویش در عبادت و ریاضت ایزد بیچون و رجوع انامس گوناگون مشهور آفاق گشت و اسباب بیشمار از قسم اسپان قوی هیکل و لباسهای بیش قیمتی و زیورات مرصع وغیره در خدمت فراهم گردید + ذات عالی همچنین اسباب و کارخانجات را مانند خواب و خیال لغو فرموده مردم در عبادت بسر میبردند.....
و در اکثر اوقات جلوس بر جای پالش فرموده مشغول با وراد و وظائف میشدند بلکه تمام شب عبادت دست گرفته بحالت قیام تا طلوع رسیده دم صبح بعبادت و ریاضت متوجه میگردیدند و در اکثر اوقات تلاوت و تلاوت میگذرانیدند +

(۶۱) دو لیکھے دهر ملع ... ترتیب لست و سه سال شش ماه و چهارده یوم رهنمائی فرموده ؟ ؟ در سمت ۱۷۱۸ ... شنبه شش گهڑی روز باقی بوده در کیرت پور ... جاودانی متوجه شدند + و گورو هر کرشن را قائم مقام گردانیدند

(۶۲) این عالی منزلت را زیاده از بزرگان خویش اسباب سلطنت و جهانداری مهیا و مرتب گردید ---- مردمان بسیار از رفقا روز امصار و اطراف و بلاد در خدمت عالی و صحبت مجتمع گردیده ذات خجسته صفات را ملقب به لقب سچا بادشاه میکردند و نیز آداب بادشاهی و قوانین شاهی که ترقیم آن تحصیل حاصل است از دل و جان از طول بمنصه شهود می آوردند + چنانچه لعبد از مرور اوقات افواج سلطنت منصبع سواران فدویت پیوند در خدمت فراهم شدند + و جمعی را که سبب بودن وا پیمی شکست از مسند دولت در ... حاصل شد لهذا در شاه جهان آباد رسیده با امرای بادشاهی ظاهر ساختند که وارث و صاحب این مسند گورتائی منم و ذات عالیصفات بزور و تعدی جای پالش حضرت را گرفته است و درین باب توجه معروف شود که مسند گورتائی را بوجود این منیره حاصل شود + بعضی معاندان کیفیت مدرج دیگر مقدمات نا شایسته بگوش بادشاه رسانیدند حلیما و کیفما اتفق حکم پادشاه با حضار ذات والا صفات جهره غائیش یافت + مردمان بادشاهی لسیرعت بسیار در خدمت بهره یاب شده بر زبان آوردند که بادشاه از اجتماع جز رجوع خلائق کثیر بجهت حصول صحبت اشتیاق ملاقات زیاده تر جان میدارد و از رای کمال کرم در شاه جهان آباد تشریف بابرکت آورده به شاهده از کشف و کرامات شاد کام بابد نمود + جواب دادند که فقرا را با صحبت بادشاهان هیچ مطلب نیست + مردمان بادشاهی به اصرار و استبداد همراه خود گرفته روانه شاه جهان آباد شدند + ذات محمود الصفات فرمودند که نفس بلاف معاینه پادشاه چیزے راغب نیست + بهر طریق که رضاء اول ظهور خواهد یافت موجب نجات از وی توان شد + لعد از طی مراحل در شاه جهان آباد آوردند + حسب الاتفاق خسته که از امرای بادشاهی از مستقران بود + بهنگام فراغت همراه خود قبول وقال نمود که اگر گورو صاحب در خانه این عقیدت کیش رونق افروز گردند بجنگ مشهد

مذکور یکجاه و دو هزار ساله یعنی معتقدان مناز بوده اند + هرگاه از قصاص گرفتن والانه رگوار مطلق گردیده در

زکال منگر سری امرتسری تشریف شریف داشته بهمینه خاص و عام شدند ولکن فتوا که در هیچ محل مپوشیده

ترک فرموده ملبس بلباس خسروانه گشتند و اسپ تازی و تفنگ بازی و نیزه زنی و شمشیر بازی و کشتی گرفتن

و اسپان صبا رفتار نزد خود موجود داشتن اختیار فرمودند +

(۵۴) بابنده خان کو گھوڑا اور روپیہ کچھ کسی طرح دیا اور اس سبب اپنا گزرا - بابنده خان تمرندی متصل هرگوبند بود جا بیندواللہ تھا

اعد بار جو بابا گوردته کو دیا تھا وہ بھی بابنده خان کو کہ شکار میں آئے بابنده خان کے دیا کو بابا

بهادر دینچنیه اپنے گھوڑے نکالے + بابنده خان شاہجهان آباد جا کر درگاہ دولت شاہی کو جا کر

اورنگ ایشکی که گوروهرگوبند خود را سپاه پادشاه عام سپاهی مانند و سجودگاه خاص و عام میباشد و چندین پسران

والا شان و بهادران نزد خود موجود میدارد اگر درین وقت بابنده بر والنعدام این پرداخته شود بهتر + اگر بعد از

فرستادن این کار مستحکم گشت استیصال آن بسیار مشکل است + فوج شاهی همراهی بابنده خان مذکور

روانه شد و ذات عالی صفات در سری هرگوبندپور اقامت میداشتند + هرگاه خبر رسیدن افواج رسید

از شهر بیرون شدند و از آن طرف از تمرندی بابنده خان مع فوج وارد گردید + در اثنای راه یکی توقف است

کلاب وره بجانب مقابل لشکر جلوه نمایش یافت + ذات معدن حسنات بزبان آوردند که چیا چین بابنده خان

و انطرف مقدمه نزاع و فساد و هنگامه است - خون اشخاص دیگر که ناحق ریخته شود مقرون صواب نیست +

از آن طرف بابنده خان تن تنها و این معدن افضال ایزد بیهمتا متوجه جنگ و جدل پرداخته شود + هم

کنند این معنی را قبول و منظور نمودند - از یک ضرب شمشیر بابنده خان از زخم خود سیر گردید و بقیه او دیگر جماعه

و بندگان عالی تلطف شان در سری هرگوبندپور تشریف فرمای شدند +

(۵۵) درین اثنای بهائی تارا چند و گومکش سنده نشینان کابل مشرف ملازمت پرداخته احوال موجود بودن

اسپان در لاهور گذارش کردند + ذوالتعالی صفات را شوق اسپان صبا رفتار زیاده از حد شده + لعبد از آن بجائی

دینچند اسپان را از قلعه لاهور از راه حکمت عملی گرفته بخدمت گذرانیدند +

(۵۶) منقول این لطیفه علیه سنگهان چنین است که در کرتارپور در هنگام دوابه ذات عالی صفات تشریف داشته

اوقات در عبادت بسر میبردند و هر روز هزاران هزار مریدان از اطراف و اکناف بهره یاب خدمت گردیده

حلقه اطاعت در رقبه جان انداختند - روزی بر چهره سیما حوریکی ... ذات معدن حسنات

را ملاحظه وقت چهره آن حور پیکر در گرداب روت آنچنان مستغرق گردیدند که تا مدتی اوقات قلیل المراد

آن حور العین بعین عنایت ملاحظه میفرمودند + مریدان با صفا گذارش نمودند که این خجسته پیکر را در کاشانه

عنایت خویش نگاه باید داشت که ظهور سعادت کونین و مغفرت و دارین حاصل خواهد شد + بندگان تلطف شان

بزبان عنایت ترجمان آوردند که او را دیگر مثل بمنزله لیسر و دختر خویش منظور و منتقش است - از نقش نامه

نقاشی میفرمودیم که صانع بیچون در صنعت ابداعی خویش انواع الوان صور دانشگاه را در عرصه موجودات

بر روی کار آورده + هر چند مریدان باصفا در خدمت ذات مستغنی لعفات اوار واستبداد در باب از دواج

بلجیه آوردند لیکن ذات معدن فیوضات اصلاً متوجه برین معنی نه شدند - و بعد از آن که هر در هر بیان

با اخلاص در خدمت صاجزادگی و عالی تبار جلوه نمایش یافت معدن افضال بیهمتا بابا گوردته از

شت بهره آن خجسته پیکر قرین آمد آمد عشق گردیده آن گوهر یکتا را در رشته از دواج منتظم گردانید +

ذات معدن حسنات بزبان آوردند که در حین حیات بر اینش بار و لذع افعی بر جسم خویش بر داشته - بالعلم

که از این اراده بعمی بهلوتهی کرده دختران مریدان باصفا بمنزله دختر و همشیره خود تصور باید نمود + بابا

باید نمود - دیوان از خودرائی سخن گردیده شل مار کی لتعصبه و غضب بر خود پیچید و تدبیر ادبار تا ثیر در برهم
بیشان و استیصال بنیاد و خویش بجلوه نمایش آورده در خدمت پادشاه جهانگیر منکشف نمود که شخصی نام
گورو ارجن نام ثابت بر ایجاد و تکوین فرقه ثالث از میانهٔ هنود و مسلمان گردیده اثر سخن دلهای اسلام را
محو و منقص گردانیده و در قوائم و اساس ارکان مسلمانی تفاوت و خللی عظیم راه یافته و هر روز غیبت
در هنودان و غیره القبائیات و القبائل و گرو موصوف در رتبه قاب انداز نند اگر حضرت قدر و دولت تدارک این
سخن نمودند فبها و در صورت بعد از مرور مدت قلیل در اساس سلطنت و اساس خلافت جهانبانی
راه یابد و انعدام رونق بروز خواهد یافت - بنده مخلص ازراه خیراندیشی در طریق فدویگی گذارش این مقدمه نموده
هست + پادشاه از راه نوبالت و غفلت انسانی بیجان نظر درین مقدمه تفحص و تجسس ننموده بزبان
آورد که هر چه مناسب بوده باشد بسزای آن باید رسانید + دیوان طبق این حکم پادشاهی از تائیدات ایزد
بیچون تفود دیده در اهلاک و امحاق خویش کوشیده آنجناب مقدمه نامت که شایسته نمایان گرد و کرشم در تحریر آن
خون فشان میباشد + آخر الامر بعد از ظهور بعضی مقدمات نالایق ذات عالی را در بحر راوی انداختند و بندگان عالی
شنا در بحر محیط الهی گردیده در عبادت فیض رسیدند +

وفات خجسته آیات قریب ۴۳ ساله سال و ده ماه و یک یوم بر شیرینی سعی بلیغ و کوشش بیدریغ روئی آورده (۴۲)
در تاریخ جیٹه سدی چوتهه روز چهار شنبه سمت ۱۶۶۳ از خاکدان فانی بدار البقاء روحانی رسیدند
بهادرانه انتقال نه گردید + و در بعضی تفاسیر قاتل به سبب نزاع بجای آب به برادر صغیر را مهر قوت نیدن
دادند - اثر ازان بر جسم تیز گشته ذات مقدس حسنات نمایان نه گردید

So it was not Hargobind who was poisoned.

باب پنجم - احوال گورو هرگوبند +

(۵۳) در مکان رحیله بر کنار آب بیاه تولد شده و آن مکان باسم سری هرگوبندپور موسوم شد + هرگاه
خبر ملالت اثر حادثه موحش والد بزرگوار اصغا فرمودند در بحر اضطراب و گرداب انقلاب مستغرق گردیدند + ...
قصدی تمنا درباب انتقام و قصاص گرفتن از دیوان معروف فرمودند و عزم عیادت جز بجوب شاهجهان آباد جلوه نمایش یافت
در مرور زمان در شاهجهان آباد رونق بخش گردیده به زیارت ملاقات شاهجهان مسرور شدند و اولاً باوعده اتفاع الوبه دولت و اقبال
و معاف از تفاتی اعلام جاه و جلال شیرین زبانی و رطب اللسان شدند (اور بادشاہ نے صاحب کی بہت تعریف کی) .... بادشاه بسبب
خیر مقدم ذات گرامی بینا نمود (؟) ذات مقدس حسنات فرمودند و یک اسپ و کمر با بیش قیمتی بطریق نذر حواله نوده تمام حقیقت
مصائب و حوادث والد بزرگوار از دست دیوان من و عین بر آئینه ضمیر صافی نظیر روشن کنانیدند - بادشاه اولاً از شنیده
ملال کم گر با بنها نیت مغرح شدها بر نمود که اینچنین تسبیح قسم اول لایق سلاطین از که بهم مکان رسیده - ذات گرامی تمام احوال
بودن تسبیح دو مٹی منزه و الد بزرگوار و غصبیدن دیوان در خدمت پادشاه گذارش نمود + پادشاه بازدهی دیوان حواله نمود و
ذات گرامی تسبیح مذمتی به پادشاه حواله نمودند و دیوان را متصل بیچیره کو توالی لاهور بقصاص اعمال ناشایسته رسانیدند +
...... در ایام حیات پدر بزرگوار دو تسبیح از طرف بنده بسورت یکی از معتقدان با اخلاص بطریق پیشکش ارسال داشته بودند
والد بزرگوار یکی منزه خود نگهداشته و دومی را بی خیراندیش (یعنی هرگوبند) مرحمت فرمودند + ... بندگان تلطف
نشان دیوان را بسیره گرفته در مقام عالی و نام خویش تشریف آوردند و کیفیت الحق تسبیح کهربائی و دومی بهزار
زجر و تادیب از دیوان حاصل نموده در خدمت پادشاه فرستادند .... و ذات ملکی آیات از شاهجهان آباد بقطع مراحل
و طی منازل پرداخته در دار السلطنت لاهور رونق بخش گردیده و در چبوتره کو توالی دیوان مذکور به تیغ خونخوار
گردون آن گردن کش را جدا ساختند و بسزای کردار ناهموار رسانیدند - و در زمان تحریر این تاریخ در مکان

بعد از وفاتش صاحب بیجی آں در مکان مخصوص بر جا ربائی ارادہ بکار فرمودند - بعد از مرور ایام در وقتی من الاوقات Fifth Guru
صدای سخت از آں جا ربائی رونق آشکار گرفت - از مشاہدهٔ این چنین حالت غریبه از جا ربائی ہم خاستند و
ازیں معنے متحیر و متفکر گشته از اہم جیبن خالی سنگ معاینه فرمودند گرنتھ صاحب تالیف کرده اند بر جا ربائی نهادند
و اولاً خویش سجدات متواتره نموده در زیر آں اقامت پذیر شدند

(۴۶) ہمگی مقاصد ایں طائفه سنگهان بر گرنتھ صاحب موقوف میباشد ہنگام تولد پسر یا دختر بنام تسمیه از انجا فال میزده
میسازند

(۴۷) کانهه نامی درویش لاہور میں رہتا تھا جب اسنے سنا کہ گرنتھ صاحب بنا رہا ہے تو رستہ میں بیٹھ گیا اور التماس کی
کی کہ اسکی طبع زاد بھی درج کریں مہاراجی نے کہا کہ دو تین بیت کہو تاکہ مذاق سخن معلوم ہو آگاہی کے شعر کہا
که کلام تو بے سر و پا است و بوی ربوبیت در آنجا نیست از آن ہنگام دل وے ہیں رسد طریق کتاب بقواعد خدا
دوست نیست کانهه مذکور را ازو شنده و عاقبت بر زبان آورد که کیف ما اتفق بدست مخالفان دین محمد مختاری فرموده
که اسیری تو در لاہور بسیار مشکل خواہد بود + کانهه مذکور از انجا روانه گردید و گرو صاحب سوداگری آشنا گفته را از غصه
بر جنگ زدند و کانهه در حین [illegible] - یک وقت از بنیاد بیتھا و وکرش دو دیارے گردید

(۴۸) گورو ارجن داس نے رات کو کچھ پانی نہ رکھنے اور کھانا وسکے ہی والی کہانی جب کے گلے میں رسی ڈالکر کھینچے سے پنہ ہونے لگا دال
پیدا ہو رہی ہیں اور یہ بھی کہ رات کو گنگا گرنتھ دی اس گرنتھ دعا دی کہ میرے وقت میں کوئی لڑکا باپ سے پیدا نہ ہوے +

(۴۹) اس سے پیچھے ہر ہرگوبند نے بنیاد رکھنے کی کہانی شروع ہو جاتی ہے - گویا بیچ کا غلط جگہ پر ہے + پانچ اینٹیں گھٹ گئیں + انہوں نے انکار
پھر لگائیں جب کہ اٹھا دیتی رہے + بندگان تلطف نشان بر زبان آوردند که این عمارت در اندک مدتی مسمار خواہد شد
و از ان کام وقت ان نخواہند ماند - و بعد از مرور مدت قلیل بنا عمارت عالیشان بیشتر از پیشتر مرتب خواہد گشت
و تا ثبات دہر مستحکم خواہد ماند و ہر روز رونق گونا گون و جلوه افزونی روز افزون خواہد یافت + بعد از ظہور
ایں معنے حضرت شاه میر صاحب از انجا تشریف در مکان خویش آوردند

(۵۰) بعد از سر انجام ایں کار (عمارت مندر) در اندک مریدان با اختصاص توجه معروف میفرمودند ..... بعد از مرور
چند ایام در ظہور عمارت آں مکان از زبان مبارک ارشاد فرمودند که این جا از قدیم الایام محل که و مورد ذوات
معدهٔ حسنات میباشد و در ازمنهٔ سابقه راجگان عنید نیز و رود عنایت آمود ذات مستغنی الصفات در یں مکان
جلوه نمائش یافته و بنا بر امتحان و آزمائش بعضی معتقدان بدرباری اکثر علامات و لطیف اسباب ایام سابقه از ینجا نام
و آثار را نموده خواہد شد که تا احوال کاذبه بعض طفلان ضلالت آئین بدرجهٔ سلمو و اصل گردد
زمین کھودنے پر نعلین چوبی و مالا و بین جوگیاں که در حلق خود می بستند از آں حفره ظاہر گردید و بندگان
عالیشان ہمہ ایں چنین اسباب را از زبان مبارک ارشاد فرمودند که در ایام گذشته ایں چنین اسباب را
بحفاظت تمام و حراست [illegible] کلام در ہمیں جا نگاہداشته بودیم ... الحال ہم مکان قدیمی خود را تعمیر و ترمیم نموده شد +

(۵۱) بعد از مرور عہد مدید آرزوی وعای بطرف عالم علوی نمائش پذیرفت منت علیه یعنی برادران حقیقی در ایام آنجمن
رنجاد و رسم عناد بظہور آوردند و ہمراه سنی اشند مصاحبی دیوان بادشاہی مشورت نمودند که ہرکدام وجه
ذات معدهٔ حسنات را متہم ساخته آید و دیوان مذکور را بریں معنی زیب الغرام داد که سکسلانت دختر خود
را در خدمت خجسته آیات رسانید - بندگان تلطف نشان که از سر اسرار ضمائر واقف و مطلع بودند از استماع
ایں معنے بر زبان آوردند که ما مردم فقیر ترک دنیا و اسباب آں نموده در کنج عافیت و گوشهٔ حیرت نشسته ایم
و از قید تعلق وارسته پیوسته الملک لله ذوات خجسته آیات با دیوان ملالت عنوان مناسب توجیهی من الوجوه
نیست + تا مل فقرا با اہل دنیا محال است باید که ازیں اراده باز آمده دخواہش ناشائسته درگذشت

حسنات بر سینہ گوہر بار فی طرفے عنایت مالوکی مبذول بوده اند آن زبده ارباب اخلاص ہم بر گوشه جاروبکش ملک میگرفت + چون
ہر کمال را زوالی لازم است و ہر وجودی را عدم لاحق ہر آنکہ در قالب ابداع و آفرینش در آمد البتہ یک روزی فانی شدن او
متیقن است کہ لا منکر را وقت آخر و ہنگام واپسین نیز در رسید - از انجا کہ انقلابات قلوب - و ہو الفت بالمعنی و ذات
مستغنی الصفات بہ کوہ مسطور زیادہ از حد بود - لہذا تالاب غریب روضہ عجیب مسمی با کمشن تیر سو تیار کنانیدند و عمارات
سنگین و متین طرح عالیشان بنیاد فرمود - بیت - انگیخت مسجد زمانہ نقش عجب از الملہم خانہ + آن ہم از اخلاص
و زحمت ہم تالاب مذکور بنہایت منفرح القلب گردید و ہر گاہ چنین منزہ جا لطیف در رسید ذات مصدر حسنات بر زبان
عجائب ترجمان آوردند کہ آن عمر ارباب محبت را در رونق بانڈنت نمیدہ و در میان تالاب بانڈا انداخت با یوم
الصعق کشتی مذکور عاشیہ مرد کامے آید - ہر گاہ کشف آفتاب در بحر مغرب فرو رفت و ماہی شب نقاب تاریکی بر روی
روزگار در آورد آن کشتی غائب از نظر مردمان گردید و از ان روز آن مکان معبد خاص و عام گشت و ذات
مصدر حسنات قریب شش سال یازدہ ماہ و ہیژدہ یوم بر سنہانی حالملیا توجہ مصروف فرمودہ در بہادون سنہ ۱۶۳۲ تیج
سمت ۱۶۳۲ لیں ہم جادوانی اسباب انتقال بر بستند (This is repeated. Evidently [illegible] copied here.)
(آگے لکھا ہے کہ تین بیٹے ہوا دیو - بیر بھان اور ارجن دیو ہی تھے وغیرہ وغیرہ) ......

(۴۲) و در حینی کہ از مکان در مرتبہ اول تیار شدہ بود مقام گوروکیہ مسوم گردیدہ عمارت خام مید ہشت
ذات مصدر حسنات (یعنی گورو ارجن دیو) در تیاری و ترتیب عمارت پختہ توجہ مصروف فرمودند و نام مکان
با سم رامداس پور و بہ سبب پیوستہ نورستگی خود بادات ملکی و ابیات مکان مسلوم رسم انجائی عنایت تو امان ہم سری
الجسر نامزد و موسوم فرمودند و از محل استقامت ذات عالی پر رتبہ سواری فرمودہ بنابر زیارت شاہ میر تشریف
ارزانی فرمودند (آگے لکھا ہے کہ قبل ازین بادشاہ عالمگیر شاہ میر کو ملنے آیا اور انہوں نے ایک پیسہ بورہا بیٹھنے کو دیا جسے
بادشاہ نہ بیٹھا اور چلا گیا - اسکے بعد ہی گورو ارجن دیو پہنچے
(Such silly mistakes show that the writer was not careful in what he wrote. He simply repeated [illegible])
و بسبب دریافت سرائیر کونی بعد لسانہا ہر وتنافل ہر بو رہانہ اعلاس خجستہ اساس فرمودند - تب شاہ میر بو
کہ در ضمن بوریائے مذکور تخت ہندوستان متیقن و متصور است و بادشاہ از ادبار و انقلاب طالع خود از چنین
دولت غیر مترقبہ محروم ماندہ حرف بقسمت او میباشد داد و رنگ خلعت و دیہیم سلطنت بوجود شما آکجود این بر گزیدہ
ہمین گورو ارجن رونق ابدی خواہد پذیرفت و اساس و بنیاد خانوادہ منعدم و منہدم خواہد گشت + لہذا ز قبل قال
بر زبان ہدایت ترجمان در آمد کہ ہر کجا و خدمتے کہ بہ تعلق این خیر اندیش ہمیشہ بودہ باشد بے عائد تکلف با ید فرمود
کہ عہد الفراہم و انجاح آن لوازم سعی مشکور و کوشش نا محمود بظہور آوردہ خواہد شد +
(۴۳) دیگر سنتوکسر - احوال او این است کہ بادشاہ جاودانی مکان سنتوکسر را تیار کنانیدہ اند مقول السنہ
خاص و عام این است کہ در ابتدائے در مکان امرتسر جہد در میان حوض آب قائم نمیشد و ہر قدرے کہ سعی و تردد
در لحوقِ معتقدان با جفا کرده میساخت ہیچ فائدہ بر آن مترتب نمیشد - از انجا کہ قاسم مقدرات کونی بر آئینہ خاطر لبناب
نظائر دین فیہ عالیہ خوار روشن و مزین میباشد ذات عالی صفات آب مکان سنتوکسر را در میان امرتسر انداختند
فی الحال آب ساکن گردید و تا کنارہ لبالب گشت و ذات عالی فرمودند کہ آب امرتسر را ازین آب سنتوکسر منتوکھ
آمدہ است + سوتی الام سر جبکہ بادشاہ بھیجنا سوکھنی خانہ (Babas Santokh [illegible] does not come here)
(۴۴) دیو بتی سوکھنی بہ ہدایت محمد لوچی است کہ منزا اقوال ہنود و لب ادنگار ہمی در آبجا بیا شد و خوانندگان را
لذت کافی و حظ وافی میکشد و از منقولات دہر اجہا این دنیا در دل مے یابند +
(۴۵) بادشاہ جاودانی در مکان عنایت نشان ہر مندر جی ہم با بابالی جوسی فرمودہ ہمراہ شدہ جھاٹا میدیہہ

و ورود آب بود حواله بندگان عالی نمودند - و در آن مکان سه حصه یکی از سادات کرام دوئمی سهم بنج سوئمی در تصرف خانقاه
چنانچه الی یومنا هذا علامت این حصه ها ظاهر و باهر است - مزار حضرت شاه بیره و سری امرتسر متصل کوچه لنگه
واقع است بر حصه سادات و تالاب بنج (لینگ و تال) مسطور اند و در شهر متصل چلوه بهنگیان قدیمی ماهر و عام است
و باقی مشهور + (گو ... بشیش گرواں کہ ... اس ... میں ... اور ... شہر ... لگا) بعد
از ظهور این قبیل دعای بندگان عالی آن مکان فیض نشان را به چک گورو موسوم و نامزد فرمودند +
(٣٨) (کوا عالی پانی ... سفید ہو گیا + انگوٹھا باقی اینچا کی بات نہیں + آدمی لنگ و لنج تھا) + بعد از آن مکان فیض
نشان معبد خواص و عوام در تمامی جهات و اطراف و جمیع جوانب و اکناف گشت + (پھر شروع میں لکھا ہے کہ) در ایام
سابق بسیار بسیار طوائف انسانی در هر موسم و بهار بنا بر زیارت فیض اشارت و اشنان مبارکات تواتر
بهره یاب میشدند و عجب اتفاق یک عورت شوهر خود را که لنگ و لنج بود در هر مکان بر سر برداشته میبرد + (گویا
بیچ میں تھوڑا گو ... کو ... اور ... ہو ... اور معجزہ پیچھے ہوا + کیا ... ... تو کچھ واسطہ)
(٣٩) هنگام دم آخرین و نفس واپسین ذات مستغنی الصفات از زبان ارشاد فرمودند که جم لطف
بندگان عالی را در زر و ورق نشانیدن در سری امرتسر باید رسانید چنانچه مریدان با صفا موافق فرموده ذات والا
صفات بعمل آوردند تا روز روشن زر و ورق موصوف بمشاهده و معاینه می آید و هرگاه زر و ورق آفتاب در بحر مغرب فرو رفت
و هنگام شب حجاب ظلمانیت انگیخت زر و ورق سطور بر عرق لحه مبدا فیاض گردیده از نظر با بنداران بیرون بلطافت
در شب حق و نقاب جلوه گردید و از آن روز آن مکان فیض نشان معبد خاص و عام شد
هر زمینی که نشان کف پای تو بود ... سالها سجده صاحب نظران خواهد بود
[illegible]
[illegible]

باب چهارم - در بیان احوال ... گورو ...

(٤٠) بحسب تقدیر ایزدی ذات والا صفات کیف ما اتفق در جبر و قید پادشاه در آمدند و زمان گوالیار حضرت عالم
جاه و جلال گردید بعضی معتقدان با اخلاص گذارش ساختند که تدبیر استخلاص ذات ستوده صفات
موافق عقل ناقص خود ها نموده میشود - فی الواقعه از موافقت مطلوب تمامی امورات صورت سرانجام
می یابند مصرع آری باتفاق جهان میتوان گرفت + و از اختلاف انهدام بنیان جلوه نمایش میپذیرد و
ذات مستغنی الصفات بر زبان معنی نشان آوردند که آنچه مقدر است متبدل نیست + بایدکه بجز صدق اعتقاد
لوازم خضوع و خشوع بجناب آرنده حاجات تا بین نیاز بجا آورده بسجدات عبودیت آیات متین الجبین با باشد +
بیت سر نوشت ... ما راست بیا زو نیاز ... نقش معکوس نگین از سجده میگردد درست
بیش از وقت ظهور این محال است و رفاقت رفیقان قدیم بهنگام دیر وقت خود جلوه ظهور بخشد +
بنا علیه بعد از مرور چند شهور اقبال شان پی مردی به ادبار آورد و ذات مصدر حسنات در همین وقت مقدمه
(٤١) انصراف ذات خویش مناسب و احسن ... فرمودند + و در همین اثنا کولا نامی کنیزک قاضی که از زمره معتقدان
این جناب شائق بود مشرف گردیده گذارش ساخت که دو اسب صبا رفتار از نفر و این معتقد بریا راه وجود است
باید که رد و منع درین باب ... بنا در وده اسپان را از سواری جسم شریف ... لطیف خود معزز و سرافراز باید
نمود + بیت من نه آنم که سر از خط وفا بر دارم ... گر جدا سازند جدا چون قلم بند از بند
ذات مصدر حسنات بنجه التماس آن سراپا اخلاص را از حجاب اجابت رنگین فرموده بر اسپان مذکور سوار شده
دو ... العین در منزل مقصود ... گردیدند مصرع کوه پیکر مرکب کم سول نمود و صحرا شگاف +
و سر آمد مرید آن صمیم کولا از زمره اینجناب عالی گشت تا که انیس محفل و جلیس مجلس شد + هرگاه ذات مصدر

(دریا پر جا کر کپڑے دھو کر سکھلانے لگا – صاحبزادوں نے کہا کہ صبح دھل جائینگے – مجھے کم ہوا میں ملنے گیا – کیا دیکھتا ہوں کہ دریا [دھوپ میں]
پھر دوپہر کا وقت ہے جہاں پر کپڑے دھو رہے آیا پوچھا کہ دھاں دروازت تھی یا دن بندہ نے عرض کی کہ سکھا رہے ہیں)

(۳۱) دوم آنکہ بحسب اتفاق ورود بہ کدام منزلہ گردید ... سرمی ذات مبارک را از دست شریف در آن حجرہ عفنا
زندانخانہ ارشاد عنایت کرد لیکن صاحبزادہ محکمی یافت کہ سرمی را از درون منزلہ بیرون بیاورد ... مع پارچہ ہائے سیاہی
در میانہ منزلہ افتادہ سرمی را برون آورد

(۳۲) سوم آنکہ حکایت + روزی مریدان مجمع و بیشتر گیش از ہر اطراف واکناف بقدر کثیر در حضور مستفیض گردیدہ بجہات
متواترہ منتظرین [illegible] و آسیب حرارت آفتاب سبب گرما زیادہ از حد بود – بنا علیہ این نیازمند صمیمی پارچہ در دست
گرفتہ در مقبرہ آفتاب بہ آہ استادہ گردید و بسبب آن [illegible] ذات عالی بچشم عنایت نوازش بودہ و بر ایستادگی بندہ
قدیمی مطلع و واقف نہ شدند – بنا بر بردر مدت بسیار بندہ ہم در آنجا [illegible] خویش عرض را [illegible] صلع [illegible]
منتظر ظہور دیدار گردید – بعد از فراغت از تمامی معتقدان بندگان عالی بندہ را [illegible] بہ فرمودہ بر قیام وثبات غلام

(۳۳) بدرجہ نہایت مفرح القلب گردیدہ مفخر فرمودند + و بندگان عالی قبل از توجہ موجہ بجام روحانی کلاہ و ثوب ملبوس
ذات بابرکات خود را بہ صاحبزادگی عالی نژاد [illegible] از زیارت ارشاد فرمودند کہ کلاہ و ثوب را خود باید پوشید
و منتظر انتظار خاص و عام و [illegible] ظاہر گردید – صاحبزادہ عالی جناب [illegible] کہ ملبس [illegible] بودند از این چنین
کسوت فقیری محترز بودہ در باب پوشیدن آن عذر و حیلہ زیادہ از حد نمایان فرمودند – بندگان عالی [illegible]
خیر طلب بودند کہ سلطنت و خلافت ابدی در ضمن این کلاہ و ثوب متضمن است این کسوت سراپا سطوت
را باید پوشید + و در رہنمائی معتقدان باصفا و ہدایت مریدان باوفا سعی کامل بوجہ حسن ظہور باید آورد +

گوردوارہ [illegible] خدمتگاری در تقدیم امورات آنکس در خدمت [illegible] مستفیض بود – روز و شب
(۳۴) در [illegible] لوازم خوردنی کوشش بیدریغ ہر روز بکار آورد ... بسبب تا یکی شب در قعر [illegible] افتاد...
و آن زبدہ ایزد پرستان قریب بیست و دو سال پنج ماہ یازدہ یوم رہنمائی معتقدان فرمودہ در سنہ ۱۶۳۱ بہادون سدی پنج
[illegible] ہنگام لقا شتافتند و در [illegible] مکان گوردوارہ آن را خلعت [illegible] فرمودند +

(۳۵) باولی متصل گوئندوال برلب دریائے بیاس نسبت کردہ و آنچہ از این نحو شائستہ در خزانہ معمورہ جمع [illegible]
و مسکینان [illegible] + چنانچہ مصنف این کتاب مع تمامی متعلقان برائے العین در آن مکان باولی بہرہ یاب گردیدہ
در [illegible] آنجا [illegible] نشاتین و مغافرت دارین حاصل نمود +

(۳۶) [illegible] مریدان خاص ارشاد [illegible] فرمودند کہ در محل [illegible] رشتہ آن [illegible] در اندرون [illegible] مسلک [illegible]
باز در حضور بہرہ یاب گردد ... در [illegible] سر و سرانجام کام تعمیر و ترمیم سرگرم بودند ... بمجرد معاینہ اولاً در گرداب
تحیر فرو رفتہ بعد از آن ظاہر فرمودند کہ شائستہ [illegible] سلامت [illegible] خواہد بود – لیکن استفسار [illegible] مقام [illegible] است – آن
ظاہر نمود کہ در زبان اہل این ملک [illegible] حرف این بندہ مشہور است + آن مصدر مکارم از فحوائے ذات آگاہ
[illegible] ارشاد [illegible] – بعد از تحقیق و تنقیح مقدمات [illegible] آن گوہر درج [illegible]
را در سلک [illegible] درج [illegible] فرمودند +

(۳۷) شخصے از معتقدان خاص در خدمت حضرت بادشاہ جہانگیر عرض نمود (کہ سب [فقیروں] کو جاگیریں ملیں ہیں اور سب
نیک وقتی رہے ہیں – گوردوارہ اس میں [illegible] ہیں) – بنابر ذات شریف ایشان کدام جاگیر و مکان
مقرر و معین نیست کہ از انجا فتوحات [illegible] بادعیہ ارتفاع اعلام حشمت و جاہ این برگزیدہ انفس و آفاق
مواظبت و اقتدام نمایند – آخر الامر بموجب حکم [illegible] حضرت بادشاہ مکان از [illegible] بنام عنایت ارتسام
صورت انتظام پذیرفت – بعضے کسانیکہ [illegible] قلبی [illegible] بودند مکان [illegible] را کہ از [illegible] جہات محل

آگر عرض کی کہ سلطنت دو جہاں ہیں ہر دو میری آگی دی اور ہم روشنوں کو خالی دکھا و قریب بدو سہ گھڑی ایام در گفتگی زبانی فرمودن
مسرور و محظوظ بجز بودند خیریت ہر چہ در دل عنایت منزل ذات عالی منقش گردیده موجب نا حصول و آسودگی
حال خواهم بود بندگان عالی از اصغای این سخن از جا برپای برخاسته و بسیار آشفته فرمودند که قریب سه چہار گھڑی تفنگی
سامانی باید نمود و دولت بیزوال و اقبال با فضل سنگو رو دیال شما را بخشیده باشد که از اولاد و احفاد شما هر کس
بروح آسودگی و بهبودی خواهند دید و تمامی مردمان القبه الطاعت شما در رقبه جان خواهند انداخت و گاهی غبار انکار
بر اقبال نیاز مآل شما نخواهم رسید - بهر وجه مطمئن القلب و مفرح الصدر بوده از روز و شب را در تعداد و تذکار ایزد حق
بسر باید برد و لمحه و لحظه ازین معنی غافل و ذاهل نباید شد و الحال وقت سواری بندگان عالی بطرف آنجهان باقی - از جهان فانی
نزدیک رسیده - سه وقت خیال تمثال ضعیف اشتمال بندگان عالی را در دل نیاز منزل خود تصور نموده دوری و نزدیکی
و عدم و وجود را یکی تخیل و تصور باید نمود و دیگر حقیقت ها از شهودنامی فقیر سید که در کھوٹا بنگاه ده
از گوبره گوروناتک برای لب تر ان میباشد استماع نموده مطابق آن عمل نمایند و بعد ازین مرغ روح بندگان عالی
ازین خاکدان ظلمانی سوی عالم عالی و دانی پرواز نمود و مردمان مسلمین دهنی و خفو بسیار فرخ و فراهم آورده و مردمان مسلمین
بگفتند ... - اینچنین کس را دفن باید نمود و مردمان هنود و سکهو غیرها همچنین وعده که ---- در آتش باید سوخت -
هر کسی موافق عقل خود ---- تدبیری برانگیخت - قضا را معه فقیر مطابق الهام و القای درونی ذات عالی در آنجا حاضر
گردید و بر کیفیت حال مطلع گردیده و از راز درونی واقف شده اظهار نمود که یک چادر را از جا برپای دور ساختن باید
باید نمود - بمجرد چادر را از جا برپای دور نمودند تمام جا برپای پر از گلها منظر آمد - تمام عالم و همگی آدم برجنس
کشف و کرامات آن ذات عالی متعجب گردیدند + و تاریخ وفات ذات عالی موافق این ماجرا این است
مصرع - نانک زجهان رفت گل از باغ بهشت شد + باغ سانه شیوه گل کی گنتی نکال دو ---- چادر سفید که
از بندگان عالی بطور یادگار باقی مانده بود نصف را سکهان بعزت آورده و در خاک دفن نمودند و نصف دیگر
هنود و آن گرفته در آتش سوختند + و در ماه بهادون شدی و سمت ۱۵۹۶ ازین خاکدان ظلمانی به عالم روحانی
متوجه گردیدند + گورو نانک

(۲۹) در ابتدای ایام شباب بهمه تام بنابر زیارت مکان سری گانگره جی از محل سکونت روانه گردید - از آنجا که این حال
منزل از ابتدای تا انتها بر ورود نعمتهای متواتره ربانی و نزاله بردار نوال آلای مشکاته سبحانی بود موافق قسمت
ازلی و روش دو کنارا جو بر لب دریا بیاس متصل مکی که در آنجا صحبه بابا از و آمده بودند جلوه افروز گردید
و حسب اتفاق از دیدار عنایت آثار گوروناتک جیوشان عقیدت نشان او نور تازه و بینائی بی اندازه
حصول نمودند و از بسکه شوق زیارت مکان عنایت نشان سری دیوی جی در دل نیاز منزل آن برگزیده
روح بود هر وقت دل او در بحر اشتیاق رویت و معاینه متموج و متلاطم میشد - ذات عالی را این طرز
پسندیده و این طریقه حمیده آن فرخنده منش بسیار پسند آمد و از زبان مبارک ارشاد فرمودند
که اگر سری دیوی جی را در بنیادات سعادت آیات ملاحظه و معاینه نمائیم و دیده را نور وافی و سینه را سروری
کافی حاصل نمائیم الفقه الطاعت و القیاد در رقبه جا خواهیم انداخت - .... و آن سعادت مآب قریب دوازده
سال و هفت ماه و نه روز بر مسند عالی توجه فرموده در حیات شدی چیت سمت ۱۶۰۸ از تعلقات جسمانی متوجه گردیده

(۳۰) حکایت - روزی مریدان خاص و معتقدان با اخلاص در خدمت بهره یاب گردیده عرض نمودند که کدام
خدمات لایقه و بندگیهات فایقه از ذات معدن برکات به تقدیم رسانیده که بازای این چنین ترددات و کوشش
مورد الطاف فرموده + فرمودند که سه خدمات شایسته از ذات فرخنده آیات بوجه احسن وا آمده که
عوض آنها عنایت گوناگون در حق این اضعف العباد بظهور رسیده یکی آنکه وقت نصف شب ...

بعد از سیاحت برلب دریائے راوی که انجا را ڈیره بابا صاحب جیو میخوانند تشریف ارزانی فرمودند و منتظر وقت گردیده از (۲۳)
علایق جہانی و تعلقات نفسانی فارغ البال و آسوده حال گشتند و شب و روز در عبادت و ریاضت بسر بردند + بحسب اتفاق
آنجوره درهد در مکان نوزدهی ... مجتمع گردید

(Was there [illegible] Math [illegible]
corrupted [illegible] Nanak [illegible] while being copied from [illegible]
characters [illegible]

و مکان مذکور را از قدوم ذات با برکات رشک فردوس برین گشت و نام آن
مکان نانک مته گردید + ... تا زمان حصول رجوع خود را ازین عالم بعالم بالا آورده در هر جا و مکانی که مرضی او شان میشد (۲۴)
بر میوه میرسیدند و نیز هر چیزی را موافق علم خود میپرانیدند + زیر درخت پیپل که ذات والا صفات جلوس فرموده بودند بنابر
پرانیدن درخت مذکور شنیده انگیختند چنانچه درخت مذکور ازین حال بحرکت درآمد - بندگان عالی پنجه دست مبارک را بر درخت
مذکور نهادند و در طرفة العین درخت متحرک ساکن گردید و از جای خود هیچ نجنبید و علامت پنجه ذات والا صفات بر برگ
از آن درخت نمودار گردید و بعد از آن الی هذا الیوم بر برگ که سر نو از درخت مذکور میروید علامت مسطور ظاهر میباشد

و مردانه مطلب که اکثر بخدمت عالی در حبت مشرف و مستعد بود و بنابر تناول (۲۵) What absurd [illegible]
میوه جات لاهوت خود عرض نمود و بندگان عالی ارشاد فرمودند که میوه چند از شاخ درخت ریٹھا که در مکان مذکور میباشد
بیاید خورد - مردانه مسطور بموجب استماع این حکم میوه چند از آن درخت تناول نمود و تا الی هذا الان میوه ریٹھا آن شاخ شیرین
و خوشگوار میباشد و باقی درخت مانند درختان دیگر ریٹھا تلخ و بدمزه اند - این دلیل استطاع بر علامات کشف و کرامات
این بزرگ ... و گورکهناتهه وغیره را هم ساختند (Gorakhnath [illegible]) سب جوگی چھیتے ہیں اور گرو نانک انکو ڈھونڈ
لاتے ہیں اب اس لکھن بھی میں اپنی بابا بر گرو نانک چھیتے ہیں + آپ سے آپ - نالکی سے خاک - ہوا سے ہوا اور (۲۶)
آگ سے آگ ملتے ہیں - جوگی ڈھونڈ کر لے آتے ہیں - ہر جب ہدایت اور اس کر نیچے ہر گرو نانک نام ہو گئے + ... گورکهناتهه
کے کان سے ایک مندرا بطور لے کر چلے گئے + چنانچه بندگان عالی یک مندرا بطور از گوش گورکهناتهه بر آورده از نزد خود
نگاه داشتند و در سنگامیکه صاحبزاده بلند اقبال عنایت بیگ نه سری چند تولد شد ند قبل از نوشیدن شیر مندرا خود را
anachronism
طلب نموده در گوش خود انداختند و من بعد طفلیته صاحبزاده موصوف بلند آوازه گردید +

و بسیاری از اطراف و اکناف بحضور بندگان عالی مستعد گشته معتقد با صفا گردیدند و هر روز حلوا و غیره شیرینی (۲۷)
که در حضور پرنور خاصگی ریا از دور و نزدیک می آوردند - بیانو تت معروف و مصنوعی با عاد الناس میفرمودند - مریدان
کثیر و معتقدان خطیر در حضور پرنور بهره یاب بمانند و هر روز قوت لاهوت بهر یک از خوان عطا و مرحمت میگشت
بندگان عالی بملاحظه این معنی که هر کس را بر محک امتحان زده احوال آنها کما ینبغی معلوم نموده آید در دل خود خیالی اندیشیده
از زبان مبارک ارشاد فرمودند که از مریدان حضور پرنور هر که از دست خود کاشته و سائیده و پخته بخورد و طعام وغیره
خوردن که از خانه مریدان خاص بیاید همه حرف حسنا کا دسکینان شود و درین اثنای اکثر اوقات خانه خود رفتند و هر که
که معتقدان بهیر یا بودند مطابق امر خوشتالی می آوردند +

حکایت

(ایکدن جنگل میں بہت دور نکل گئے - سوائے انگد کے اور کوئی ساتھ نہ تھا + انگد کو بھوک لگی - (۲۸)
اتفاق سے وہاں ایک مردہ کفن پوشیده پڑا تھا جو اس جنگل میں + انگد کو کہا کہ اس مردہ کو کھا لو - انگد در دل
خود اندیشه ننمود و عرض ساخت که از سر آغاز کنم یا از پا بخورم بندگان عالی فرمودند که از سر تا بقدم بخورد ...
ملاحظه نمود که تمام حلوا و پخته افتاده است خود شکم سیر شده لقیه را موافق حکم ذات عالی برای دیگر معتقدان خاص آورد
و بندگان عالی ازین حرکت گورو انگد خوشنود شده او را بعنایات خاص سرافراز و ممتاز فرموده و خود را متوقع
وصال حقیقی گردیده ~~[illegible]~~ و هر جا بربائی خوابیده نه + و درین اثنای سری چند ...

مستغنی الجثه گردید و دیگر مسلمانان ساکنان شهر کار و تکرار با ستکشاف رموز معرفت با دلهٔ در اهمین کردند +
منبه گان عالی بر تمامی طایفه‌های آنجا و فقرای آنجا در صحبت و مناظره غالب آمدند — و چینی وقتان سرزمین ورود عنایات فرموده
(15) بعد از آن ازهر آن بکوه سمیر تشریف آورده So it was Medina and not Mecca that turned
همراه مجیندر و روپ و گوبند دو ب و بهیر و مجنیس و غیره جوگیان گفتگی معرفت آگین از زبان مبارک فرمودند و من
(16) بعد بجانب کوه کیلاس رفته بزیارت ستاره قطب شمالی و ابدال سرمدی حاصل فرمودند و با ایشان [illegible]
(17) که در کوه زاویه نشین مجهول است و در عبادت مشغول ملاقات جسمانی نموده از آنجا بر سمت [illegible]
نزول آوردند و با فقرای کامل اکمل و با اولیای [illegible] ولایت مجالست و مصاحبت فرمودند + تمامی فقرای آنجا
(18) بنا بر زیارت و تماشای مکان اهل حیره که متصل قصبه بطاله باشد تعلیم اهل [illegible] در مکان موصوف وارد شدند
و منبه گان عالی از رو کشف و کرامات در یکروز در مکان موصوف نزول اجلال آوردند + و در ظهور لطیف الخوارق
(19) عادت داشتند و مجاز موافق تفصیل [illegible] فی الاوراق السابق بوده توجه فرمودند و من بعد تشریف [illegible]
بادیه بیمای کرده با جنده از ریاضت کشان آن حدود با اظهار اسرار ضمایر معرفت پرداختند — علی بیگ و
دیگر مغلان و هم هنود معتقد با صفا شدند + و در [illegible] آن طایفه از آن یوم تا الی هذه الان [illegible]
کیشی [illegible] من الناس اگر کسی حلوای [illegible] نذر منبه گان عالی تیار میسازند حلوای موصوف بر زمین [illegible] منبه گان عالی
گردیده و قبول [illegible] میسازند So the [illegible] not [illegible] seen by the author تا که حلوای موصوف محلی بدست نمی‌شود [illegible]
(20) تعمیرات [illegible] شدند + و بعد از آن اکثر [illegible] رونق افزون گردیدند — در آن وقت سلطان ابراهیم لودی پادشاه
دهلی بود [illegible] از رتبه معرفت آن برگزیده النفس و آفاق الخلق یافته با ستدعای [illegible] با حضار [illegible]
سعی بلیغ نمایان نمود — منبه گان عالی هم بسیاری از عبادت [illegible] در آنجا تشریف آوردند پادشاه [illegible]
مشاهده خوارق عادات یکیک آسیا یکیک من گندم پیش تمامی فقرا نگاه داشته حکم کرد که گندم را در آسیا [illegible]
تا آرد گردد و دیگر فقرای از دست خود به [illegible] آرد میسر داشتند و آسیا منبه گان عالی خود بخود متحرک گردید و
(21) و در آن حین فیل کوه پیکر سواری خاص پادشاه So it was not for Babur that [illegible] رحلت نمود
فیلبانی از صادقان جناب منبه گان عالی بود در خدمت [illegible] آمده استدعا کرد — منبه گان عالی بر حسب التجای فیلبان هم بسیاه
آمده از درجه حیات بحیات قایم گردانیدند و پادشاه از این معنی متعجب گشته ظاهر نمود که باز این را باید [illegible] و
منبه گان عنایت [illegible] برآمده آوردند که در [illegible] درگاه کرده خدا را تغییر نمیده [illegible] فرو بان خویش را نگاه
میدارند — پادشاه معتقد تمام منبه گان عالی گردیده [illegible] که در هر جا که مرضی شریف بوده باشد تشریف ببرند
— منبه گان [illegible] فرمودند که محتاجان و مسکینان و فقیران خدا را دست ما آزار بسیار داده
استیصال بنیاد شما کرده خواهیم رفت + بعد از هفت ماه بابر پادشاه در هندوستان نزول اجلال آورده
و سلطان ابراهیم در مقام پانی پت بجاج آخر سپرده (The time is [illegible]) و بابر پادشاه به [illegible]
(22) نمود + و منقول این فرقه سنگهان چنین است که در ابتدای ایام بابر پادشاه بتقدیم خدمات منبه گان فیض نشان سعادت جاودانی
حاصل ساخت بنا علیه [illegible] نیک بانیاز از زبان مبارک فرمودند که پادشاهی ده پشت به هندوستان [illegible] بخشیدیم
Said [illegible] و ده کس از خاندان عالی شان ذات معدن حسنات نامله سالار خدا شناسان و پیشوا [illegible]
هر گاه ولادت خواهند شد (یعنی گورو [illegible]) + و منبه گان عنایت نشان قریب هفتاد سال و پنج ماه و هفت روز
[illegible] دنیا [illegible] گردیدند و در این مدت چار رکن گیتی سیاحت فرمودند از زیارت معابد هنود و مسلمین بهره وافی و حظ
کافی حاصل ساختند و با اولیای خدا رسیده فرید شکر گنج — شاه عبد المرتضی و حضرت بهاول حق و غیره
[illegible] هر زمین و دیار مصاحبت و مکالمه از هر باب [illegible] آوردند (E. [illegible] is not [illegible])

خدمت نمود و لهذا سیر پوشی یا نخوردندم ـ این تمامی مسلمانان را چون حاجی صحیح بر پراگندگی و انتشار ولیکن خود حاصل
گشت از مزاحمت و تعرض دست بردار شدند که این شخص عالی نژاد از کاملترین و بندگان آلهی است بهره‌ای کرامات لطف
شریف و داشته باشند مختار اند + بعد ازان بندگان عالی ترک مسند عدالت کرده و لباس فقرا پوشیده و دل بر (۱۰)
ترک سفر نهاده متوجه سیر الطواف شدند + پیر بزرگوار ذات بر صبغه اشتغال مردانه نام [illegible] نیاز آوردن پیر مرشد خواستند
و آن از معتقدان باصفا بود و او هم رفیق سفر گردید ـ چون آوازه ریاضت کیشی و عبادت اندیشی در اطراف
و امصار بلند آوازه گشت ازان روز اسم مبارک بخطاب نانک شاه در تمامی جهان جلوه نمائش یافت و آن درخت
کنار که بسبب نهادن مسواک بر کناره رود روئیده شگفته و تازه شده بود الی هذا الیوم قائم است و تجار الطریق تبرک
ثمره و سر دار آن سنگهان میبرند و تناول آن را از بابت وجه واقعی خاشیت میشمارند + و بندگان عالی در ابتدای ایام سیر در (۱۱)
ایمن آباد بخانه لالو نجار تشریف ارزانی فرموده + (ضیافت بهاگو حاکم ایمن آباد) ـ بعد ازان طرف بنگاله متوجه شده‌اند ـ در اثنای
راه بهر جا که فرود میشدند مردمان را بهدایت حاصل نموده لوح مریدان و در هر جای معتقدان میگشتند و تمامی افراد الناس
گورو نانک شاه از زبان خدمت نشان گمان میکردند + بعد از طی منازل در بنگاله تا کامرو دیس که تمامی زنان و مردان آنجا (۱۲)
ساحره و جادوگر اند تشریف آورده و مردانه ملازم شهر روانه گشت ـ زنان ساحران مردانه مسطور را از روی سحر و جادو
میش کرده در خانه خود بستند ـ گورو نانک شاه از کشف و کرامات و خوارق عادات خویش یار مردانه مذکور را آدمی گردانیدند
و تمامی زنان را میش از کشف و ظهور خوارق عادات خویش نمودند و شوهران زنها بعجز و زاری و تضرع و الحاح در اقدام افتادند
و زنان آنها بحالت اصلی باز وصل شده ـ از ظهور این معنی اکثر ساکنان آن ملک الیقه الطاعت و البقیا و در ربقه
خاص عبودیت نشان داده رفتند ـ من بعد بندگان بسنگلدیپ نزول اجلال فرموده + شیونابه راجه آنجا توصیف و تعریف (۱۳)
ذات خجسته صفات شنیده متمنی لقای عنایات آمایی بود و نرگس وار چشم براه انتظار دیدار نگران و بازمیده داشت و
در دل خود عهد مستوفی نموده بود که اگر این باغ خشک من از قدوم عنایات لزوم سبز و شگفته گردد دلیل قاطع
بر این ذات ملکی صفات خواهد شد ـ موافق عهد مسطور راجه مسطور باغ مذکور بسیرابی ابر نیم رفت + و راجه اینهم در زمین
ساختنه ظن و شک بود که زن راجه و دختر از بطن زائیده و زنان راجه مسطور در خدمت راجه ولادت پسر ظاهر کرده بود
بخدمت بندگان عالی مستفیض و بهره یاب گردیده بعد تضرع و الحاح عرض نمود که این دختر اگر از عنایات روز افزون بندگان عالی
بصورت پسر مبدل گردد از روی مسطور کان تا توان این عبودیت نشان رستگاری و تحسین وجوه حاصل میسازد + بندگان عالی
از زبان مبارک ارشاد فرمودند که بهر قسم که مرضی تو خواهد بود بعمل خواهد آمد از کارخانه ابداع کرامت دیگر در روش خواهد کشید
چنانچه فی الحال صورت دختر شکل پسر تغییر یافت و راجه و دیگر [illegible] بیشتر از پیشتر مطیع و منقاد شده‌اند و ذات عالی
بعد ازین دو سالی از آنجا بقطع مراحل پرداخته و سیر دریای شور نموده در مکه معظمه تشریف آورده‌اند + (۱۴)

No utility detail here

(These stories appear very much from others [illegible] elsewhere in Janamsakhis etc. He stay in Ceylon is made [illegible] 2 years. He makes these journey into one continuous journey.

ـ با ساکنان آنجا مباحثه و مناظره در باب معرفت و وحدانیت بنظر آوردند و بعد از حصول ایمنی در مدینه منوره
نزول اجلال فرمودند ـ بوقت شب در حالت نوم پای خود را به آن طرف دراز نموده میخوابیدند که درین
زینت مسجد درآنجا وارد گردیده بهم کم و کیف پای مبارک ذات عالی را بطرف دیگر کشیده انداخت ـ ......
روی مسجد [illegible] بطرف پای ذات عالی گردید ـ پس از مردم ساعتی که باز اتفاق رسیده نشان صورت نسبت بجای
قدم پای مبارک ما سجده [illegible] از معظم معاینه ساخت بطرز سابقه قدم مبارک بطرف دیگر انداخت ـ روی مسجد مطابق
آن پای مبارک باز گشت ـ از این معنی مسلمان تعجب بسیار و تفکر بیشمار حاصل شده و بعبادت [illegible]

(۴) بمرور ایام محبوبانه بشوق آلهی دست شراب دریافت ربانی شده تا سه چهار ماه هیچ تناول ننمود + (بیت
بجاء سمکر جسم بدیاں) آگاه نه شب و روز را [illegible]

(۵) تا آنکه به درجه شباب واصل شدند + پدر بزرگوار بتقاضای بسیار و خواهش بیشمار ازدواج و کتخدائی
ایشان کنانید — گرو نانک جی از صحبت زنان تارک و در کنج خمول زاویه نشین بود — لهذا اصلاً بزن خود
مصاحبت ننمود — و در قرنفل حواله فرمود که از تناول این دو در عزیز ملمانی [?] پیر [illegible] عنایت [illegible]
از فیض ایزد صمدانی واصل و حاصل خواهد شد چنانچه در ایام معهود پسر دو فرزند ارجمند ولادت یافتند و هم
ارباب طرفیت سریچند و لکهمی چند نام نهادند + من بعد بندگان عالی بسیر و گلگشت الوطن پرداخته
اولاً به سلطان پور نزد همشیره نانکی ذات عالی خویش رسیدند + همشیره مذکور ذات عالی را بی شغل و بیکار دیده
به دیوانخانه نواب دولتخان حاکم آنجا تعلق ایشان نمودند

So the marriage took place before going to Sultanpur and at the ~~[illegible]~~ initiative of father & not of sister.
Even the two sons had been born before he went to Sultanpur

(۶) اگرچه ذات عالی را هیچ غرض و مطلبی بوجهی من الوجوه و سببی من الاسباب در سرانجام و الفرام [?] این کار نبود
لیکن بنا بر خاطر و حفظ مراتب بعضی امور [illegible] این مهم را اختیار فرمودند — و بندگان عالی خدمت فقرا و
غربا و مساکین و محتاجین از صادر و وارد از نان و پارچه [illegible] بلطف آوردند + و بعضی
مردمان که واقف و مطلع از این امورات نبودند غیبت ذات عالی مینمودند که مبالغ نواب صرف [illegible]
میرسانند تا بموجب بعضی کسان چون محاسبه میگرفتند باقی بندگان عالی در سرکار نواب برآمد — و چون بندگان
عالی را دل بمعبود حقیقی واصل بود — لهذا صرف اوقات بعبادت واجب [?] بیچون با جتماع [illegible] میگردند + روزی

(۷) بر لب رود که بیئیں نام دارد تیمم و مسواک فرموده سر چوب مسواک را بر لب دریا نهادند از آنجا درخت [illegible] و
خود بندگان عالی به نفس نفیس درون رود درآمده غوطه بحر محیط حب او فیاض شدند و از الهام ربانی
والقای یزدانی و سروش غیبی بروح [illegible] اقدس تشریف بردند و قالب [illegible] همانجا رفت استقامت [illegible]
[illegible] ذات سامی ما بنا بر هدایت خلایق فرستادیم [illegible] + بعد از
سه روز از دریا رود و حالت مستان برآمده در گورستان استقامت گرفت و به صمت و خموشی و سکوت بوده مردم
او را دیوانه یافته افسونها بر ذات عالی دمیدند و بعضی [illegible] کنان بندگان عالی بر احوال هر یک مطلع میشدند

(۸) با هزاران هزار مبالغه و الحاح و تکرار از ذات مستغنی الصفات استغنا رفع نمودند که [illegible]
ذات مقدس صفات بر زبان آوردند که از قید ذات نه هندو [illegible] و بنده خدا هستم تمامی [illegible]
[illegible] از نفس نفیس [illegible] گشته اند + در اثنای این

(۹) معنی مسلمانان با بندگان عالی بحث و استبعاد نمودند که اگر همه از وجود سرآمده [illegible] شده اند پس
نماز در مسجد همراه ما باید خواند — بندگان عالی بزور بازو و قوت دست در مسجد درآوردند + نواب دولتخان هم
باتفاق حسنه در آنجا بود — ذات مستجمع الصفات بر نواب و قاضی و دیگر مسلمانان لفظ سلام از زبان مبارک نفرمودند — نواب
ازین معنی آزرده خاطر شده [illegible] که چرا موافق قانون و قاعده اهل سنت و جماعت رسم [illegible] بجا نیاوردی
و بندگان عالی بر زبان مبارک شان آوردند که سلام کردن بسبب طمع دنیا میباشد [illegible]
مطلب بود + القصه تمام مسلمانان به قصد نماز بر خاستند — بندگان عالی هم همراه ایستاده و قائم شدند
مسلمانان بقاعده خود به سجود و رکوع و قیام سر بر داشتند — بعد از فراغ نماز تمامی مسلمانان بذات عالی [illegible]
[illegible] که چرا همراه ما نماز نخواندی — بندگان عالی فرمودند ...... [illegible]

آن قافله سالار خداشناسان در عهد سلطنت سلیم شاه انتقال در عمر هفتاد سال ازین جهان بهیدار رحلت فرمود +
اگرچه یکصد کس نام خلف رشید میداشتند - اما چون دولت معنوی و گنجینه باطنی تفویض حال اوشان نبود لهذا البا
۱۳ نامی گهری عرف تیپن را گورو ساختند از زبان خود خطاب فرموده در وقت نزع قائم مقام خود فرمودند + تا مبرده
۲۲ [margin: ابرداس] بیست سه سال جانشینی آرائی اجلال بوده رخت هستی بربست + اگرچه قائم مقام میداشت وحدانیت اساس
۷ امرداس عرف مجلد را که سند نشین رالیه بیست و دو سال بر مسند خلافت سعی بلیغ نموده از سپنجهای فانی بجهان
۲۵ [margin: ارجن] جاودانی شتافت - اگرچه اورا اولاد بود ولیکن در قدم لیاقت آن چون محبه ارباب حقیقت رامداس عرف سودهی را
۳۸ بجای خود متمکن دستور گردانید - او هفت سال سجاده نشین عزت گردید - بعد ازان مظهر الظفار ارجن گورو راجن
۱۷ خلف او بر مسند بزرگی اجلاس نموده بعد از بیست و پنج سال این قالب عنصری را تهی نمود - و بعد او وحدانیت پیوند
۳
۱۵
۱۴۰ گورو هرگوبند خلف رشید اوشان سی و هشت سال سجاده آرای گردیده - بعد ازان رهنمای ایزدشناسان حقیقت انتمای
گورو هررای که گورو دته نام پدرش در ایام زندگی هرگوبند بپایان جان آخشیجی بسر برده بود بجای اوشان قیام نموده به
هدایت معتقدان مظهر انوار ایزد قادر تا مدت هفده سال پرداخت - بعد ازان قافله سالار حق‌شناسان
گورو هرکشن پسر خورد سه ساله سریر آرای نموده مرغ روحش از قفس تن پرید + پس او تیغ بهادر عم خود
گورو هرگوبند با نوزده سال بر مسند خانه ها بر وحدت - آخر الامر بحکم ایزد بیچون که خس و خاشاک امکان را در
ارادت او وقع نیست در قید پادشاهی در آمده ۱۰۵۱ سنه هجری مطابق سنه عالمگیری حسب الحکم عالمگیر پادشاه
در شهر جهان آباد بقتل در آمد + بعد ازان بزرگ زاده اصحاب خداشناسان گوبند آگین و محبه ارباب ایزد پرستان عرفان
آئین وارسته از تعلقات دنیا و دل پیوسته بپایان داشت بیچون رهنمای معتقدان عبودیت آهنگ گورو گوبند سنگ
[red ink: This seems to be a copy from ...] رد کافه سیه دیگر و کوشا ابداع بر دوش او کشیده +

بیان از ابتدای احوال خاندان گورو صاحب
مع تفصیل

[red ink: Only extract throwing any light on contested points are given here. ... 17/1/16]

(۱) پدرش کالو کتری بیدی متعهدی بود در پنج سالگی نزد استاد بزرگوار بنا بر تعلیم علم فرستاد - آن سوای ازیکحرف
الف که دلالت بر وحدانیت ذات ایزدی میکند دیگر حرفی از حروف نخوانده بود و آنچه استاد گفت هم یک
حرف را زان حروف بیکیک بیت متضمن معرفت خوانده + [red ink: illegible]

(۲) اروع جوشی بندگان عالی را طلبیده ازین جهت استفسار نمود - ذات مجمع حسنات بر زبان مبارک آوردند
که روستامی کاذب و دروغی است که راستی و صدق را در رد شان میبیند + (گر شر دیو جس لکهاجی) روزی گاو ها
مذکشت کدام زمینداران آن نواحی رفته چنان بخوردند که یک برگ کاه در آنجا هم نماند + (آنان لکهاجی) آوان حاکم د
روستا رفته کشت زار را بهتر از سابق و بیشتر از بیشتر و تازه معاینه و مشاهده کرده - قدرت الهی باعث
[red ink: What is the real story?] خوارق عادت گردیده آن کشت زار سرسبز گردانید +

(۳) روزی بندگان عالی در سایه درخت خواب فرموده بودند - حاکم توقع کنان از ان راه بگذشت و هنگام شام
و سایه درخت شاهده و معاینه نمود - و در هنگام ذات عالی در چنین موسم گرما که ظهور راشتداد
حرارت آفتاب و تابش اجسام و اصطلاح بازی بزرگ از جناح خود بر فرق ذات عالی سایه داشته
[red ink: (So it was not a snake. The tree cast no shadow)] موجب برودت و دلفروز و سبب راحت قوی میشد
حاکم ابکاید بر شان را ظاهر نمود که اینچنین برگزیده الفس و آفاق را به ... نه بینی که از مقبولان حسنات الهی است +

ساحت بنای تاریخ

.... چنانچه در هنگام اورنگزیب بادشاه لاله سجان رائی متوطن قصبه بٹاله کتابی غریب مسمی به خلاصة التواریخ متضمن احوال راجهای
کبار از ابتدای راجه جدهشتر پاندو تا راجه پرتهی راج المشهور به رای پتهورا احوال منود. من بعد از ابتدای سلطان غیاث الدین تا اورنگزیب
در سنه یکهزار و یکصد و شانزده هجری بر نگاشته + (مشمول ندارد است فائده الفاظ بر کتاب بین تکمیل) بعد ازان عبرت نامه من
تصنیف میر قاسم لاهوری که عمر عزیز خود را در اشتغال و تدریس علوم غریبه و مطالعه تواریخ صرف مینمود اقتضای طبعیت بر آن گردید
که متضمن حوادث شهزادهای عالی تبار والا نژاد معظم شاه و بهادر شاه عبرت بخش دیده عزت گزین گردیده و از آن بعد
که زیاده از یکصد سال هجری گردیده از دبستان دانش آمین دبستان فرداگین متنفسی من الانفاس را که نوروز وادی تحریر
و ترجم احوال خجسته خصال آن برگزیده انفس و آفاق با وجود تمامت تحریر و صفات توجه گردیده بعدا احوالش
حقائق و الکار سوانح در پرده کتمان و حجاب استتار ماندند و بر احوال میمنت اشتمال آنها کسی واقف و مطلع نگردیده
و بحال طرز و مرتبه سوانحات آنها در نقاب خفا و پوشیدگی متمکن و مستتر ماندند و از آنها نام و نشانی نماند. چونکه استواد
و اثبات و قیام نام بغیر از تدوین و ترجم تاریخ متعذر و محال میباشد. بنا علیه نیاز اشتمال بنده سوهن لال سوری
ولد گنپت رای المشهور وکیل که عمر عزیز خود را در مطالعه کتب فارسی و عربی صرف مینمود و هم در علوم غریبه نجوم و هیئت و
سنه سه و حساب بهره از مهارت و استعداد حاصل ساخت. اقتضای طبعیت بر آن گردید که احوال خجسته مآل آن طائفه علیه
از ابتدای سنه یکهزار و هفتصد و هجری نگاشته کلک نگارین سلک نماید. امید که قبول نظر اصحاب دانش و بینش
گردد. و هرجا که اگر اشتباه رو دید بحکم اختلاف از سنه عمل فرمایند

بپوشش گر خطائی رسی و طعنه مزن — که هیچ نفس بشر خالی از خطائی نبود

و این ارژنگ معانی نگار و نقش بهزاد آثار که ناطره عبارات شایسته و عروس استعارات بایسته در سال یکهزار
و هشت صد و هفتاد بکرماجیت زیب ابدی و زینت سرمدی حاصل نمود + سمت ۱۸۷۰ بکرمی

.... و درین زمان که سنه یکهزار و دو صد و سی و یک است عروس زمانه جلیله بادشاهی انجمنستگه حلی گردیده

باب سوم — احوال بابا گورو نانک جی

.... چنانچه در سمت ۱۵۲۶ بکرماجیت مطابق سنه ۸۸۴ هشت صد و هشتاد و چهار هجری بابا نانک جی در مکان تلونڈی عز
ولادت یافته. در عمر دوازده سالگی علامات کشف و کرامات و آیات خوارق عادت و دیگر افعال عجیبه و غریبه ازو نشان
بظهور آمدند. هرچه از زبان مبارک ارشاد میفرمودند موافق آن از قوه بفعل بوجه شهود آمده حیرت افزای دیده
دور و نزدیک میگردید. اکثری بجناب فیضمآب شان مشرف شده ربقه اطاعت در رقبه جان انداخته معتقد باصفا گردیدند
- در اکثر اطراف و ممالک غلغله خداشناسی و طنطنه ایزدپرستی او شان بلند آوازه گردید. مردمان هر ولایت و هر دیار که
بمجرد استماع این خبر فرخنده مت عالی در صحبت او شان مستفیض شده .... و تمام ممالک و اطراف را گلگشت فرموده همراه بزرگان
و دانایان روزگار که در هر جا مقام مینمودند تماشای لطیفه و اذکار غریبه فرموده مقلد تقلید الفقرا گردانیدند. چنانچه کتاب جنم ساکهی
در زبان گورمکهی در باب احوال بشرح تمام و توضیح مالاکلام زیب اتمام یافته + ... و از نامه یادگاران اینجناب عالی مردانه نام مطرب بوده
که هر وقت و هر حال بمطرب و عدامیت آن طبعی وجود را مینواخت .... اشعار هندی و کتاب شاستری سوکهمنی از تصنیفات
ایزد شناس آنجناب بهمین طرز دلگزین الوام یافته که مردم شنونده را بمجرد استماع در دام عقیدت می آرد و از جمیع تعلقات بیرون جنس
نفس نجات کلی بدست هم میدهد +

(It appears Sohanlal did not read [Janamsakhi] book, but he read
read the Sukhmani, which he wrongly ascribes to Nanak and styles it language [illegible]
He does not name Bhai Bala. In the detailed account below he follows the
old Janamsakhi and not [illegible]

all placed a very high value on them and extensively used them. and so did Cunningham in his <u>History of the Sikhs</u> (Ed 1849 page 139 footnote) whose obligations were acknowledged in a letter to the author under date 8th August 1846. Subsequently the manuscripts were submitted to the 5th Congress of Orientalists of Florence in 1878 who under the signature of Prof. de Gubernatis considered that they ought to be published, and to the senate of the (then) Panjab University College who formed a sub-committee to consider them. They reported that "the book is of rare authority as regards the history of the Sikhs and records the daily occurrences in the private & public life of Maharaja Ranjit Singh with such accuracy and detail, that it cannot be surpassed by any other relating to that prince and naturally forms one of the most reliable sources regarding the events of his rule"

Lastly failing a more competent person, the owners of the manuscript offered them to me to edit and bring before the English public in a translation, and all I can say on my own behalf is that I have done everything in my power to give a worthy rendering of so important a work.

Ambala, 4th May 1884 R.C. Temple

Introduction by R. C. Temple, its editor

مصنف لالہ سوہن لال سوری ۱۸۴۹ء تک لاہور دربار میں وکالت کے عہدہ پر ممتاز تھے + مہاراجہ رنجیت سنگھ کی ستائیس سال کی حکومت اور انکے تمام
جانشینوں کے درباروں کی حقیقت میں دیکھی ہے + چشم دید واقعات کو تعلیقاً بطور قلمبند کرتے رہے حتی کہ ایک کتاب جسکی ضخامت ۵۰۰۰
صفحے ہے تیار ہوگئی + مصنف کے عادات ایسے واقعات قلمبند کرنیکی ذاتی نہیں - بلکہ جیسا معلوم ہوتا ہے کیونکہ لالہ گنپت رائے والد ماجد
صاحب انکے والد بزرگوار بھی مہاراجہ رنجیت سنگھ اور انکے والد مہان سنگھ اور دادا چڑت سنگھ کے درباروں میں اسی عہدہ پر ممتاز تھے + پس
جالیس سال بیشتر سے جو کچھ وہ اپنی آنکھوں سے دیکھتے آئے اسے اپنی آگاہی کی غرض سے لکھتے رہے + انہوں نے ایک بڑی عمر پاکر ۱۸۲۸ء سنہ
میں وفات پائی اور بہت دقت بہت سی تصنیفات اپنی فارسی زبان میں چھوڑ گئے - جنہیں انکے فرزند رشید نے اس بڑی تاریخ کی ترتیب
دینے میں اب کچھ [illegible] کر دیا ہے کہ انکا ذکر اس موقعہ پر کرنا بھی [illegible] نہیں معلوم دیتا

اس تاریخ کو مصنف نے تین حصوں پر منقسم کیا ہے (۱) وہ واقعات جو بطور معاصر کے چشم دید ہیں (۲) وہ واقعات جو انکے
والد صاحب نے خود اپنی آنکھوں سے دیکھکر اپنی قلم سے لکھے (۳) سکھوں کے ابتدائی حالات اس خیال کے مطابق لکھے جو انیسویں صدی کی ابتدا میں
[illegible] ہیں + [illegible] اور انکے جانشینوں کے حالات ان سب حالات سے جو عموماً مروج کتابوں میں پائے جاتے ہیں [illegible]
اور تفصیل میں کئی درجہ بڑھکر ترجیح رکھتے ہیں - کیونکہ علاوہ وہ باتیں جو دیگر کے حالات کے مصنف نے اور بہت سے شخصوں کا بیان بھی لکھا ہے
جنکے ناموں کا سوانح اور کتابوں میں انکا بالکل ذکر تک نہیں ہے + یہہ کتاب اصل میں [illegible] اور گران بہا ہے کیونکہ یہہ چشم دید معاملات سے
پر اور مکمل ہے +

مصنف کی تحریر کا سلسلہ ۱۸۱۲ء سے ۱۸۵۶ء تک اور انکے والد کا ۱۷۷۱ء سے ۱۸۱۲ء تک پایا جاتا ہے بلکہ اس سے بھی
بیشتر + پس جس حالت میں انہوں نے آدینہ بیگ کا اور احمد شاہ ابدالی کا زمانہ کو خوب دیکھا ہے تو ظاہر ہے کہ اسمیں مسلسل اسی
سال کی سرگذشتیں لکھی ہوئی ہیں + اس سے بہتر اور مستند تاریخ پنجاب کی دستیاب ہونی بالکل ناممکن اور دشوار ہے +
اصل کتاب فارسی زبان میں بہت صحت اور خوبصورتی کے ساتھ ایک تیز رو اور شکستہ قلم سے لکھی ہوئی ہے جسکا پڑھنا
ایک اجنبی شخص کو جو اس خط کا عادی نہو ذرا دشوار معلوم ہوتا ہے اور سچ پوچھئے تو یہی امر میری طبیعت میں اسکی قدر و منزلت
کو بڑھاکر پایۂ اعتبار تک پہنچاتا ہے اور ہمیں اس امر کا یقین دلاتا ہے کہ اسمیں کسی قسم کا اور توڑ جوڑ کی قلم کا اصلاح تک

The original manuscripts are in a very elegant and ornate [illegible] style of Persian, but are written in a rapid cursive hand which is very hard to read until one is accustomed to it. But this fact enhances their value, as it shows that they have not been 'touched up'. They have ~~had~~ a history to themselves in the curious vicissitudes they have undergone since Sohanlal died, but this does not affect us now, ~~except in~~ the loss, thus of some leaves here and there, notably of some lent to Sir Herbert Edwardes on the Wars between the Sikhs & the English, which were never returned.

The value that the Great Maharaja himself placed on these records is shown by the fact, that he more than once rewarded Sohanlal for them, as detailed in correspondence and Sanads, still in the possession of the family, and by his ordering a copy to be prepared for the use of the British government between 1832 & 1834, as noted in the original manuscript Vol. III page 569. Murray, Wade and Prinsep

عمدة التواریخ

دفتر اول

از ابتداء احوال گورو نانک جی سمت ۱۵۲۶ بکرماجیت مطابق ۱۴۶۹ عیسوی لغایت زمانہ احمد شاہ درانی سمت ۱۸۲۸ مطابق ۱۷۷۱ عیسوی

مؤلفہ

لالہ سوہن لعل ولد لالہ گنپت رائے بن لالہ حکومت رائے عرف سوری مقرب بارگاہ حضوری وکیل دربار مہاراجگان پنجاب

در ۱۸۸۵ عیسوی حسب فرمائش

گوبند ولد سوہن لعل و لالہ راجہ رام بن سوہن لعل و ہرگوپال داس سوری گمٹی بازار لاہور

در مطبع

آریہ پریس لاہور باہتمام منشی سالگرام طبع شدہ

ترجمہ این کتاب در انگریزی بزیر اہتمام کپتان آر - سی - ٹمپل صاحب بہادر کنٹونمنٹ مجسٹریٹ انبالہ

بہ حسب S. R. M. S. Bench اور مصنف بہت سی کتابوں کا بزبان ہندوستانی وغیرہ اور ایڈیٹر Indian Antiquary بود

سنه ۱۱۳۱ درین سال مطابق سنه هزار و صد و سی و یک بموجب عرض عنایت الله خان حکم اخذ جزیه از هنود که مرضی رتن چند نبود نموده
و نیز چون هنود و [illegible] و مردم کشمیر بسیاحت و تغلب و زبردستی منصبهای بیش گرفته جاگیرهای سیر حاصل در تصرف خود
آورده بودند و عرصهٔ جاگیر بر مردم دیگر تنگ گردیده بود عنایت الله خان بعرض رسانده خواست که از روی ادراک و توجه منصب
هنود و مردم دیگر منصب کم و ضبط نماید و این معنی بر رتن چند و همه صاحب [illegible] دفتر شاق نمود و بقطب الملک رجوع آورده
رضی باجرای آن حکم نگردیدند - بلکه تمام هنود بعلت باز جاری نمودن جزیه و تجویز کمی منصب کمر عداوت بعنایت الله خان بستند
گویا مؤلف اعلیٰ کی بھی جبکی [illegible] اسکی بعینہ یہی حال ہو رہا تھا +
و درین حالت از مفسد پیشهای مشهور بود و بیدار و صد و برادر او از عهد خلد مکان اطراف اکبرآباد و فتح پور یافت [illegible]
می نمی رسند و مکرر افواج پادشاهی برای تنبیه و تادیب آنها تعین شده بودند +
سلطنت برخاد محمد فرخ سیر را شنیده مرحوم شش سال و چهار ماه و کسے محسوب گردید +
اجیت سنگه اپنی لڑکی کو جو محمد فرخ سیر کی بیگم تھی مسلمانی وضع و کپڑے اتار کر جیرپنے گھر لیگیا +
سنه ۱۱۳۱ اسی سال بعد دو چند روزه پادشاہوں کے محمد شاه که جو تی عمر کا تھا تخت پر بیٹھا + اور بہت مدت تک حکومت کی +
سنه ۱۱۳۲ سخت بھونچال دہلی میں آئے جو کئی روز تک برابر جاری رہے
لغایت سنه چهارده (جلوس محمد شاه) به تحریر مجملے از سوانح عهد محمد شاه بادشاه پرداخته + انشاءالله تعالیٰ بعد ازین
بشرط بقائے حیات و وفا نمودن فرصت آنچه اتفاق افتد به سلطنت تغیر و تبدیل وضع روزگار قلم رنجه خواهد داشت +

بخت مل رسالدار کی تحت [illegible] کا بیٹا باکو + اسکا بیٹا لوچن مل و جیت سنگھ علاقہ کانگڑہ نورپور رونبھ
کے رہنے تھے یکے بعد دیگرے [illegible] راجہ بہادر [illegible] جہانگیر کے زمانہ میں ہوئے + نورپور کا نام اسی نورالدین جہانگیر
ہے + جگت سنگھ کے بیٹے راج روپ اور مرید خان (بہادر سنگھ)

بر بیں کرامت بتخانهٔ مرا ای شیخ
که چون خراب شود خانهٔ خدا گردد

یہ شعر کسی ہندو شاعر نے اورنگزیب کو بوقت توڑنے مندر بنارس کے کہا تھا +

محرم الحرام سنہ ۱۱۲۱ میں تلسی بائی ایک مرہٹہ عورت نے برہانپور لوٹ لیا +

۱۱۳ جز فساد در بیجاپور نابہ حضال کہ وقت توجہ سہم محمد کام بخش در نواح اجمیر یا از اجابہ عبودیت و اطاعت بیرون گذشتہ ہنگامہ شورش
گرم ساختہ تنہا نہادے صوبہ اجمیر و فوجداران آن ضلع ہم در سستہ بودند ـــــ مکرر بعرض رسید ـــ تو قف برہانپور مصلحت ندانستہ
میر احمد خان را در برہانپور حارس نمودہ اوائل شعبان المعظم (۱۱۲۱) از دار السرور کوچ فرمودہ لیبہ نزدیک اسپتال باب زہرا
ایام ماہ صیام را منزل بیک گذر اکبرپور مقام نمودہ لیبہ لیبہ فرا از آب نربدا عبور فرمودند +

see page 5?? etc
چون مانند منزل نیک احمد ابین رسیدند

در آواخر ماہ جمادی الاول ۱۱۲۴ در نواح دار السلطنت لاہور مقرب خیام واقع شد

ہمانجا در آورد ہشت نانی محرم الحرام ۱۱۲۴ سنہ کہ مرحلہ عمر بادشاہ از ہفتاد سال قمری تجاوز نمودہ در عہد ہفت ہشت از دنیا رفت
در دہلی مدفون گردید + چہار سال و دو ماہ بادشاہی نمود + خزانہ سابقی کہ قریب سیزدہ کرور روپیہ تا زہ سہم بلوغ بخشش دراں
کا بجا کشیدہ بود کہ در سہ کار خانجات حضوص در بیوتات کار تنگی خرچ بجہت کشید +

جہاندار شاہ

۱۱۲۱ سنہ

۱۱۲۲ سنہ

۱۱۲۴ سنہ بادشاہ کے مرنے پر چاروں بیٹوں میں خوں جنگ ہوئی + اور جہاندار شاہ آخر فاتح رہا + اسکی محبوبہ دل بنا ایک لال کنور نام
بیسوا تھی + اسکے بھائی شاہ منظور ہوں ـ ڈوم ڈھاڑی اور بھائیوں کو پانچ ہزاری عہدے اور جاگیریں دینی شروع کیں + لعل کنور کے بھائی
خوشحال خاں کو صوبہ داری اکبر آباد دیدی + وزیر ذو الفقار خاں نے سندات منجملہ فرمان جاری نکئے ـ لعل کنور نے بادشاہ
سے شکایت کی + ـــ رشوت میں ایک ہزار مقررہ کار استاد نقاشی مانگے ــــ ×
لعل کنور سمیت رتھ میں بیٹھ بیٹی میں جی بہادر جا سیر تھے + ایک دفعہ رتھ میں ہی بیٹھی شام ہیں سے ہوگئے اور لعل کنور بھی نشے میں چور
بے ہوشی میں لڑکر اندر خوابگاہ میں چلی گئی پیچھے رہ گئے دھوئے اور تلاش کر سانیت آئی +
دو سہ ماہ از سلطنت او گذشتہ بود کہ فرخ سیر پسر عظیم الشان کے لڑائی کے لیے تیاریوں کی خبریں سنیں + لڑائی ہوئی میں اسکی فوج
کو شکستیں ہوئیں + ـــ جہاندار شاہ ہفدہم شہر جمادی الاولی داخل دار الخلافت شدہ وسط ذی القعدہ از دار الخلافت برائے جنگ
در آمد + ـــ ایام عہد جہاندار شاہ یازدہ ماہ گشتہ + دہ ماہ چند روز بود

محمد فرخ سیر شہید

بہادر شاہ کے وقت میں ایسی بے انتظامی شروع ہوگئی تھی کہ زبردست لوگوں نے قلعوں پر اپنے قبضے کرنا شروع کردئے تھے ـ
اسنے ایک رعایت خاں کو دکن سے کسی قصور پر نکال دیا + رعایت خاں نے بنگالہ میں جا کر ایک رسالہ نام سے ایک جعلی فرمان بناکر
رہتاس کا قلعہ دار بن گیا + جب بادشاہ نے خالی کرنیکے لئے حکم بھیجا تو جواب میں لکھا کہ از عدم بیم و لست متصدیان حضور
رہتاس منصوبہ قلعہ را متصرف شدہ ام کیست کہ از تصرف من برآرد + چنانچہ فرخ کشی ہوئی
۱۱۲۴ سنہ محمد فرخ سیر بعد استماع خبر وفات جہاندار شاہ در اوائل ربیع الاول سنہ ہزار و صد و بیست و سہ ہجری سکہ و خطبہ
بنام خود نمود + درباری سرداروں میں نہایت فساد رہنے لگا +
مصنف بار بار رتھ بے رو و رعایت کا دعوے کرتا ہے اور کہتا ہے کہ حرف لسطے بحافظہ شوق خوانش تضیع اوقات
درین تالیف نمائید رجا بخشش و بیگانہ با میدیفیض و بیم رویہ مزاج گوئی میر و وزیر اختیار ننمودہ ـ آنچہ
خود مشاہدہ کردہ و از زبان جمع کہ صاحب نگاہ بودہ اند محمد فرخ سیر و سادات کہ محرم بزم و شریک رزم
بودہ اند مسموع نمودہ بعد تحقیق اعتماد قول آنچہ مقرون بصدق دانست بزبان خامہ صدق بیان سے دہد
محمد فرخ سیر ہفدہم محرم الحرام داخل شہر دہلی و قلعہ گشت
۱۱۲۶ بادشاہ کے سلوک کا ذکر آتا + عبارت میں ابتدائی غلطی سے لکھا گیا ہے شستن چاہیے تھا

سنہ مذکور ستو جی گوشمال آنجماعۂ بد سگال گردیدند براہ اجمیر وطن جسنگہ مرحلہ پیمائے آن طرف گشتند و ما بین اجمیر و چیتور رکاب ظفر قیام گرید

ماہ رمضان المبارک رسید حکم مقامات فرمودہ افواج بسر فوجی شاہزادہ محمد عظیم و دیگر امرائے برائے غارتیدن کوہستان و تنبیہ نمودند +

راجہ اجیت سنگھ و درگا داس راجپوتہا اطاعت اصیہ خفت حال ای اور بتفرع و الحاح تمام پیغام دادند کہ خان زمان و قاضی القضات قاضی خان

بجودھپور در آمدہ بتعمیر مساجد و تخریب بتخانہا و اجرائے احکام شرعی از بانگ و صلوۃ و کشتن گاؤ و نصب نمودن ارباب عدالت

و تعیین نمودن حکام جزیہ پرداختند و قلم تغیر بر جریدۂ اعمال ما کشیدند و التماس آنہا در محل خطا بخشی بدرجہ قبول در آمد + اور جودھپور

و دوسرے شہروں امام و موذن مقرر ہو گئے اور اجیت سنگھ و جے سنگھ و درگا داس ہما اکبر ملتجی راہی +

هیجدہم ماہ ذی الحجہ کہ آغاز سال جلوس مقرر نمودہ بودند جشن آغاز سال دوم منعقد گردید +

اواخر ذی الحجہ رایت توجہ طرف اجمیر افراشتند اوائل جمادی الاول در سواد دار السرور برہانپور مضرب خیام واقع شد + از آنجا کوچ نمودہ

دہم ذی القعدہ حسن اتفاق [illegible] سنہ ۱۱۲۰ [illegible] حیدرآباد مضرب خیام فوج بہادر شاہی گردیدہ + دوسرے دن لڑائی ہوئی اور

محمد کام بخش پکڑا گیا + سیوا و راق دران وقت کاخان بود ([illegible]) بعد از آنکہ محمد کام بخش را

با دو پسر کہ ہمہ را زخمہائے کاری رسیدہ بود و غبار دخلہ غنیم آوردہ نیز دیگر خیمہ محل فرود آوردند از صحتیر و اجابت فرنگ و یونانی برائے مرہم

مبلغ زخمہائے آنہا تعیین فرمودہ محمد کام بخش بہ بلد ولغ آمد و شوربہائے لہرا از دست خود بہ او خوراندن خواستند نخورد۔ وقت شب پادشاہ خود بعیادت

و عیادت برادر رفت۔۔۔ بساعت ولیعہد او تمام ولی [illegible] محبوس شدہ [illegible] بادیدۂ پر آب رحلت۔ بعد انقضائے سہ چہار پہر محمد

کام بخش و یک پسر باہم خیر زندہ و دیعت حیات نمودہ + لاش ہر دو را ہمراہ جہاں پادشاہ روانہ شاہجہان آباد نمودند +

سب کام اب پادشاہ کے ہاتھ میں ... دیگر متوسلان حضور بہ تخط مستعدان بدون کاوش تحقیق بانجام میرسید۔ اما بار تفاوت تمام

در اجرائے کار خلاف ضابطہ میرسید دستخط پادشاہ را اعتبار نماند۔ نیز منتصدیان نے فرمودند کہ بار ابر قبول اعتبار رفتہ مطلب

خلق جائز نیست۔ و متعلد دستخط با مخرم رسیدہ شد آنچہ بہتر میدانند بعمل آرید گویند اکثر این شعر مرزا صائب ورد زبان

داشت۔ بیت ہر کہ اینجا دست اردر سینۂ سائل زند حاجب جنت گذارد چوب پیشش روز بار

ہر چند در سخاوت و ہمت و وسعت خلق و عیب پوشی خلق و خطا بخشی چنین پادشاہ در زمان ماضی از روئے تواریخ خصوص

در تیموریہ کمتر بنظر آمدہ۔ اما آنکہ بے عیب فرد ذات پاک حق واقع شدہ در کار و بار سلطنت و فراگرفتن ملک و بندوبست امور لابدی

چنان مستغنی و بیخبر واقع شدہ بود کہ صاحب طبعان شوخ طبع تاریخ جلوس او را (شہ بیخبر) یافتہ اند + و شبہا اکثر بہ بیداری

بسر بردہ تا دو پہر روز در آرام و خوابگاہ میگذرانید۔ باین سبب در سفر روز کوچ و مقام از جمیع خلق اللہ میگذشت

اور لوگ مشغول کے مدہوشی میں شکایت و استغاثہ جو ہوتا تھا کرتے تھے + Even Sohrab [illegible] could hardly expect any favourable response under these conditions.

باپ لڑائی میں مفسد ایک شنبہ کی زوش تھا جسے نوع ورنقل میں دھوم مچا رہی تھی۔ بہت تھلکے اٹھے۔ ابواج اور لوٹ مار خود

ماہ محرم سنہ ۱۱۲۰ حیدرآباد میں مچی کی + وہ مسلمانوں کو عورتوں کو نکال لیجانے میں خاص دلچسپی لیتا تھا اور جتنی اچھی گھوڑی کے اسیقدر زیادہ پکڑنے

والے کو انعام دیتا تھا + جہاں کہیں سنتا تھا جھٹ پہنچ کر نئی بیاہی لڑکی کو لیجاتا تھا + واپس سال گرفتار ہو کر مارا گیا +

ولیعہد سنہ و لیست نوع خجستہ بنیاد حیدرآباد بہ یوسف خاں داد و در حیدرآباد نگاہ داشتہ برائے استیصال پاپڑا و دیگر

مفسدان کہ در ایام تبدیل سلطنت سر بفساد برداشتہ بودند تاکید بلیغ نمودہ اوائل ربیع الاول (۱۱۲۱) لقصد مراجعت

طرف دار الخلافت کوچ فرمودند + ... وسط جمادی الاول (۱۱۲۱) کنار سواد خجستہ بنیاد اورنگ آباد رسیدہ مضرب خیام

و حکم مقام یک و نیم ماہ برائے تخفیف ایام برشکال فرمودند و لیعہد بندوبست امور ملکی و رتق و فتق برائے زیارت مزار و مقابر دیگرہ

در آخر جمادی الاولی الاخری (۱۱۲۱) کوچ فرمودہ متوجہ دار الخلافت گشتند + ... آخر رجب در سواد دار السرور برہانپور

مضرب خیام واقع شد + اگرچہ میخواستند کہ چند گاہ بسیر و شکار بلا توقف خاطر بسر بردہ بہ بندوبست ملک پردازند۔ اما از آنکہ

شاه عالم بادشاه

سنه ۱۱۱۸ عید الضحی تک بادشاه کے مرنے کی خبر شهرت واقعه بر زبانها جاری نگردیده بود و بعیدگاه رفته خطبه بنام نامی اورنگزیب خوانده
بهادر شاه کی جاگیر صوبه لاهور میں تھی اسکی دیوانی اور صوبه لاهور کی دیوانی بھی منعم خان کرتا تھا۔ اسی منعم خان نے از راه فدویت که در
خدمت شاه داشت در فکر انجام مهما ساختن بار برداری و اسباب سفر از شاه دولها و شتر و گاو و حمل کے کشتی و دیگر ما یحتاج
ضروری جنگ سلطانی که بوقت کار آید در پرگنات مابین لاهور و پیشاور عنصر بود و تدبیر که شهرت نیابد وجود ساخته
گوش بر آواز تغیر وضع روزگار رنگ تلون بود تا آنکه بیست و سیوم ذی الحجه خبر واقعه بادشاه به پیشاور رسید و بهادر
شاه عالم روز نقل کوچ افتاده و روز دوم آن که عرضه داشت منعم خان نیز مشتمل بر مبارکباد سلطنت و التماس زود برآمدن
از نوگذشت حکم بپیشخانه برآوردن فرمودند و روز دیگر بلا توقف خود بدولت برآمدند و بهم امرای متعینه رکاب نامزد فرمودند
... احکام بر طلب امیران و شاهزادگان خود و دیگر جمع که گمان فدویت و بهوا خواهی بر آنها داشتند صادر فرمودند
و کوچ بکوچ طی منازل می نمودند تا آنکه نزدیک لاهور رسیدند و منعم خان که بمجرد رسیدن خبر واقعه بادشاه بفکر
نگهداشت سپاه و سر انجام توپخانه و فراهم آوردن خزانه افتاده بود با چهار پنج هزار سوار بر آمده دو منزلی لاهور محله
سپاه و توپخانه نموده با خود موجود ساختن چهل لاکھ روپیه ملازمت نمود و تسلیمات سلطنت بجا آورد و شاه عالم فرمودند
سنه ۱۱۱۹ که ترا هم وزارت مبارک باد + حاصل کلام آخر محرم الحرام سنه ۱۱۱۹ توابع دار السلطنت لاهور شرف نزول فرمودند
در آن منزل مبارک که در سلخ محرم و غره صفر المظفر از عدم روایت اختلاف بود در مقام نموده بزدن سکه و خواندن خطبه
بنام نامی خود حکم فرمودند + منعم خان کو ... هزاری تھا ... خان خانان ... دیا اور ... عطاء وزارت بھی
مبلغ چهل لاکھ روپیه از خزانه لاهور گرفته کوچ فرمودند بعد رسیدن سهرند بیست و هشت لاکھ روپیه وزیر خان که
منصب ... بود از زر بادشاهی پیشکش نمود و اواخر صفر المظفر بحوالی دار الخلافت شاهجهان آباد
مضرب خیام ظفر انجام فرمودند + ادھر محمد عظیم الشان ... بنگاله سے ... آگره میں دخل ... خزانه کو وہاں
سے نو کروڑ اور بعضے کہتے ہیں گیاره کروڑ روپیه حوالہ پایا تھا +
محمد اعظم دسویں ذی الحجه کو ... پچاس هزار سوار ساتھ آگره کی طرف بڑھا + شاه عالم نے بموجب وصیت
چار صوبه دکن ... دینے اور ... مگر محمد اعظم کو اپنی بهادری پر غرور تھا
مگر خزانه پاس نہیں تھا ... فوج بگڑ گئی + ... ربیع الاول مطابق بیست و نهم ...
سنه یکهزار و یکصد و نوزده ... آفتاب ... شده بود در میدان جاجو که بفاصله
هفت هشت کروه اکبرآباد است فوجها را باہم اتفاق مقابله افتاد + محمد اعظم مارا گیا + تاریخ واقعه محمد اعظم
یافته الله ... محمد اعظم
در وقت صاحبان سید شاه میر کو کشمیر کے ... لڑکی ... اور اولاد مسلمان تھے اس عورت
کی لڑکی کے بطن سے بهادر شاه تھا اور شاه جہان نے اورنگزیب سے شادی کی تھی + اسکا نام نواب بائی بیگم تھا
و در سلخ ماه رجب سنه ۱۱۱۹ در سواد مستقر الخلافت اکبرآباد بکمال زینت و فیض بخشی انعقاد یافت + القصه تنبیه
و تادیب راجپوتیه سمت اجمیر و جودهپور ... + راجه اجیت سنگھ ... جسونت سنگھ ...
خلد مکان کا وقت ہے یعنی از آوان عهد حضرت خلد مکان ماده فساد بود و ...
بعد از وقوع ناگزیر بادشاه از سر نو طریقه ... و سرکشی ...
بر انداختن بعضے مساجد که بعد شکستن بتخانه ها در عهد خلد مکان ... معبود ...
... راجه ... سنگھ ...
... هفتم شعبان

چون از زهر دل هیچ وظایف خورد اما طاقت دم زدن نداشت و در بیجاپور دو سه روز محمد اعظم شاه را نیز بتعلق صوبه مالوا
بتعیین سزاولان شدید رخصت نمودند + لعبه روانه نمودن هر دو بادشاه زادان آثار بادشاه زیاده روانشد گذشت
وقت شدت گرفت و سه چهار روز دیگر باوجود داشتند اومرض از کمال تقوی نماز پنج وقت بجماعت نمودند + چهار زمر ادعیه
نثر و قاضی القضات نوشتند که بمستحقان رسانند و میرجمال عرضی دستخط نمودند که این خاک را نمود و به منزل اول
رسانده بخاک سپارند و نیز سنیت تابوت نه پردازند + گویند وصیت نامه برای تقسیم ملک بنام فرزندان نوشته حواله
حمید الدین خان نمودند + روز جمعه بیست و هشتم ذی القعده سنه پنجاه و یک جلوس مطابق سن هزار و صد و هجده
هجری بیست دوم اسفندارماه الهی بعد ادای نماز صبح شروع بذکر کلمه توحید نموده قریب پاس روز بر آمده ازین دار فنا
بدار بقا جنان شتافتند + نود سال و چند ماه رحله عمر بپایان رسانده و پنجاه سال و دو و نیم ماه علم سلطنت برافراشت
و متصل دولت آباد مدفون ساختند

در اولاد تیموریه بلکه در بادشاهان سلف و لی حسب ظاهر چنان بادشاه که در عبادت و ریاضت و عدالت گستری ممتاز باشند
بعد از سکندر بادشاه لودی کمتر بادشاه دیگر سر بر آرای هندوستان گردیده در شجاعت و بردباری و رای صایب بی نظیر بودند
اما از آنکه نظر بپاس رعایت شرع سیاست را کار نمی فرمودند - و بی سیاست مکیف سیاست صورت نمیگیرد و چنان
ارای کسب سیم چشمی نفاق بهم رسیده بود هر تدبیر و منصوبه که بکار برند اکثر بیش رفت و هر یک نمودند
بطول کشید و تا آخر رسید + با وجود نود سال از مرحله عمر در حواس خمسه ایشان تفاوت راه نیافته کم
بار و سامعه که آن هم بدیگری معلوم نمی شد و شب اکثر در بیداری و عبادت بسر بردند و از اکثر لذات که لازم ملزوم
بشریت است گذشته بودند +

اورنگزیب کے زمانے میں کچھ اولیا و پیر جو تھے انکا حال دیا ہے + ایک شیخ بایزید افغان تھا اسکی کہانی بالکل
عجائی لدھا پر الکاری کی طرح ہے + وہ کو توال شاہجہان آباد سید ی کے تحیلی کے پاس دوبارہ آدمی ذکر کرنے
گیا تھا + بادشاہ اورنگزیب کو بھی عام جمع میں صوفی کی مثال دیکر کہا کہ تو لڑکیوں کی کھیل ہنس بیٹا تھا +
ایک میر مرتضے وعظ ساکن ملتان تھا کہ لاہور و ملتان سے لیکر دکن تک ایک مرید تھے + وہ بہت لمبا مار کرتا تھا +
در حرام بودن تنباکو بسیار بجوشید و کلمات درشت بر زبان آورده اهل شهر بیمروت و وعظ میگفت حکام و مفسد
وحشی بآو عداوت بهم رساندند در خفت او میکوشیدند +

سنہ ۱۱۱۶ ہجری - ۱۲ ماہ محرم الحرام قلعہ واکنکیرہ فتح ہوا + دیرگاؤں میں چھاونی ڈالی - اورنگزیب [illegible] بیمار ہوا اور دو دفعہ ہے کی خوشی دربار میں اور
دکھایا روز خوب ہے دیکھا گیا +

سنہ ۱۱۱۷ - آخر شعبان کو کوچ در کوچ احمد نگر پہنچے اور مالیس اور منظم کیا - رمضان وہیں ختم کیا +
وسط ماہ شوال احمدنگر میں پہنچے ۱۰ ذی الحجہ میں [illegible] بخش کو صوبہ [illegible] اور آخر ماہ میں اعظم شاہ کو صوبہ میں بھیجا

سنہ ۱۱۱۸ - روز جمعہ ۲۸ ذیقعدہ سنہ ۵۱ جلوس مطابق سنہ ۱۱۱۸ ہجری اورنگزیب مرا
۱۰ ذوالحجہ سنہ ۱۱۱۸ محمد اعظم نے جلوس تخت نشینی منایا + احمدآباد میں اورنگزیب کی خبر دس روز میں پہنچی مگر اہل عام لوگوں کو خبر ہوئی
عید الضحیٰ میں اورنگزیب کی [illegible] خبر ہو گیا +
۷ ذوالحجہ کو اورنگزیب کی موت کی خبر بہادر شاہ کو کابل میں ملی - وہ آخر محرم الحرام سنہ ۱۱۱۹ کو دار السلطنت لاہور میں نزول فرمودند + منعم خان صوبہ دار
لاہور - وزیر خان سرہند - شہزادہ معز الدین در [illegible] لڑکا عز الدین ملتان میں رہے +
آخر صفر المظفر بجالی دارالخلافت شاہجہان آباد پہنچا - اسوقت محمد عظیم اکبرآباد میں داخل ہو چکا تھا +
محمد اعظم شاہ مارا گیا + تاریخ ہے یہاں محمد اعظم [illegible] اکبر آباد
سنہ ۱۱۱۹ - ۱ ماہ رجب سنہ ۱۱۱۹ میں شاہ عالم نے جلوس کا جشن کیا + وسط ذیقعدہ سنہ اول جلوس احمدآباد میں کام بخش [illegible] +
۷ شعبان کو راجپوتوں کی سرکوبی کی [illegible] ذی الحجہ اوائل محرم ۱۱۲۰ - اوائل شعبان المعظم ۱۲۰ دکن کے [illegible]
اجین کے پاس پہنچے سکھوں کا ف [illegible] +

Guru Gobind Singh left Punjab sometime before 1117 and died there ... after 1119 ... Banda had left Deccan ... been about two years in ... [illegible]

تارابائی نام زن کلان رام راجا پسر سه ساله بطن خود را قائم مقام پدر قرار داده زمام اختیار کار و بار و تغیر و تبدیل سرداران و آبادی معموره‌ها
خود و سعی در خرابی ملک پادشاهی بدست خود گرفت و چنان بند و بست تعیین افواج برای تاخت و تاراج شش صوبه دکن تا سرحد سرونج
و مندسور و صوبه مالوا و جذب قلوب منصوبداران خود پرداخت که در مقابل آن با سمه تردد و منصوبه و لشکر کشی و قلعه گیری عالمگیر بادشاه تا انقضای
سلطنت مادهٔ سرکشی کفار روز بروز زیاده گردید و هر چند قلعه‌ها که بضرب شمشیر و خرج خزانه اندوخته حضرت صاحبقران ثانی و شهید
گشتن و کشته گردیدن چندین هزار آدم در ملک مفتوحه آنها داخل گردیده قلعه‌های و سر بفلک کشیده را بتصرف در آورده مرهته را بی خانمان
ساخت آنها زیاده شوخی نموده با فوجها سنگین جنگ قدیم بادشاهی در آمدن تاخت و تاراج پرداخته هر جا که رسیدند چون بادشاه با
تمام فوج و اردوی کار طلب که در آن کوهها دور دست واقع شده بود منتهی تارا بائی هر مکانی که رسیدند لنگر اقامت انداخته به
بنه و بست کالنشن دار بر داخته با زن و فرزند و خیمه و فیل کار طلبی سال و ماه بسر برده و شوخی زیاده از حد نموده و همه پرگنات
میان هم تقسیم نموده بدستور حکام بادشاهی صوبه دار و کالنشن دار و راهدار مقرر کردند + ...
در هر صوبه یک سر گروهی ساخته ملی سر خود قرار داده از اطراف تاخت می آورده و مقدمان صاحب اقتدار بعضی دهات بطلب
و اتفاق صوبه داران کفار گرهی بنا نهاده بحمایت و اعانت مرهته با حکام بادشاهی در ادای محصول بار و سردار اساس افتند و تا سرحد
احمدآباد و پرگنات صوبه مالوه تاخته بخاک برابر نمودند - اگرچه آنچه خرابیها که در صوبه جات دکن حیدرآباد و اطراف اوجین رسانیده‌اند و
قافله‌های کلان تا نزدیک ده دوازده کروهی اردوی معلی بلکه تا کنج بادشاهی تاخت و تاراج نمودند - برای ضبط احوال آن بکرور دهات
قلم را رنجه داشته رنج لاحاصل کشیدن است + تارا بائی بر ابر دس بارہ برس بہاری رہی + اور زبردست ہو گئی ناجائز کمائی دوں گنگ نیشن ...
و اکنکیر کا قلعه بعد سخت گل پر پایا تاہنگ قوم بیدار سے فتح کیا + کنده انه کا قلعه مرہٹوں نے پھر لے لیا + تعجب دوکان کی ہر شاخ میں جاری ہوا + 1116 سنہ
در این آوان عارضهٔ بدنی بیادشاه رو داد و در تمام اعضای اثر درد مفاصل اشتداد عجیب بهم رسید و باعث
اختلال احوال عالی گردید هر چند بروز خود داری نموده در نشستن و دیوان نمودن خود را مشغول داشته باعث تسلی خلق الله
میگردیدند آخر انحراف مزاج بامتداد کشیده و از غش نمودن و بیخبر گشتن یک دو دفعه خبرهای ناخوش آمیز فساد انگیز
زبانزد و لغو طلب گردید و ده دوازده روز عجیب هنگامه بر لشکر و مردم اردو گذشت اما آخر بفضل الهی شد که اثر مزاج
بحال آمدن و گاه گاه دیوان نمودن بر عالمی ظاهر گشت - چوب چینی خوردن گرفتند و غسل صحت یافتند + بعد از سه چهار
هفته و سلخ ماه رجب از آن کوچ نموده متوجه بهادرگده عرف پیرگاؤں شدند و بتقریب کوچ تمام اول شعبان در آنجا
رسیده حکم مقام چهل روز گذرانیدن فرمودند +
ماه مبارک رمضان را در آن مکان بگرفتن وضو و خواندن تراویح و ادای صلوة فرض و سنت بدستور سال آخر رسانیدند و بعد اتمام 1117 سنہ
ایام صیام دو وقت بلاناغه دیوان نموده متوجه امور ملکی و مالی میگردیدند + وسط ماه شوال در سواد احمدنگر که از همین جا کوچ بقصد تسخیر
ملک بیجاپور فرموده بودند بعد انقضای بیست و دو سال بهم عنانی نزدیک رسیده ایام موعود مضرب خیام نمودند و روز اول
در آن مکان بر زبان خلد مکان جاری گردید که احمدنگر مکان اختتام سفر ماست + در ماه ذی حجه خبر تسخیر قلعه کنده انه بوصول رسید و باعث
فرح خاطر بادشاه گردید + [اوائل ماه مذکور شاهزاده محمد اعظم بقصبه صیله و بهانه عجز رسیده سر خدانه و ملازمت کرد یہ اب
وہ اپنی تخت نشینی کے لئے جد و جہد کرنے لگا + اور دوسرے بھائیوں بھتیجوں کی طرف سے بادشاه کا دل کھٹا کرنے میں شوق کا فکر کیا +
بادشاه کو کام بخش کی حفاظت خاص کی فکر درپیش ہوئی اور اسکو دور بھیجا گیا + محمد اعظم کو بھیجا گیا + اور دونوں بہت دور ہو گئے تھے کہ بادشاه مر گیا] 1118 سنہ
بار دیگر مزاج بادشاه بحال آمد اگرچه چند روز دیوان و عدالت بلاناغه نمودند اما اثر ضعف و علامت سقم آخرت از چهره حال
بادشاه پیدا و مبرهن بود + لهذا اکثر بادشاه غائبت بین مزاج خود را خالی از مادهٔ خلل نیافتند و گاهی بازار فساد بادشاه زاده
را روز بروز زیاده مشاهده می نمودند مانند هر دو شیر زنجیر گسیخته بعد ارتحال خود در لشکر مادهٔ خلل و فساد عظیم در بارهٔ
خلق الله دانسته و برعایت خاطر محمد کام بخش نیز ضرور بود - اسپه او بادشاه زاده کام بخش را باهم اسباب سلطنت و اکرام
و احترام تمام بصوبه بیجاپور رخصت فرمودند و حکم نمودند که از حضور نوبت نواخته روانه شود و از شاهزاده محمد اعظم شاه

Saran Denmark
ڈینکسار ـ سکنہ

سنتا ہے کہ ... ۱۱۰۵ [illegible] چہار دکھنی میں [illegible] +

To copy an account of Sri Jagat [illegible] here

۱۱۰۶ سنہ سی و شش پادشاہ زادہ محمد معظم را کہ مخاطب بہ شاہ عالم بود ملقب بہ بہادر شاہ ساختہ واز ہفت سال محبوس بود حکم خلاصی او و فرزندان [illegible] مستقر الخلافت اکبر آباد و تنبیہ مفسدان آن ضلع رخصت ساختند + و معز الدین و محمد عظیم را نیز بہ پدر رخصت ساختند + بسبب اخبار مختلف شورش جتہ و ملتان کہ فرقہ مشہور بلبیسی [illegible] بلفظ ہندی کہ بلباس خیقران طریقہ مفسدان اختیار نموده [illegible] و آشوب [illegible] علاوهٔ آن در صوبہ ملتان گردیده بود پادشاہ زادهٔ ولیعہد را مع پسران او [illegible] و نسبت صوبہ کابل مامور نمودند و شاہزاده معز الدین را بصوبہ ملتان مقرر فرمودند

پادشاہ زادہ محمد اعظم جو مرہٹوں کے انتظام کے لئے دکھن کی طرف گیا ہوا تھا از اختلاف آب و ہوا انحراف مزاج بہم رسانده و آخر منجر باستسقا گردید بنا بر آں طلب حضور فرمودند +

درین سال از فتوح غیبی استیصال [illegible] و اصل شدن سنتھا [illegible] بکار [illegible] روایت مسموع گردید + سنتھا کی پرانی [illegible] دھنا جادو سے [illegible] ناچاقی ہوگئی اور اسکی سختی کے سبب سے مرہٹہ سردار اس سے ناراض تھے + فوج نے اسکا ساتھ چھوڑ دیا اور ایک پرانے دشمن مرہٹے سردار نے اسکا سر کاٹ لیا جو بعد ازاں پادشاہ کی [illegible] لایا +

۱۱۰۷ سنہ چہل مرہٹوں کی سرکشی اور فساد جاری [illegible] انہوں نے برہان پور کو لوٹا اور قلعہ [illegible] کے پاس مغلوں کو بھاری شکست دی مرہٹوں کا سردار [illegible]

۱۱۰۸ سنہ دھنا جادو وغیرہ رام راجا بر ارمیں دیوگڈہ کے زمیندار [illegible] لوٹ مار رہا تھا +

۱۱۰۹ سنہ

۱۱۱۰ سنہ اب پادشاہ نے جہاد کے لئے حکم دیا کہ مرہٹوں کو بیخ و بن سے نکال دیا جائے + فوج سب طرف [illegible] اور جہادی اسلام پوری سے بعد چار سال کوچ کر کے [illegible] گڈہ اور ستارہ وغیرہ قلعوں کی تسخیر کے لئے چلا + راہ میں پہنچکر ڈیرہ لگایا اور وہاں سے فوجیں تعینات کیں ہر پادشاہ نے ستارہ کے قلعوں کی فتح کا [illegible] + مغلوں نے دم چھوڑ [illegible] مگر قلعہ سر نہ ہوا انہوں نے مغل ہارے گئے اس اثناء میں رام راجا اور اسکا ایک [illegible] اچانک ہی مر گئے اور بیری رانی تارا بائی جیکا جو نابالغ تھا خاوند کی جگہ مالک ملک ہوئی + پادشاہی لشکر میں یہ خبر سنکر بہت خوشی ہوئی اور پادشاہ نے کہا کہ دیگر مادہ فساد دکن برطرف شد۔ ہمہ گفتند کہ قلع و قمع شر سنبیا و رام راجہ ہر دو گردید + و در وقت شیر خوارگی یا زن بیوہ است و یا مانده اند استیصال آنہا حالیہ بہیچ است + تارا بائی زوجہ رام راجہ [illegible] سر و وفتر در طغیان و زمین [illegible] آمد و روز بروز باعث مزید مادہ فساد و [illegible] گردید چنانچہ بعمل [illegible] خواہد آمد + مرہٹوں پر اس خبر کا اثر ہر [illegible] اور ستارہ کا قلعہ سر ہو گیا اور اسیطرح پرلی کا قلعہ بھی مغلوں کو ملگیا + اور اب پرنالہ کی طرف چلے

۱۱۱۱ سنہ چہل و چہار پرنالہ اور پون گڈہ کے قلعوں کے محاصرے جہادیوں نے جاری رکھے

۱۱۱۲ سنہ اور آخر ذی الحجہ دونوں قلعے سر ہوگئے اور پادشاہ [illegible] طرف کھاون بڑھا اور وہاں سے پانچ گاؤں میں چھاونی ڈالی [illegible] جاری لالا [illegible] دو اور قلعے چندن بندن اور پارس گڈہ فتح ہوگئے +

۱۱۱۳ سنہ وسط ماہ رجب درّہ [illegible] کوہ کھلنا پہنچے اور قلعہ کا محاصرہ کیا۔ [illegible] محرم الحرام نے [illegible] نہیں تھا قلعہ فتح کیا + وہاں سے وہ لشکر

[illegible] سنہ بیرگاؤں میں ڈیڑھ ماہ قیام کیا اور وہاں سے بہادر گڈہ میں پہنچ کنڈانہ کے قلعہ کی تسخیر کو چلے +

منعم خان کو لاہور رہنے دیا گیا کیونکہ وہ محمد معظم کا پروردہ تھا اور پنجاب میں اسکی جاگیر تھی کا انتظام رکھتا تھا +

۱۱۱۴ سنہ تاہم وار کو [illegible] کنڈانہ کا قلعہ لیلیا + [illegible] وسط رجب بارادہ تسخیر قلعہ [illegible] گڈہ کوچ کیا اور چند ماہ کے محاصرے کے بعد قلعہ لیلیا + اتنے میں سورت اور [illegible] آباد کے درمیان مرہٹوں نے مغلوں کی ایک فوج کو بھاری شکست دی اور پانچ ہزار آدمی قتل کر دیا + [illegible]

۱۱۱۵ سنہ پادشاہ نے [illegible] کا قلعہ فتح کیا۔ صرف [illegible] قلعہ بہادر [illegible] لیا گیا تھا + از علیہ جلیلہ [illegible] کہ [illegible] دہاں [illegible] جانبازی بتسخیر در آمد ہمیں قلعہ توڑنا یا فتح الغیب است +

وصاحب مداران حضور نیز دستاویز بودند مقوی پادشاهی خاطر شان نمودند که تا از سند وسست خشکی و قطع ریشهٔ کفار بد کردار
با لکل خاطر جمع حاصل نشود زینهار خانه دریا را بشورش بے توان آورد ـ بنا بر آن حکم معاف نمودن تقصیر آن جماعه و نفرهی
نمودن اسیران فرنگ بنام معتبر خان صادر فرموده + شاہجہان آباد تاحدت ہوگلی بندر تا فتح ہو بیع [illegible] اسلام [illegible]

۱۱۰۶ سنه ۱۱۰۲ مطابق سال ششم از جلوس شاہجہان آباد در ین دولت فتح ہوگلی بندر شرقی که از تصرف فرنگیان بیضه عناد بگرفتار پادشاهی در آمده بعرض رسید + تفصیل این اجمال آنکه اقتدار آنکه فرنگیان
در ہوگلی بسبیل تجارت مسکن داشتند ـ در ایام سابق با جبه زمین برای عمدها ساختن اقتسته و ازان خود آن کال بود ـ در بنگاه حصار بختیه با برج و باره ساخته آلات آتشبازی تیار نموده
معبد خانه که کلیسا گویند بنا نهاده عرور ایام قدم از جادهٔ الاطاعت بیرون گذاشته عنفوت حال مسلمانان آن دیار روا ینه های مسافران بر داشتند + و روز بروز در استحکام آن حصار کوشیده اند
(بتان بر یک سو بام الگانیه و مسلمان تشیعون کو عیسائی بنالیتے اور فقیروں و مسافروں کو قید [illegible] و تکلیف دیتے حاضه با تمام) معبد خانه آنها بنا بر عقیده تنہا مسیر و حجبه تمام در کمال اعتقاد پرستاری
کافران [illegible] مورد جاے سوز نده نظر آمده ـ صورت حضرت عیسی و مریم را با اعتقاد فاسد خود تجسیم گرده از چوب و سنگ و دیگر منبت تمام ساخته اند ـ اما در کلیساے انگریز که بنا نیز نصرانی اند صورت ملائک
اصنام نمے باشند ـ مر اوراق کمر در آن مکان بنا در وارد گشته تعلیم صاحبت داشته ندار آن بود ـ + حامل کلام سبب اعتقاد آنها کلیسا به عرض رسید + قاسم خان را صوبه بنگاله مقرر نموده بودند توقیت رفعت صفیه
برای استیصال آن قوم و تسخیر آن قلعه مامور فرموده بودند + قاسم خان بعد رسیده آنجا مدت ایام ماند مشهود گشت حکمت بمحاصره و تسخیر آن پرداخته بعد سعی بسیار ~~[illegible]~~ بهت یاری توان و تدبیر کشتی زور آن استحکام تمامی دریا
به پیکار آن بد نهاد پرداخته در عرصه سه ماه بتا فتحی نمود در آن جماعه را با قلعه از پا در آورده + و ده هزار نفر از فرنگیان و رعایا و عورتی تلف در آورده + هزار و چهار صد فرنگی اجل دیده
که به جبر نصرانی گرویده بودند به اسیری در آوردند + و زنان از هزار مسلمانان از لشکر پادشاهی در آن محاصره و کارزار بدرجه شهادت رسیدند +

در ین سال رایت [illegible] بیرم تهری برافراشته شد حکم بجهادی نموده و زنموده که بعد تسخیر راسلام پوری [illegible] باشند ۱۱۰۷ سنه
۱۱۰۷ جلوس ۱۱۰۸ برائے تسخیر قلعه پناله و انجلاده و دیگر قلعجات فتح لقین فرموده + مگر پادشاهی فوج نے شکست پر شکست کھائی ـ سنتا گھوڑپڑے
کے نام سے پادشاهی بهادروں اور رستموں کے دل کانپتے تھے + دوسرا مرہٹی سردار دھناجی جادو تھا + آخر ماہیں سرحد کرناٹک
۱۱۰۹ سنه پادشاهی فوج کو سخت ہزیمت ہوئی اور تمام فوج و توپخانه و ذخیره بتاراج رفت + ـ ـ ـ بعده که این خبر بعرض پادشاه رسید
۱۱۱۰ سنه اگرچه بنا بریت بر کدورت خاطر از وی داد در ظاہر بہ زبان آوردند که اختیار بندہ نیست ہمہ از جانب الله است +
جنجی کے قلعہ میں سنتا نے شہزادہ محمد کام بخش کو بھاری شکست دی + اسکے پانچ سال بعد محصور ہو کر بیٹے قلعہ خالی کر کے بھاگ گئے + ۱۱۰۵ سنه
بعد اسکے پادشاهی بجر افواج بھیجیں دہنہ ڈیری کا قلعہ کا لیکے سنتا نے پھر انکو شکست دی + سنتا نے کو [illegible] کا مال لوٹا
اور رستے لوگوں کے عوض سرور سلطنه کی بجا جنجی کی + دوسری لڑکی بچ گئی تھی وہ بھی تباہ کر دی +
انگریز سمندر پر حاجیوں کا جہاز والپی پر لوٹ لیتے تھے اسلئے پہلے ہی دیکھا تو بمبئی [illegible] کا قلعہ کی تسخیر کا ورکا سیدی
یاقوت گیا تھا مگر پادشاہ سے ملا دیا تھا + اب اس سال انہوں نے سب سے بڑا پادشاہی جہاز لوٹا جسکا نام گنج سوائی تھا + پادشاہی
جہاز کی توپ ترک گئی اور دشمن کے ایک ہی گولہ نے جہاز کا ڈول لی کو دوی حصہ توڑ دیا + جہاز میں بہت سے ترکی کنیزیں
تھیں انگریزوں نے انکو بے حرمت کیا اور سب مرد و عورت کو ننگا کر کے تلاشی لی + جہاز پادشاهی را کنار خشکی نزدیک لعلاقه خود
۱۱۱۱ سنه ۱۱۱۲ آورده قریب یک هفته در جست جو مال و بیرهنه نمودن مردم جهاز و بی ناموسی مستورات بیرو جو انگریزان شده بسیار از جهاز و مردم
جهاز بر داشتند و بعضے زنهای پادشاہی قابو یافته بر ای عصمت خود را در آب انداختند و جندی بکارد و خنجر در هلاک خود
کوشیدند + ـ ـ ـ سکه انگریز که در بمبئی باسم نا پاک پادشاه خود می زنند + جب پادشاہ کو خبر ہوئی تو بندر سورت میں انگریز
۱۱۱۳ سنه گماشتوں کا گرفتار کر لینے حکم ہوا اور قلعه بمبئی کی تسخیر کا واسطے اعتقاد خان متصدی بندر سورت کا نام حکم جاری ہوا + و مقدمه این
۱۱۱۴ سنه فساد سب ہوا گشته + انگریزوں نے پادشاہی آدمی پکڑ لئے + مقدمه طول پکڑ گیا چونکه اعتقاد خان جانتا تھا کہ ان کا [illegible] کا سلسله فساد ہی
نصاری ہی لقمہ [illegible] جنجی کا ملکہ بیت [illegible] +
انہیں دنوں میں مصنف منتخب اللباب بمبئی میں گورنر انگریز سے ملا اور اس معاملہ میں گفتگو ہوئی + انگریز اپنے ہمراہ لئے تھے کہ
ڈنمارک والا لوٹتے ہیں + جنہوں نے اب جہاز لوٹا ہے وہ ہمارے آدمی نہ تھے وہ انگریز تھے جو سیدی یاقوت سے تنخواہ لیتے تھے اور حرام
۱۱۱۵ سنه نمک تھے اور پھر اسکے بعد گے کر ڈنمارک کے نوکر جا ہوئے ہیں + سارا سرمایہ کمپنی کا بیس لاکھ ہے لہذا ایک لاکھ سال آمدنی نفع ہے + اسمیں سو
ہزار سپاہی اور وہ انگریز نہیں جو میں ان سے لڑ سکا تو میں سے وہاں دیکھا + فرمایا گورنر نے کہا کہ جیسے حاکم ہو ولیا اور مقل و مند میں انگریز کا

چون سابق در ذکر سلطنت اعلی حضرت صاحبقران ثانی اشاره به حقیقت نصاری کنار دریای بنادر هند رفته باز بزبان خامه میدهد
که متصرفان پادشاه پرتگال در اکثر بنادر و بلاد کنار دریای شور در پناه جبال و مکانهای قلب قلعها ساخته دیهات آباد نموده
در اکثر امور در کمال رعیت پروری و عدم تکلیف شاقه بارعایای آباد کرده خود میکوشند و با مسلمانان بوده علیحده واداران مسکن را میان
آنها بجای قاضی سرگروه مقرر کرده تنقیح معاملات جزئی و نکاح با او گذاشته اند اما رواج بانگ و صلوة در آنجا اصلا نیست و اگر مسافر
ناهموار در تعلقه آنها وارد شود هرچند ضرر دیگر بوجهی رسانند اما رواج نماز بلند آشوبش نمی تواند نمود و در دریا برخلاف طایفه انگریز
بر جهازات دست تعدی دراز نمی نمایند مگر جهازی که قول آنها موافق دستور مقرری حاصل ننموده باشد یا جهاز عرب و مسقطی که باهم از روز قدیم
عداوت قدیم است و بر قابو بر جهاز همدیگر تاخت می آرند و دیگر در صورتیکه جهاز بندر دور دست معیوب تباه گشته بدست آنها افتد شکار خود میدانند +
و ظلم عمده آنها اینست که اگر یکی از رعایای تعلقه آن طایفه باجل خویش وفات یابد و از او فرزند نابالغ ماند و پسر کلان نداشته باشد اطفال
او را بیت المال سرکار پادشاه خود دانسته در معبدخانه کلیسا که همه جا ساخته اند میبرند و پادری آنها که مقتدای آنها باشد او را احکام ملت
نصرانی تعلیم نماید خواه فرزند سید مسلمان یا برهمن هندو باشد بمذهب خود می آرند و بدستور غلام از او خدمت میگیرند - از آنکه در کوکن
عادلشاهی متصل دریا قلعه معروف مشهور بگوه حاکم نشین آن گروه واقع شده و کپتان مستقل از طرف پرتگال در آنجا میباشد و دیگر
بنادر و دیهات بسیار حاصل آباد کرده اند - همچنان سوای آن از چهار پنج کروهی بندر سورت مائل طرف جنوبی تا سرحد قلعه ممبئی
تعلقه انگریز و سرحد حبشیها که کوکن نظام شاهی می نامند در پناه کوههای عقب پرگنات اقبالشد و جوار جبال دشوار گذار گلشن آباد
هفت هشت قلعه خورد و کلان استوار نموده از آن جمله دو قلعه باسم دمن و بسی که از سرحد بنادر گجرات بحیله قول و اذن حاصل کرده
در کمال استحکام ساخته اند و دیهات آباد کرده اند - اگرچه در طول جبال و پنجاه کروه در تصرف خود دارند اما در عرض زیاده از یک کروه و یکنیم کروه
نیست که پایئ دامن کوهها را کشتکاری کنند و از جنس اعلی مثل نیشکر و اناناس و برنج کاری و اشجار ناجیل و فوفل بیشمار دارند مبلغ
کل محصول از آن بر میدارند و در جمیع دیهات بنام اشرفی وضع کرده آنها که مراد از نقره قیمت نه آنه باشد و سکه فرنگ است رواج میدهند
و رواج آنجا سوای اشرفی مذکور بیتچه ریزه مسی است باسم بزرگ نامند که یک یک فلوس را چهار رنگ آنها خرید و فروخت میشود و حکم پادشاه
اصلا در آنجا جاری نیست و دیهات را وقت کدخدا نمودن دختر در جهاز میدهند و اختیار کل مهمات اندرون و بیرون خانه بزن داماد گذارند +
و زنهای آنها تسلط تمام بر شوهر دارند و سوای یک زن زن دیگر و حرمت در ملت آنها نمی باشد + لیده که حقیقت زشتی اعمال آنها
بعرض رسید (اور بگمز... ...) از جمله که کپتان متصل کوکن نظام شاهی که تابع دیوان گوه میباشد نسبت بکپتان
گوه کم زور واقع شده ابتدای بنام معتبر خان فوجدار گلشن آباد و توابع آنکه از قوم نایته و خویشان ملا احمد بیجاپوری که در عهد اعلی حضرت
ذکر او نگذارش آمده و در شجاعت و کاردانی شهرت داشت حکم صادر شد که باتفاق فوجداران و کومک حبشیان در استیصال و ادب طایفه جبال
آن ضلع کوشند + معتبر خان محتاج به مدد و کومک دیگران نگشته جمعیت زیاده نگاه داشته مصالح قلعه گیری فراهم آورده بر دیهات آنها تاخت نموده
غافل بر یک دو قلعه خورد که مصالح جنگ نداشت تاخت و یورش نمود - چون آن جماعه در جنگ میدان عاجز اند و سوای بندوق و شمشیر که لعبیت
سیخچه دارند یراق دیگر ندارند و اسب نگاه نمیدارند در حمله اول رو بفرار آورده بیشتر خود را به پناه قلعه دمن و بسی رسانیدند -
و جمعی از فرنگیها با زن و فرزند باسیری در آمدند و دو قلعه را که خالی نموده گذاشته رفته بودند بتصرف معتبر خان در آمد و دیر به در ...
غنیم نمیان آن قوم روداد و عهد و لیاقتها در قلعه دمن و بسی فراهم آمده به بند و بست برج و باره پرداختند + بعده که این خبر بکپتان گوه
تعلقه کوکن عادلشاهی که خود را بجای صوبه دار کل و نایب مستقل پرتگال میگیرد رسید از آنکه آن جماعه خود را صاحب اختیار دریا میگیرند
و در جنگ جهاز بر روی دریا تیر روی که از آنها می آید از هیچ قوم دیگر نمی آید عرضه داشت از کمال تضرع و عجز بخدمت پادشاه و
مقربان حضور نوشته در آن صلح نموده که ما از طرف شاه پرتگال بجیلوفه برای ... سفید گردن دریا هستیم پارچه زمین ناکاره
کنار دریا که حکام و فرمانروایان سلف این مرز و بوم ببزرگان ما داده اند آباد کرده خدمت مینمائیم در صورتیکه خلاف مرضی
مبارک باشد ما که خانه بدوشیم خانه ما و مکان اصلی ما روی دریا است بر جهازات سوار شده بموجب حکم پادشاه خود کمر بر
مقابله و پرخاش نمودن با پادشاه هند محکم محافظت دریا خواهیم پرداخت + از آنکه مبلغی تحف ...

که بعنبر ادرشواری بر کفار جاری ساخته اہم مهمات نمودن آن به عجت و باعث برہم خوردن سند ولست [illegible] + ازاں اوز
امانت خاں دست از معاف نمودن جزیه بازکشید +

چند سال سے دکن میں سخت طاعون (Bubonic Plague) وبا شروع سال [illegible] جلوس سے لیکر سات آٹھ سال
رہی + بہت سخت قسم کی تھی - قبر و کفن تک بھی نصیب ہوئی تھی سند [illegible] سورت سے احمد آباد اور بیجاپور تک تھی +
ہر ستارہ خاص اور نگ آبادی محل میں اسی سے مرتی تھا اسی لئے بادشاہ بیجاپور سے اکلوج کو کوچ کیا +

بادشاہ اکلوج میں مقیم تھا - وہاں سے تین فوجیں [illegible] تسخیر قلعہ جات مرہٹہ و سنبھاجی بھیجیں + ایک فوج جو مقرب خاں کیساتھ 1101
بھیجی تھی اسنے سنگمیر کے مقام پر سنبھاجی کو جبکہ وہ اشنان کرنے گیا تھا اور شراب کی مستی میں مشغول تھا جالیا اور گرفتار کرکے
مع زن و فرزند لے آیا + جب دربار میں لے گئے تو بادشاہ تخت سے شکرانہ ادا کرنے کیلئے اترا اتنے میں کلش نے فی البدیہ
ہندی میں شعر کہا کہ دیکھو تمہاری وحشت کی تاب نہ لاکر اورنگ زیب اپنے تعظیم تخت سے نیچے اتر آیا + دونوں نے گستاخانہ جواب
دیئے اور سخت عقوبت و ذلت سے شہر کے مارے گئے اور ان کا سر شہر بشہر پھرایا گیا + جب یہ خبر بادشاہی
لشکر اور شہروں میں خوشی ہوئی - ساہو کو قید کر لیا گیا - اور سینت برائی مقرر کی انکی تعلیم کیلئے دیوان خود حضور
کی دی گئی رہا ساتھ آٹھ برس کا تھا + اسنے پیچھے بہت تکلیف دی عاقبت گرگ زادہ گرگ شود گرچہ با آدمی
بزرگ شود مارکشتن و بچہ اش نگاہ داشتن و شوتش فرزندان والحق گذاشتن ثمرہ اش بعد واقعہ ظاہر بکاں
بظہور آمد + تاریخ این فتح با زن و فرزند سنبھا شد اسیر سنبھا کی عورتوں کا لیستا بہر نے کی کالی [illegible]
راجہری میں + سنبھا کی ماں اور لڑکیوں کو دولت آباد کے قلعے میں قید کر دیا گیا +

رائے گڑھ کا قلعہ مرہٹوں نے چھوڑ لیا + بادشاہ پونہ کی طرف جا رہا تھا + آگرہ کے نزدیک جاٹوں نے آغر خان 1102
(صوبہ دار کابل) کی فوج کو لوٹ لیا اور اسکو بھی مار دیا بادشاہ نے ہمہ بھیجی
خان جہاں بہادر کو کلتاش صوبہ دار دکن رستم فرو آگرہ بھرتپور کیلئے +

درین ولا حکم شد کہ ہنود بجز راجپوتان پالکی و اسپ عربی و عراقی بے حکم سوار نشوند +

درین سال حکم فرمودند کہ آنچہ در احکام [illegible] تعلیم دفترہ بجائے [illegible] الف نوشتہ باشند مثلاً بنگالہ 1103
مالوا - بکلانا - برنالا +

رسم راجہ بنے جاکر سنبھاجی نے قید کر رکھا تھا سب وہ رہا ہو کر اسکے لوٹ مار کرنے لگا + اور جو قلعے مغلوں نے
دبالئے تھے انکی لینے کیلئے اٹھانے لگا - پرنالہ کا قلعہ از تواح بیجاپور لے لیا اور قلعدار کو قید کر لیا + بادشاہ جب ہرکاروں سے یہ خبر سنا تو
افسوس سے کچھ وقت چپ رہا اور کہا کہ پرنالہ بھی گیا بیجاپور گیا + زبردست فوج بجا کام دیدیا + اتنے میں شاہزادہ معز الدین جو بیجاپور سے اسوقت
تھا اور مرہٹے قلعے لینے کو وہاں بیج گیا +

در اوائل یا اواسط این سال از کورگاؤں و سگارپور کوچ فرمودہ رایات ظفر پیکر برداشتہ چند گاہ در آنجا توقف و مقام فرمودہ جانب گلکہ کاز
تواع بیجاپور است و یکروزہ راہ است دارالظفر کوچ و جہادی فرمودند - (پنہالہ یعنی پرنالہ کا قلعہ تھوڑی طرف مفتوح) پنہالے بیرم پوری تک
تشریف لیگئے تاکہ ہم پرنالہ کا انتظام اسکیں +

چوں بسبب امتداد مہم دکن بیشتر خزانہ اندوختہ بتصرف در آمدہ بود وکلیتہ باقی ولسیاری از ارباب طلب از حد گذشت - حکم دیا
کہ کوئی نئے نوکر نہ رکھو +

سوانح نگاران بلاد و قصبات بمرتبہ استقلال و استبداد ہم رسانیدہ بودند کہ فی الحقیقت شریک غالب صوبہ داران و فوجداران گردیدہ
بودند بیشتر اقوام جو گو کہ نوکری میں عقیل الفعال بھی رہا ہے - وہ اسوقت بالکل کمزور رہتے + انکی حالت ایسی ہی تھی کہ گرد
تیغ بہادر انکی نسبت کچھ نہ جان سکے تھے کہ ہمیں بیشتر گئی ہر سکے + فارسی عبارت ہے جو نقل کی جاتی ہے گو کہ بہت لمبی ہے
مگر اس پیشین گوئی کا نسبت سوال کیا گیا ہے +

طرف بہادر گڑھ رہ نمودند +

1091 بیست و چهارم
محمد اکبر بگلانہ میں راجہ ویبی سنگھ کے آدمیوں سے زخمی ہو کر براستہ صدر فرنگیاں سنبھاجی کے پاس بھاگ گیا اور اسنے نذرانہ سامان خرچ دیکر وہاں رکھا +
بادشاہ نے حکم دے رکھا تھا کہ اکبر ابتر کو پیٹو تو زندہ ہی پکڑو نہیں تو مار کرلے آؤ + وہ وہاں سے ایران بھاگ گیا + اور وہ وہیں مر گیا +

سنہ 1092
بعد عید خطر در سال بیست و پنجم جلوس حضرت خلد مکان بقصد تنبیہ کفار دکن بشہرت تعاقب محمد اکبر متوجہ دکن شد ند - بتاریخ شہر ذیقعدہ سنہ مذکور
داخل دار السرور برہانپور شدند + --- از انکہ کفار بلدہ و پرگنات در ادائے جزیہ بسیار سختی با متمور کردہ بادشاہی پیش آمدہ اند
و ہیچ پرگنہ نبود کہ رعایا بامداد و اعانت آنہا و مفسدان سر کشی جنگ و ہنگامہ فساد نمایند میر عبد الکریم را بخدمت امانت و تحصیل جزیہ بلدہ
برہانپور مامور فرمودند سپاہی سوار و پیادہ همراہ دادند و بعد ازاں حکم صادر شد کہ ہر کہ در ادائے جزیہ تعلل پیش آورد بسیار رسانند +
وصولی جزیہ بلدہ ۲۶۰۰۰ ... سہ ماہ در دار السرور برہانپور بسر بردہ توجہ خجستہ بنیاد اورنگ آباد گردیدند + بعد داخل شدن خجستہ بنیاد بادشاہزادہ محمد معظم
را برائے تسخیر قلعجات و تنبیہ کفار رام درہ رخصت فرمودند --- عرصہ زندگانی بر لشکر بادشاہی بمرتبہ تنگ گشتہ کہ توقف بادشاہزادہ
دراں سرزمین دشوار گردید بعدہ کہ بعرض حضرت خلد مکان رسید زاں الطلب حضور صادر شد

سنہ 1093
بادشاہزادہ محمد اعظم را برائے تسخیر سایر سرکار بگلانہ مرخص فرمودہ بودند - قلعہ بلدہ ترود تیغ و ستا بتصرف مردم بادشاہی در آمد
فوج برائے تسخیر قلعہ رام سیج تعیین فرمودند + چوں دراں قلعہ توپ آہنی نبود و چرم بسیار موجود داشت از چوب توپ ساختہ چرم گرفتہ برداشت
تا بو آتش سید اوکہ بکار رود توپ ازاں نیکو برآمد --- بکار ساختہ شد فوج بموجب حکم از انجام ناکام گشت +

1094 بیست و هفتم
اگرچہ مجرد اوراق را بر سوانح این دو سہ سال کماینبغی اطلاع حاصل نشدہ کہ قابل تحریر داند و از جائے دیگر بغیر سودہ تسلیم احوال این باب بسنبل
نیامدہ کہ برا اعتماد آں قلم بند توان نمود اما آنچہ از زبان راویان ثقہ مسموع گردید و بسبب تعینات پدر راقم محمد مراد خاں کہ از مریدان خاص
حضور بود و بر احوال او اعتماد کلی داشت و خود در سفر رام درہ و حجابت حیدر آباد شریک بودہ بعد تحقیق اختلاف اقوال از بیش و کم بزبان قلم
میدہد اگر از روئے نسخہ و زبانی راوی دیگر تفاوت کم و زیاد بگوش مطالعہ کنندگان و تنقیح سنجے دریابد معاف فرمایند +
بعد کے دو اور سال کے لشکر از احمد نگر بادشاہزادہ محمد معظم را برائے تسخیر بلدہ بابت ملک رام درہ کہ در لقرب سنبھا جہنمی با لگابر و آں اوقات
ہرگز فوج بادشاہی را اتفاق عبور نیفتادہ بود برائے تنبیہ مفسدان آں ضلع مرخص فرمودند --- حکم محاصرہ قلعہ سالیر گاڈل نمودند +
برائے آنجا بلشکر موافقت ننمود --- حکم مراجعت بادشاہزادہ رسید محمد اعظم کہ آں نیز خود را تا احمد نگر بخدمت حضرت خلد مکان رسانند +
تسخیر تلنگانہ کے لئے مہم بھیجی گئی اور ابو الحسن قطب الملک سے خواہ مخواہ لڑائی چھیڑی اور حیدر آباد کا محاصرہ کیا +

سنہ 1095 ۲۸
حیدر آباد کی لڑائی جاری رہی
بیجاپور کی فتح کے لئے جو فوج گئی تھی کچھ نہ کر سکی - بادشاہ خود متوجہ تسخیر ملک بیجاپور گردید اوائل شعبان المعظم ۲۸ از شولاپور رایت توجہ
طرف بیجاپور برافراشتند +

سنہ 1096
تسخیر بیجاپور و حیدر آباد - تاریخ تسخیر قلعہ بیجاپور سہ سکندر گرفت + و اواخر محرم الحرام از بیجاپور بسمت گلبرگہ کوچ فرمودند +
سنہ 1097
و از انجا جانب گلکنڈہ کوچ کردند جمال الدولہ ابو الحسن کو قید کیا - حیدر آباد کا محاصرہ کیا - بہت عرصے ہوا + آخر فتح ہوا - حکم شد
کہ دار الجہاد حیدر آباد در دفاتر و رقمہا سے نوشتہ باشند و حکم نمودند کہ بعضے رسم کفار رو بعنایت ... دیگر کہ ابو الحسن ... اوضاع
دارد از شہر برطرف سازند و بتخانہا را مسمار نمودہ مسجد بنا نمایند +

سنہ 1098
دکن کی لڑائی جاری رہی + اواخر جمادی الاول در سواد گلبرگہ شرف نزول فرمودہ - اوائل ماہ مذکور والی بیجاپور مغرب ... گردید
1099 سی و دوم
بجز فوجداری واقعہ نہیں ہوا
سنہ 1100
دیانت داری بر حقیقت جاری ہے اور امانت خاں کی تعریف ہو رہی ہے + اما روزے رشید خاں دیوان خالصہ کہ با امانت خاں بارہا
سوئے مزاجی بہم رسانی داشت بر واہاں ہائے حاکی جزیہ را کہ امانت خاں بادیانت آورد ... مخالف بنمود و نوشتہ سید اور و بادشاہ
راہ راہ جزیہ پرداخت تقید بود از فہلون اسندہ عرض نمود کہ از نصف بیشتر را امانت خاں کشتہ عدم فراہمت جزیہ دادہ
خلاف مرضی جنہل آمد و با امانت خاں فرمودند کہ در سیاقت دیگر مالی ... آنچہ سند حاکی برد سید سند مختار ... - اما جزیہ

۱۰۹۱ سنه بست و چهارم — اگرچه وارثان قاضی بسیار هم سرگشته بودند و غمگین استند که قوام الدین خان وکیل از طرف خود هم جواب دعوی نمایند و هم مالکی و اسباب را گرفته بمحکمه آمد و حسب حقیقت آن گرفتار شده بلا بودند اما از اینکه خود قوام الدین خان بهره تمام از فضیلت داشت و قاضی شیخ الاسلام که والده تنگ نفسی بود اثر کسی او نسبت لقضات و دیگر زمانه بیجری است بخدمت ایشان هم باثبات خون در حق او بخود بنا بر

۱۰۹۲ سنه — قضیه مقدمه در کشتن بود آخر چون ایام اجل موعود او رسید و مرض جسمانی علاوه غم و الم روحانی گردید بالخاصیت نیز بمحکمه آمده بودند تا از این تنگنای

سرای فانی در گذشت خلاف رواج سلطان ... بجوانی خویش بار دست شستن +

اس سعد الله پہلے رگھونات سنگھ کا رانی کی خبر آگئی تھی + اسکے دونوں لڑکے اور راٹھیاں سندھی پاس بغیر اجازت پادشاہ کے + اور زمین

سے پہنچا - روانہ حضور شدند و لشکر دریا ہم مرے پہلے الگ شاہ واسطے گیا کہ [illegible] + اور اسکے آدمیوں کی گرفتی کرکے انکے

جونت سنگھ کے بچے بھی بادشاہ دلی لے آنا ارادہ تھا اور راجپوتوں کی یہ اور شرط اسیر ہوئی + ان سب کو قید کیا گیا + جنہ اور لڑکوں اور رانیوں

کی خبر اور لوگ اور نوکر اسباب بھاگ راجپوت کھتریوں و رانیوں کا راجپوتانہ کو بھاگ گئے + رانا کی لڑکیاں نالے بادشاہی فوج گئی +

۱۰۹۳ سنه — ۱۰۸۵ سے ۱۰۸۸ تک جا کری واقعہ قاضی کا نشان نہیں دیا اور اس عرصہ میں گرو تیغ بہادر کا سر دلی دروازہ الغا +

۱۰۹۴ سنه بست و ششم — بسبب انتشار ... اوائل فی الحجه سال بست و دو حکم بقصد کشمال آن طائفه ... ۱۰۸۹ سنه بست و دوم

برافراشتند + — فرمان تهدید آمیز برائے تحصیل جزیه و برآوردن فرزندان نا شخص (اجیت سنگھ پسر راجه

جونت از تعلقه سرحد ... صادر فرمودند — ... تاب مقاومت نیاورده عرضه داشت مشتمل بر

اظهار اطاعت و قبول جزیه ... عوض زر جزیه از ملک خود و عدم اعانت فرزندان جسونت سنگھ روانه ساخت + —

بنابر آن فوج باز ... مراجعت نمودند + در ایام توجه با جمیر مراجعت زیاده از هفت ماه و بیست روز کشید + اما

که بار معروض گردید که رانا ... بار دیگر طریقه عصیان و خلاف عهد و قرار شعار خود ساخته — آتش غضب سلطانی بار دیگر شعله ور

گردید و اوائل سال ... بقصد گوشمال و تادیب رانا و دیگر راجپوتان ... عنان توجه ... بطرف اجمیر معطوف داشتند و فرمان به بادشاه

محمد معظم صادر شد که خود را با جمیر رسانده ... بادشاه زاده محمد اعظم که در بنگاله بود ... نیز

صدور یافت + — رانا و راجپوته ... تدبیر تازه افتاد اول ... بادشاه زاده محمد معظم آوردن

۱۰۹۵ سنه — خواستند شفیع جرائم خود سازند ... بادشاه زاده گوش بر حرف آنها ننموده

— بعد که از آن طرف ... شدند بادشاه زاده محمد اکبر ... بر تقاضای ایام شباب و رهنمائی اصحاب ... و رجوع آورده

زبانی ... که از راجپوتان چرب زبان ... گفته شد ... که قدر ... هزار سوار

۱۰۹۶ سنه — سوار راجپوت جرار و مدد خزانه ... ساخته ... سبز نمودند که دل بادشاه زاده راز فقیر و ... جاه ... و

۱۰۹۷ سنه — نیز بری صلحت جدا ستان شده + و بادشاه زاده ... کار را از راه برده + — محمد اکبر ... و ... او

شهرت تمام یافت — بجهت عظیم ... لشکر او افتاد + ناچار راه فرار اختیار نمود +

۱۰۹۰ سنه — سالیر سنگھ کا ... بست کی ... — ... جا بجا ... از ... قلوم خاسته +

۱۰۹۸ — سیوا جی نے ... گاؤں اور ... جالنہ میں ... و توجه باطنی

۱۰۹۹ سنه — آن بزرگ ... داشت متوجه قطع شجره ... آن ... طبعی بدار البوار پیوست + بهر حال در ... سیوا ... القضا او

۱۱۰۰ سنه — بجهنم واصل گشت و تاریخ آن کافر بجهنم رفت ... اوراق یافته ... تمام گشت + و ... دیوان ... اوم ...

بد ... زبان ... قوم خود ... دست اندازی ... ملک ... تمام ... + ... اور اسکی ... اور ...

... اور ... بادشاہ ... فرمان ... بر ... لکه

... متوجه ... ساخته ... صادر فرموده ... بادشاه ... محمد ... نیم آوردن

سنه ۱۰۸۷ علیر بگلانہ کا قلعہ مرہٹوں نے بادشاہی فوج سے خالی کرا لیا + اور سارا صوبہ خاندیس بغیر تلوار و تیر چلائے مرہٹوں کے قبضہ میں آ گیا - کیونکہ صوبہ
دار کے عورتیں انکے ہاتھ آ گئی تھیں اور انکو بےعزت کرنیکی دھمکی دی گئی تھی + قلعہ دار بار و ناچار رجال ماندن [illegible] ناموس را بر کمال
نماندن منصب [illegible] بادشاه مقدم داشته امان خواسته قلعه را خالی کرده [illegible] اسیر [illegible] قلعه [illegible] آسمان کشیده مشهور صوبه خاندیس
بلده [illegible] تیغ و سنان [illegible] مرہٹه نابکار رفت و فی الحقیقت از بیخودی صورت [illegible] دارالسرور برہانپور [illegible] و
تاخت آن سگان نابکار در آمد [illegible] و باستظهار آن قلعه [illegible] قلعه دیگر باسم ناحیه [illegible] تعلقه سرکار بگلانه
به تسخیر کفار در آمد + بادشاه نے دلیر خان کو قلعه سالیر کی تسخیر کیلئے بھیجا + بہت عرصہ محاصرہ کیا مگر [illegible] بہادرانه افغان بسیار
جمعی از نوکران نامی پادشاه بدرجه شهادت رسیدند و ایام محاصره بامتداد کشید [illegible] کار [illegible] بوده که حقیقت ضائع شدن
مردم که [illegible] آب و ہوا آں ضلع علاوه آں [illegible] رسید حکم [illegible] دلیر خان [illegible] ورود یافت +

۱۰۸۹ —— دیگر در حال ایام حکم صادر گردید که مسلمانان که باہم ملاقات نمایند بلفظ شرعی سلام علیک التفات [illegible] دست بر [illegible]
و حکم نیز با طائفه [illegible] و مردم خاص و عام [illegible] و نیز فرمان بنام صوبه داران و متعلقه داران بیتکچیان و دیوانیان
و حکام صوبجات صادر فرمودند که صوبه داران و متعلقه داران بیتکچیان و دیوانیان ہنود بر طرف نموده مسلمانان مقرر نمایند و بر دیوانیان
امر فرمودند که کروری محالات خالصه مسلمانان نموده باشند ——— فتاوای عالمگیری که در حال ایام بموجب حکم از مدت هشت سال
فضلای معتبر [illegible] و تالیف آن جہد فرموده [illegible] بنام نامی بانجام رسانده مسمی بفتاوای عالمگیری ساخته بودند
—— [illegible] از آن سال وکیل شرعی از طرف پادشاه عالمگیر در هر شهر و صوبه و اطراف مقرر شد که در محکمه هر قاضی حاضر بوده باشد
و این مہمات استقرار یافت و بر طرف نمودن ہنود از [illegible] حکام [illegible] نیز بسبب عدم سیاست [illegible] بعض بلاد
چند گاه کروری ہنود بر طرف شدند و بجای آنہا مسلمانان مقرر گشته بوده چنان قرار یافت که از جمله [illegible] دفتر دیوانی و بخشیان
سرکار [illegible] و یکی ہندو مقرر نموده باشند

دیگر از سوانح که [illegible] سال رو داد [illegible] ——— [illegible] از شورش کفار فجار که
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ہیچ شی آن گروه بدکردار رسیده [illegible] اطراف [illegible] بوده باعث [illegible] صوبه اجمیر [illegible] آباد گشته بود [illegible] مردم
خیمه [illegible] فرموده بودند باراده زیارت درگاه حضرت خواجه معین الدین چشتی که درین زمان [illegible] بعضی از راجپوتان سرکش
نیز [illegible] خاطر [illegible] عالم [illegible] کفار و [illegible]
الاسلام [illegible] دارالحرب [illegible] ہنود [illegible] صوبجات صادر گردید [illegible]

میرزا قوام الدین که [illegible] شاہی خاندان [illegible] صوبہ دار کشمیر [illegible] مقرر کیا + [illegible] ایام بموجب
رعایت و اعانت [illegible] در امور شرعی قضات استقلال زیاده داشتند + [illegible] قاضی [illegible]
صوبہ دار [illegible] قوام الدین [illegible] قاضی [illegible] دونوں [illegible]
سے [illegible] قاضی [illegible] + از اکثر مردم لاہور [illegible] تبعیت شرع محمدی بہانه [illegible]
لیکن [illegible] قاضی چندین ہزار نفر از فضلا و جہلا [illegible] جمیع اہل حرفه [illegible] کوتوال [illegible] آورده [illegible]
بر قوام الدین خان و نظام الدین کوتوال تنگ [illegible] مرحوم [illegible] بادشاه [illegible] محمد معظم [illegible] صوبه دار
لاہور بنایا + و قطب الدین خان کو نائب بنایا + [illegible] حفیظ الله خان که فوجداری [illegible]
لاہور [illegible] قریب [illegible] صادر گردید که [illegible] کوتوال [illegible] تحقیق [illegible] وقوع [illegible]
بانواع [illegible] قاضی [illegible] قصاص [illegible] صوبه دار [illegible] آوردن [illegible]
روانه حضور [illegible] بوده [illegible] حفیظ الله خان به تحقیق کوتوال [illegible]
قاضی [illegible] بقصاص رسانند + [illegible] صوبه دار [illegible]
[illegible] روانه حضور [illegible] حفیظ الله خان [illegible] قاضی باتفاق [illegible]

بهر حال مجملی از احوال آن پادشاه خجسته خصال بر نگارندهٔ صدق مقال میدهد + روز بروز در اجرای امور شرعی و پاس اوامر و مناهی الهی سنه ۱۰۷۸ یازدهم
بمرتبه تقیید مینمود که متصل حکم احکام برای منع افزوده ای و پاندوی و جزء در انداختن رواج منکرات و خرابات خانها و اجتماع جابجا
که هر سال در روز و تاریخ معین در معبد خانهای هنود زن و مرد زیاده از اندازه شمار هر قوم فراهم آمدند و ملک مال بخریده وقت
میرسید صادر فرمودند و کلاونتان و قوالان با نام و نشان که در سرکار نوکر بودند همه را از سرود و خوانی توبه داده بجای آنها از ورد
و حکم و مناهی منع سرود نمودند + [رواج [illegible] فرمودند که چنان [illegible] بسیار اند که باز صدا و ندا از رو برنیایند +]

جهروکه درشن | در زمان پادشاهان سلف عادت آن سال جهروکه درشن معمول بود که پادشاهان با وجود مانع حرفی برای اشتغال سلطنت
روز یکدفعه و گاهی دو دفعه در وقت معین در جهروکه که مشرف بر دریا جمنا است برآمده و شاهجهان آباد جا گرفته بودند سر از جهروکه بیرون آوردند
و بسیاری از قوم هنود بودند که بار رشتنی مشهور یعنی تا صورت پادشاه را در جهروکه درشن نمیدیدند هیچ چیز از ماکولات در دهن نمی انداختند
آن گروه دین پرور آن را نیز از جمله ممنوعات و نامشروع دانسته در جهروکه نشستن موقوف نموده حکم منع فرمودن آن از دهام فرمودند +
بر ها بنیه [illegible] تازیه لکانے والے دو گروہوں میں سخت لڑائی + دربار میں شاعروں و منجموں کو موقوف کر دیا + و رواج شعر گفتن و شنیدن سنه ۱۰۷۹ دوازدهم
و اختیار ساعت از روی تقویم نمودن و تقویم در دفتر نگاه داشتن بر انداختند + اهل دفتر و حضار سازند که حساب تاریخ ماه شمسی که برای
از روی تقویم نگاه میداشتند ممنوع گردید و بدون تقویم حساب طلب تنخواه [illegible] نمی توانند نمود فرمودند سر رشته ماه های شمسی نگاه دارند
اگرچه از آن سال محرر ها دفاتر از روی ماه های قمری بخود حساب نگاه میدارند - اما اینکه بموافق تقویم حساب تحویل آفتاب است هم
و در غره شمسی تفاوت راه نیابد بحالست +

سیواجی کا بھر دکن میں خروج + سیواجی اور اس کا ساتھی کچھ سپاہی بھی کرائی و کچھ اور کسی بنگر بھاگ گئے + عالم آباد بنا کر اٹھا کر
دے جاندہ - وہاں عمدۃ الملک قطب الملک کی طرف سے قلعہ فتح کر لیا + فوج اسکی دکھائی + قلعہ فتح کیا جیسے ایک قطب الملکی حوالہ کیا
جو لسند تھے اب بھاگ گئے جو کچھ دیکھتے تھے کئی سال کا محنت اور فوج سے کچھ حاصل کیا + اور راہ بگر لیمس نام ہے ہر از کو
منفعت کا حصہ لکھا ایک جو حاصل ہوا حسب معمول شروع کر دی + راہیری کا قلعہ بنایا + سیواجی کی سپاہ یافت سپاہی سنبھل و سپاہ جوئی
لڑ کیاں + سنجا کی طرف کا فرشہرہ کے اسکو بھی پامال کر لیا +

حکم ساختی محصول مال تجارت مسلمانان یکسر قلم از قلمرو هندوستان فرمودند + (چنانچه [illegible] هندوستان [illegible]) حکم فرمودند که
بدستور سابق و موافق شریعت غرای صد دو و نیم روپیه از مسلمانان و پنج روپیه از هنود میگرفته باشند +
کابل کی طرف یوسفزائی پٹھانوں کا فساد و غلبہ ہو گیا تھا + پیرا آغر خان نے جا کر وہ پٹھانوں کی جرگی کہ سرکوب کا [illegible] اور پٹھان انکا
نام سے بھاگ کو چلے گئے تھے + اس آغر خان کو اب سیواجی کی تنبیہ کے لیے بھیجا + نے جا کر انکو ایک بھاری شکست دی + پٹھانوں نے غلبہ کر کے بعد ازاں
کابل محمد امین خاں کو بھگا دیا + اور انکا سردار ایمل خاں بادشاہ بن بیٹھا + بعد عرض عبار بال از زیاده بر خاطر پادشاه راه یافت و خود در سنه
او اوز شانزدهم جلوس رایت توجه طرف کابل برافراشتند و فرمان طلب آغر خان فرمودند و صوبه کابل بفدائی خان کوکه مقرر نمودند +
درین ایام اسلیم خان رومی حاکم بصره بهندوستان اتفاق افتاد
دلیر خان کو دکن میں بھاری شکست ہوئی و اسلام خان زخمی ہو گیا + چون خلد مکان درین ایام متوجه تادیب افغانان گشته و اوائل سنه ۱۰۸۰ سیزدهم
سنه هفده جلوس طرف حسن ابدال رایت ظفر آیات برافراخته بودند تدارک تنبیه دکنیان بوقت دیگر موقوف داشتند +
کابل کی طرف لڑائی جاری رہی سنه ۱۰۸۱ چهاردهم
ایضاً
فتح بمراہی آغر خان افغانوں پر فتح پائی و آوازه شمشیر و افغان کشی آغر خان بمرتبه در آن سرزمین (درمیان پشاور و کابل) زبان زد خاص سنه ۱۰۸۳
و عام گردید که طفلهای افغانان را بجای خوابانیدن و از گریه باز داشتن بنام آن والا تبار و شمشیر بیدریغ ترسانند و لحد بعد ندیدند و بستند
بنام پادشاه زاده محمد معظم حکم صادر شد که آغر خان را و راجه جسونت را بکوکی امیر خان در کابل گذاشته خود را بملازمت
رسانند و حضرت خلد مکان بدولت و اقبال اواخر سنه شانزدهم جلوس بدارالخلافت رسیدند سنه ۱۰۸۴

شائستہ خان امیر الامرا زخمی ہوا اور بیٹوں کو مار ڈالا + بادشاہ نے اب محمد معظم شاہزادہ کو سیواجی کی مہم پر مقرر کیا +

نوبت خلد مکان کوچ بکوچ متوجہ کشمیر گشتند غرہ ذیقعدہ در سواد آن خطہ دلپذیر شرف نزول ارزانی فرمودند + اواخر محرم الحرام متوجہ لاہور گردیدند + ہر جا و کسانیکہ بسیار رنگینی و دم و چھیر او دادند نمودند بعد از عزیمت ملکی آمدن پادشاہان درین سرزمین حقیقت سیر و شکار خلاف شرع عائب است +

سلخ ماہ ربیع الثانی داخل دار الخلافت شدند

1074 سنہ / سال ہفتم — از واقعہ دکن بعرض رسید کہ سیواجی نابکار علم طغیان باہ از حد برافراختہ و روز بروز ریشہ افساد او از تاخت محالات پادشاہی در ادائے این احکام ... چنانچہ ... خلق عظیم در بحر و بر انداختہ و در قلعہ ربیع گڑھ سکہ بنام ... و برنیز زدہ ... چند کہ راجہ مہاراجہ جسونت سنگھ در استقبال او سعی نمود فائدہ نہ بخشید + بموجب حکم راجہ جے سنگھ را با دلیر خان و داؤد خان و راجہ رائے سنگھ سیسودیہ و احتشام خان ... و دیگر امرا برائے استیصال آن بد مآل او تعین

ساختند

1075 سنہ / سال ہشتم — سیواجی نے بادشاہی اطاعت قبول کی اور دہلی آیا + جے سنگھ کو اب عادل خان کا فرینہ کو مقرر کیا + سیف خاں صوبہ دار کشمیر نے تبت میں بادشاہی حکم سے لشکر کشی کر تبت میں بادشاہ کا نام خطبہ و مسجد وغیرہ جاری کی + شاہجہاں آخر رجب 1076 سنہ مطابق سال ہشتم جہاں را بدرود نمود — قطعہ تاریخ شاہجہان وفات + دیگر از سوانح و فتوحات این سال تسخیر قلعہ ... رنگ (اراکان) متعلق بنگالہ است کہ مرزا ... گرو ... سر از اطاعت پادشاہان گذشتہ پیچیدہ (... ...)

1076 سنہ / سال نہم — ہیجدہم ذیقعدہ آن ... ... پسر خورد سال (... سال) شرف اندوز ... ... سیواجی کا استقبال اور ... عمدہ ... اور بیماری کا بہانہ کر کے ... ہی عرض حت کیا اور ... ... گیا + ... تھا ... گیا + ... از روز اول ماہ صفر ... + جے سنگھ نے بیجاپور کا تلو فتح کیا اور ... ... + بہ ... کا ... سے ... ... بادشاہ ... ... شاہجہاں ... ... + شاہزادہ ... ... جسونت سنگھ ... ... روانہ کیا +

جے سنگھ کو جب وہ واپس بیجاپور سے آ رہا تھا ... ... کو شمالی کا حکم ملا + ... گیا 1077 ...

1077 سنہ / سال دہم — محمد امین خان بخشی صوبہ دار ... رہا + کابل میں ... ... + ... سنگھ کو نکال کیا اور ... ... بنایا

بر ضمیر منیر مطالع کنندگان ظاہر باد کہ نوبت سال دہم جلوس احوال بادشاہ خلد آرامگاہ عالمگیر از روئے تاریخ تالیف منشی ... محمد کاظم منشی پسر میرزا محمد امین مشہور بمرزا امینا و دیگر مولفان کہ قریب ... ہزار بیت کتابت شدہ انتخاب نمودہ کہ قریب ... ہزار بیت ... معہذا اگر بابت ... طبع مطالعہ کنندگان از روئے انتخاب ... ... کلام ... سوانح خلاف ... مقدم و مؤخر سال باشد از عیب جوئی آن چشم پوشی نمودہ معاف دارند +

+ ذکر سلطنت سال یازدہم خلد مکان تا نوبت سنہ بیست و یکم کہ ... قید سال نیز نوشتہ +

چون بعد انقضاء دہ سال ... ممنوع از تحریر احوال آن پادشاہ گشتند مگر بعضے مستعدان ... مستعد خان ... خفیہ برخے از احوال مہم دکن ... بطریق ... فتوحات کہ ... ذکر فتوحات بلاد و قلاع ... قلم دادہ ... احوال چند سال عشر ثانی و ثالث مجمل نوشتہ ... احوال چہل سال باقی مجمل و مفصل ... دیدہ و ... لہذا از سنہ یازدہ تا نوبت سنہ بیست و یکم ... بضبط تاریخ و سال و ماہ ... سوانح ... عشر ثانی حضرت خلد مکانی ... سرگذشتہ ... ... تحقیق ... ... مقدمات ... از روئے دفتر وقائع ... ... بعضے ... تعمیم بارگاہ ... ... سال ... تحقیق ... ... بعد ... در مدت سی و چہل سال ... الحسین ... نمودہ بعضے ... ماخذ ... بقیۃ ... + چون ... ... این ... بہادر شاہی کہ مدت در ایام پادشاہ زادگی ... ... تالیف نمودہ ... سوانح سی و چند سال ... ... آوردہ است ... ... آن ... مشغول گشتہ ... آن تاریخ نہایت تفحص بکار بردہ ... ... آوردہ ... ... لطف ... جمع ساختہ درین اوراق ... ... + بہر حال در خدمت ارباب دانش و سخن سنجان ... ... کہ اگر در وقت مطالعہ در ذکر سوانح ... یا ... اختلاف روایت یا مقدم و مؤخر بودن سال از روئے ... تاریخ ... ... در اصلاح آن کوشش ... از روئے عیب پوشی ... شناسند +

[دہلی میں خبر ملی کہ داراشکوہ نے سپہر شکوہ خزانہ جو [illegible] ثانی نے دیا دیا تھا لیکر لاہور سے [illegible]
کشتی وہاں سب ڈوبا یا چھوڑ دی ہیں اور دریا طغیانی پر ہیں + اورنگزیب کی فوج تاج [illegible] ادا کی اور جریبا سکا طرف
بڑھے دارا ملتان کو اور سندھ کی طرف بھاگ گیا + محمد شجاع بنگالہ کا دارا سے [illegible] + [illegible]
جسونت سنگھ وہاں سے لاہور شجاع سے ملکر اورنگزیب پر چڑھا - شجاع بھاگکر ڈھاکہ کی طرف [illegible] اسے مارا گیا +

سنہ ۱۰۶۸ غرۂ ذیقعد سنہ ۱۰۶۹ روز جمعہ [illegible] کہ حرم [illegible] اعظم درخانہ [illegible] ریاست [illegible] حکمت [illegible]
تاج شہنشاہ فلک اورنگ اور [illegible] پادشاہی [illegible] یافتہ اند +

سنہ ۱۰۶۹ اوائل محرم سال دوم نزول رایات [illegible] آب راوی [illegible] ملتان واقع شد + سلخ محرم از لاہور [illegible] دار الخلافت کوچ فرمودہ چہارم ربیع الاول داخل قلعہ [illegible]
جہان آباد گردیدند + [illegible] ربیع الاول از دار الخلافت کوچ فرمودہ [illegible] بجانب [illegible] پرداختند + آخر ماہ [illegible]
غرۂ ماہ جمادی الاول متوجہ مستقر الخلافت گشتند و در [illegible] روانہ بطرف اجمیر شدند + چہارم رجب [illegible] داراشکوہ [illegible] از روی
نیاز بہ درگاہ حضرت خواجہ معین الدین چشتی [illegible] متوجہ دار الخلافت شدند + سلخ ماہ رجب داخل مستقر الخلافت شدند
چہارم رمضان تخت نشینی کی رسم دوبارہ ادا کی اور اپنا نام [illegible] رکھا

سنہ ۱۰۶۹ سال سوم سلطان شاہ کہ از گوشہ نشینان [illegible] کشمیر و [illegible] داراشکوہ بود تاریخ جلوس [illegible] اورنگزیب [illegible]
اگر [illegible] سال [illegible] اورنگزیب [illegible] شرع کے [illegible] اور [illegible] +
و امر نمودند کہ رواج خرابات خانہ و قمار بازی و [illegible] علانیہ برطرف سازد
آخر ذی الحجہ الحرام فرمودند کہ داراشکوہ را موافق روایت فقہا کہ از دائرہ شرع بیرون [illegible] ساختہ
کار را بجاد و کفر رسانیدہ بود [illegible] ساختہ [illegible] اورا [illegible] دو بار [illegible] زندہ [illegible]
از رستہ بازار چوک گذرانیدہ در نظر تماشائیان کہ اکثر بر حال [illegible] جمع [illegible]
در مقبرہ ہمایون مدفون ساختند + اس سال میں تخت [illegible]

سنہ ۱۰۷۰ جلوس سال سوم آغاز فساد سیوا جی شاہ [illegible] + اب اورنگزیب کے حکم سے امیر الامرا اسکی گوشمالی کو چلا
خلیل اللہ خان صوبہ دار لاہور بود + [illegible] ہو گیا +

سنہ ۱۰۷۱ سال چہارم [illegible] + [illegible] جسونت سنگھ [illegible] امیر الامرا [illegible]
[illegible] خان خاناں [illegible] ۵۵۴

سنہ ۱۰۷۲ سال پنجم بعد [illegible] پادشاہ [illegible] سبب [illegible] دار الخلافت دستار رایت بابت [illegible]
عزم [illegible] حال رعایا [illegible] ہفتم جمادی الاول [illegible] سیر گلزار کشمیر
متوجہ دار الخلافت لاہور گردیدہ [illegible] لاہور گردیدہ +
[illegible] بادشاہ مراد بخش [illegible] مراد بخش [illegible]
قلعہ [illegible] علی نقی خان [illegible] اورنگزیب کے پاس [illegible]
[illegible] مراد بخش [illegible] بادشاہی [illegible] رجوع نماید - [illegible] شرع ثابت شد
در ماہ ربیع الثانی سنہ ہزار و ہفتاد و دو ہجری فرمودند تا قاضی [illegible] مراد بخش [illegible] اظہار اثبات خون
[illegible] شرع بقصاص رساند چنانچہ تاریخ آن یافتہ اند
[illegible]

سنہ ۱۰۷۳ سال ششم ایک تو امیر جملہ کی موت سے بادشاہ افسوس میں تھا - ادہر سے سیوا کے شبخون کرنے کی خبریں - امیر الامرا [illegible] سیوا جی کی حویلی میں اترا ہوا تھا
اور مرہٹوں کا شہر میں بلا اجازت داخل ہونا [illegible] سخت ممانعت [illegible] + مرہٹوں کی کچھ جمعیت ایک برات [illegible] اجازت لیکر آ داخل
ہوئی اور دوسری جمعیت [illegible] قیدی [illegible] باندھکر [illegible]
میں نکال کر اندر لیگئے + [illegible] آدمی [illegible] امیر الامرا [illegible]

انتخاب از منتخب اللباب خافی خان

Though the most important extracts have been given above yet the reign of Aurangzeb is so important from the point of view of Sikh History that a continuous account from year to year becomes necessary for a careful study of the Sikh history. We therefore take it from Khafi Khan to start with and will supplement this later from other sources such as Dairul-i-Mutakhirin Alamgirnama etc. He quotes

مستعد خاں and واقعات عالمگیری مصنفہ عاقل خاں others written in ہی مبتدا ن - عالمگیر نامہ

ذکر خلاصۂ دودمان خلد مکان - و زبدۂ تجرگلشن سلطنت ابدپیوند - ابوالمظفر محی الدین اورنگ زیب

اگرچہ اکثر از اوصاف و محاسن آں مجموعۂ کمالات صوری و معنوی از علم با عمل و شجاعت با تدبیر و زہد و القا بزبان قلم در رشتۂ اختصار در آوردن در ہی آمد + الا کلمہ چند کہ از القنع عبارت بنا ملکہ تحریر می آورد + اولاً از ابتدائی نشو و نمای ایام شباب اجتناب از ارتکاب منہیات شرعیہ نمودند کہ تا انقضائی روزگار حیات با وجود مشغلۂ جہانداری و سلطنت مملکت وسیع بنام دستاں عشرت نشان چشم و دل و گوش و زبان را بلذت ہیچ حرام و ہیچ کبیرہ نیالودہ و سوائی لعبے امور لا بدی سلطنت کہ در حق داران ملک در مقدمات ملک داری و ملک گیری اہم است و کمتر از فرمان روایان سلف از آنہا ضبط نمودن توانستہ نمود و در اجرای احکام اسلام و تقویت دین متین محمدی و متابعت اوامر و نواہی الہی چنان تقید بکار می برد کہ صیت نیکنامی دین پروری او گوش بیند ترش سلاطین ہفت اقلیم را مالیدہ ~~رانشاء بنابت~~ ابتدا ذکر حسن اخلاق آں پادشاہ را دیگر محل موقوف داشتہ بتحریر اصل مطلب می پردازد +

اگرچہ خلاصۂ سوانح پنجاہ سال عہد آں پادشاہ بقید کار آوردن آب دریا بکوزہ پیمودن است خصوص احوال چہل سال او از کہ مورخان از تسطیر آں ممنوع گشتہ شدہ بیان نکشیدہ اند بر عقب ساکنان اما راقم حروف بقدر مقدور دست و پا زدہ بعد تفتیش تمام و تفحص تام بعضے مقدمات و واقعات قابل تحریر کہ از السنۂ کہن سالان ثقہ مسموع نمودہ و از اہل دفتر و وقائع نگار تحقیق نمودہ و در مدت برای العین مشاہدہ نمودہ بدستور نوشتہ جہان بے بضاعت از صد یک بزبان خامہ میدہد --- اگر بسبب زنجیرہ بند سر رشتۂ سوانح بہت نیافتن در مقدم و موخر سال تفاوت ظاہر گردد یا از روی تاریخ دیگر در مقدمات جزئی اختلاف بنظر آید معذور دارند +

۱۰۲۶ سنہ ولادت با سعادت او در سنہ ہزار و بیست و ہشت در مقام دہود از صوبہ احمد آباد واقع شدہ تاریخ ولادتش "آفتاب عالمتاب" یافتہ اند

۱۰۶۷ سنہ (اورنگ زیب بیجاپور کی مہم میں مشغول تھا کہ باپ کی بیماری کی خبر پہنچی) فردوس آشیانی (شاہ جہان) را ہفتم ذی حجہ سنہ ہزار و شصت و ہفت ہجری عارضہ بدنی رو داد و امتداد مرض حبس بول انجامید و ازیں معنی باعث اختلال ملک و حال رعایا و برہم خوردن انتظام سلطنت گردید +

۱۰۶۸ سنہ (ایک سال تک بھائیوں میں لڑائی ہوتی رہی آخر اورنگ زیب کامیاب رہا اور اکبر آباد آیا اور باپ سے بھی شکر رنجی ہوئی قلعہ کا محاصرہ کیا) اگرچہ مولفان عہد نویس ہر سہ عالمگیر نامہ منظوری ساختن اعلیٰ حضرت را موافق مرضی مبارک مجمل بزبان قلم دادہ اند - اما عاقل خاں خافی در واقعات عالمگیری تالیف خود بشرح و بسط ذکر کردہ و خلاصہ کلام آنکہ کار بمحاصرۂ قلعہ و محصور گردیدن شاہجہان و بند نمودن آب دریا آمدن رسل و رسائل شکوہ آمیز مشتمل بر کلمات تند و تلخ کشید + بست و دوم رمضان داخل مستقر الخلافت شدہ در حویلی دارا شکوہ نزول آمدہ + دارا شکوہ مرحلہ پیما سمت پنجاب گردید و خضر خان بتہیہ تعاقب دارا شکوہ پرداختہ و بیست و دوم رمضان از اکبر آباد برآمدہ متوجہ برادر مخالف گردیدند + و سوم ماہ رمضان بہادر خان کوکہ را از منزل سیم پور بطریق ہراول بتعاقب دارا شکوہ رخصت فرمودہ

[تتمہ میں شاہجہان نے مہابت خان صوبہ کابل کو لاہور میں آکر دارا شکوہ کی مدد اور اورنگزیب کی لڑائی کا حکم [illegible]]

درآن دیار علم‌های علیحده برپا آمد - گاه گاهی از ولایت پشاور افواج بطرف ملتان زمستان تاخت و تاراج بعمل می‌آورد اما در لاهور
و ملتان عمل ابدالی و انتظام آن هر دو صوبه کما ینبغی الی الآن که سال نود و پنج از مائه دوازدهم است نشده و سکهان نهایت
اقتدار و کثرت بهم رسانیده هر ضلع از اضلاع صوبه‌های مذکور یکی از رؤسای جماعه مسطوره در کمال جاه و غرور در دست
خود دارد و با رعایا نهایت حسن سلوک نموده ملک را آبادان کرده اند لیکن بلده لاهور از دهشت شهرت افتاده
رونقی که داشت ندارد و اهالی و اشراف آن دیار بکمال عسرت و خرابی گرفتار گشته اکثری جلاء وطن و غربت ورزیده
آواره گردیدند و برخی عجایب و محن در ساخته در خرابه‌های خود افتاده اند - درینولا که اواسط سال نود و پنجم هجری
از مائه دوازدهم است افواج میرزا نجف خان ذوالفقار الدوله امیر الامرا در آن نواح تا قریب جوار بلده لاهور رسیده
و جنگهای متعدد و جنگیده غلبه خود برجماعه مذکوره بنظر رسانیده بعد ازین تا چه شود

وسبا با نامی مرہٹہ را صوبہ داری لاہور داده رخصت کرد ــ سبا با بلده لاہور رسیده تا بدریای اٹک مستخر ساخت +

[مرہٹوں وہی دا ملک کا ہاتھوں سے ایک سبب بالاں تھے چنانچہ انھوں نے احمد شاہ کو دعوت دی اور احمد شاہ ابدالی ~~[illegible]~~ قندہار سے

احمد شاہ ابدالی شروع سال ہفتاد و سوم از مائہ دوازدہم از آب اٹک گذشت ــ سبا بغیر کسی مزاحمت کے بغیر دہلی کو بھاگا اور

صدیق بیگ خان و زن آدینہ بیگ خان بھی کہیں بھاگ گئے + بعد ازاں روئے توجہ بہ شاہ جہان آباد آورد و این

احمد شاہ ابدالی مرتبہ ششم است کہ وارد ہندوستان شد + مرہٹوں کو بھاری شکست ہوئی اور ابدالی شاہ نے نہم

شعبان سال مذکور (مراجعت قندہار بقول سے صاحب الجبر لکھی ۱۱۷۴ھ) معاودت بقندہار کرد + و بلطف لاہور رسیده

تو اب خود در آنجا گذشته بیشتر گردید +

[احمد شاہ ابدالی کا واپس جانا، دریں وقت کہ سوچ طور حاشیہ نے شاہ عالم بن عالمگیر ثانی بادشاہ دہلی برجگو

احمد حور کر گیا تھا جنگ [illegible] کر کا غلو کا سبب مال و متاع لوٹ لیا تھا + اور دیگر]

وقوم سکھ کہ احوال آنجماعہ در بنجا سوانح عہد فرخ سیر مفصل شد واز زمان معین الملک بنا بر بے خبری او

ولعقوبت عمداشش کل رعایائے لاہور بہمان مسلک اختیار نمودہ اشرار مطیع وآن فرقہ بہم رسیده ممالک خود

الله عرصه را خالی و شاه ابدالی را دور دیده علم بغی و تمرد برافراشته نائب احمد شاه ابدالی را که در لاهور

بود کشتند و جسا نامی را از قوم خود بپادشاهی برداشته سکه بنام او زدند و اطراف صوبه لاهور را

متصرف گشته جمیع خلق خدا لاسیما مسلمانان را اذیت بسیار رسانیدند ــ احمد شاه ابدالی باستماع این خبر

باز عازم لاهور گردید و این نهضت او بطرف هند مرتبه هفتم است که در سال هفتاد و پنجم از مائه دوازدهم

اتفاق افتاد ــ چون بلده لاهور محل نزول افواج و عساکرش گردید فرقه سکها باستماع خبر آمد آمد او گریخته در جنگلی

رسیدن که طرق دشوار گذار دارد اجتماع و ازدحام نمودند ــ حال مذکور در نواح سرهند و محال آلا جات مرزبان آنجا است

قریب دو لک سوار و پیاده مردم در آنجا فراهم آمد ــ احمد شاه ابدالی باصغای این خبر نموده ایلغار فرمود و نود کروه راه

در عرض دو روز طی کرده یازدهم رجب ۱۱۷۵ سنه هجری بسر وقت جماعه مذکور رسیده بغتةً بر آنها ریخت

و دود از نهاد شان برآورده قریب بیست هزار کس را طعمه شمشیر خون آشام ساخت و متاعی که کمیت

آنرا غیر علام الغیوب احدی نمیداند بغنیمت برد ــ بعد ازان اطراف و جوانبش تاخته بقتل و تاراج آن

نواح پرداخت ــ چون ازان مهم مطلق فارغ گشت هفتم شعبان سال مذکور قرین فتح و فیروزی داخل لاهور

گردیده رحل اقامت افگند و بانتظام اضلاع آنجا کوشیده نور الدین خان ابدالی را که از بنی اعمام شاه ولی خان

وزیر او بود بر سر سکهو جیون ناظم صوبه دار کشمیر متعین نمود

سکهو جیون از قوم کهتری متوطن کابل در ابتدای متصدی اشرف الوزرا شاه ولیخان وزیر احمد شاه ابدالی بود

یکبار او را احمد شاه برای طلب زر محالات متعلقه کابل نزد معین الملک بسفارت فرستاد ــ و در سال ~~[illegible]~~

شصت و هفتم از مائه دوازدهم عبدالله خان ایشک آغاسی را که از کابل بتسخیر کشمیر روانه نمود سکهو جیون مذکور را

For the rest of account see the English translation

نیز همراه او کرد

سکهو جیون بجمعی که همراه بود صف آرا گردید لیکن بقدر طاقت دست و پا زده مغلوب گشت ــ همراه [illegible] داو

با بعض از خواص و جمیع اهل و عیال اسیر آمد ــ احمد شاه ابدالی بعد استماع خبر فتح نورالدین خان بنیابت

کشمیر مامور نمود و در سنه هفتاد و هفتم از مائه دوازدهم عزم معاودت بقندهار تصمیم داد ــ و از لاهور

طبل رحیل کوفته معطف عنان بکابل نمود ــ این آخر آمدن احمد شاه ابدالی بهندوستان است

بسبب عدم بندوبست خراسان که خاطر خواهش همیشه نگشت فرصت بندوبست لاهور و استیصال جماعه

سکهان نیافت و صوبه لاهور و ملتان و پنجاب از دست گماشتگان او بدر رفته سکهان را تسلط و اقتدار

و بجای او خود بعهده وزارت اوراری داراد معین الملک قائم شد + بمکاری خواجه رستم جنگ که مدار المهام کل از عهد معین الملک بود
خواست که انتظام امور ملکی اداے سیمیان نماید + زن معین الملک بر قوز خائن دریافته رستم جنگ را در محل طلبیده و کنیزان را
فرمود تا او را بر چوب کشیده بجانش کشتند + بعد چندے خواجه عبدالله خان پسر سیف الدوله عبدالصمد خان با عانت و تدابیر
خفیه آدینه بیگ خان تسلط یافت و بیگم معین الملک را قید کرده نیابت صوبه بنام خود از شاه ابدالی طلبید - و آدینه
خان بر امداد خواجه عبدالله خان از اطراف ابدالیکه بعد رسید دست تعدی دراز و مردم بسیاری را تاراج نمود چند روز چون
خط گذشت خواجه عبدالله خان از شکایت تنخواه سپاه نتوانست با [illegible] رخصت افتر دمی جای گریخت و آبروی ریاست
بر خاک [illegible] باز حکومت صوبه بر بیگم قرار یافت - بعد از آن خواجه میرزا خان که از عمده های عهد معین الملک بود بیگم را
مقید کرده تا خود متصدی انتظام [illegible] +

عماد الملک وزیر نے جو معین الملک کا داماد تھا اس نے بعدہ ادینہ بیگ کی مدد سے بیگم معین الملک اپنی ساس کو
و عورت کو بہانے سے بنگالہ کو دہلی میں لے گیا اور تیس لاکھ کا بولہ لاہور کی صوبہداری ادینہ بیگ خان کو دیدی + احمد شاہ ابدالی
نے جب یہ خبر عماد الملک کی دہلی و گستاخی کی سنی تو فورا لاہور پہنچا + ادینہ بیگ خان تاب مقابلہ نہ لا کر ہانسی حصار کے جنگل
میں بھاگ گیا - ابدالی نے پھر حملہ دہلی کو ایک مہینہ [illegible] کرتا + این مرتبه پنجم است که شاه ابدالی وارد هندوستان گردید + عماد الملک
همراه جهان خان ترددات نمایان نموده مورد التفات و آفرین شاه گشت + در سنه ۱۱۷۰ سبعین و مائة بعد الالف
عماد الملک نے احمد شاہ بادشاہ کو قید کر کے عالمگیر ثانی کو تخت پر بٹھایا تھا + ابدالی نے محمد شاہ کی لڑکی سے اپنا سا تو شادی کی اور
واپس لوٹ رہا - بعد ورود و پسر خود تیمور شاه را بسپه سالاری جهان خان والی لاهور و ملتان و سرهند گردانید و در
دار السلطنه لاهور نشانیده از راه کابل بقندهار شتافت +

چون احمد شاه ابدالی بعد غارت دهلی و قتل متهرا در سنه یکهزار و یک صد هفتاد و یک هجری چنانچه سابقاً مذکور شد پسر خود
تیمور شاه را مع جهان خان در لاهور گذاشته بقندهار و کابل شتافت جهان خان آدینه بیگ خان را که دو لکه [illegible] خریده بود
بنابر آنکه شناسای احوال آن ملک و ضوابط معاملات آنجاست استمالت بسیار نموده بار بسالانه سند و خلعت حکومت دوابه جالندهر
خاطر گردانید - خان مرقوم این عنایت را غنیمت داشته بضبط و ربط آنجا پرداخت - جهان خان و تیمور شاه
بعد چندے مدت آدینه بیگ خان را نزد خود طلبیده - او بنابر عدم اطمینان که داشت پهلو تهی کرده خود در کوهستان کشید +
جهان خان مراد خان نامی را بحکومت دوابه نصب کرد و بلند خان و سرفراز خان را بکمک او تعیین نمود - آدینه بیگ خان سکهان را
که از عهد معین الملک پیدا گشته بودند و آدینه بیگ خان آنها تربیت میکرد اغوا نموده بمقابله مراد خان فرستاد و فوجی از طرف
خود هم همراه آنان داد - بعد صف آرائی بلند خان کشته شد و مراد خان و سرفراز خان تاب نیاورده فرار اختیار نمودند
قوم سکهه تمام پرگنات دوابه جالندهر را تاراج نمودند [illegible] - و درین اثنا رگهناتهه راو و شمشیر
بهادر هردو برادر بالاجی باجی راو مع ملهار و دیگر سرداران دکن ~~[illegible]~~ در جوار شاه جهان آباد
رسیده انتظام و ساختگی میکشیدند - آدینه بیگ خان نوشتجات به اتفاق فرستاده بطرف لاهور مدد خود طلبید + سرداران دکن
که چشم بر اینچنین توقعات میداشتند رو بلاهور آورده با عبدالصمد خان که از اطراف درانیان بحکومت سرهند مامور بود
جنگیده دستگیرش ساختند و از آنجا جلوریز بلاهور شتافتند و از ورود افواج مرهته با فوج جهان خان آویختند - جهان خان بنابر قلت
فوج خود و کثرت مرهته ستیز و آویز با ایشان صلاح ندیده مع تیمور شاه با شکست تمام در شعبان سنه یکهزار و یکصد
هفتاد و یک هجری راه کابل گرفت و اسباب و سرانجام فراهم آورده چند ساله را بی گذاشته در رفت - [illegible]
موسم برشگال دیده صوبه لاهور را آدینه بیگ خان بقرار هفتاد و پنج لکه روپیه سالیانه سپرده بشاه جهان آباد گشت +
بحسب تقدیر در ماه محرم شروع سال هفتاد و دوم از مائة دوازدهم آدینه بیگ خان فوت شد + [illegible]
فوجداری سرهند بعبد [illegible] بیگ خان از رفقای آدینه بیگ خان بود و دو [illegible] زن آدینه بیگ خان [illegible]

سیر المتاخرین جلد سوم

احوال عہد بادشاہ مغفرت پناہ محمد شاہ را تا سال بیست و دوم عہد او مطابق سنہ ۱۱۵۲ ہجری در اوائل کتاب (جلد اول)
نوشتہ بعد ازاں احوال بنگالہ و عظیم آباد در بیان مختصر سوانح آنجا با زبان قلم دادہ بانجام رسانید + تتمہ
احوال زمان زندگی بادشاہ مذکور و سلاطین [illegible] مابعدش موعود [illegible] کہ نگاشتہ در دیگر آراستہ شد —
بنا بر ایفاے وعدہ و اداے عہد شروع بتحریر آں نمودہ +

دوازدہم ماہ جمادی الاول سنہ ۱۱۵۷ مطابق سنہ ۲۸ جلوس روز دوشنبہ زکریا خان ناظم لاہور ازیں سرائے غرور رخت
ہستی بر بست + بادشاہ صوبہ داری اعتماد الدولہ کو مرحمت فرمائی مگر اس نے [illegible] زکریا خان کے بیٹے یحیی خاں
کی نیابت دی + آخر یحیی خاں کو چھوٹے بھائی شاہنواز خان نے نکال دیا اور خود نائب ناظم ہو گیا +

سنہ ۱۱۶۱ ہجری میں احمد شاہ ابدالی کا حملہ ہوا — محمد شاہ بادشاہ دہلی مرا اور اسکی جگہ اسکا بیٹا احمد شاہ بادشاہ ہوا +
احمد شاہ ابدالی کو شاہ صابر کی دعا سے بادشاہی ملی + شاہنواز خان ناظم لاہور نے ادینہ بیگ کی صلاح سے
احمد شاہ درانی کی اطاعت از خود قبول کر لی لیکن اسکو ڈر ہوا کہ مبادا یحیی خاں اور وزیر شاہ کی مدد سے اسکی جگہ نائب
ناظم نہ بنجاوے + ادھر ادینہ بیگ نے قمر الدین وزیر کا پاس خیال کیا تھا + وزیر نے شاہنواز خان کو جو بھانجہ تھا خط لکھا
جس سے وہ احمد شاہ سے پھر گیا + جب احمد شاہ آیا تو وہ [illegible] میں اسکا مقابلہ کرنا چاہتا تھا + مگر ادینہ بیگ خان وغیرہ صاحب
تنگ حوصلہ سردار تھے جلد ہی لڑائی میں شکست کھا کر دہلی کو بھاگ گیا + ادھر ابدالی بھی کوچ در کوچ دہلی پہنچا + محمد شاہ
اعتماد الدولہ [illegible]
نے مقابلہ کیا اور ابدالی کو شکست ہوئی + بادشاہ نے خوش ہو کر [illegible] کے بدلے معین الملک کو لاہور
پسر وزیر قمر الدین [illegible]
و ملتان کی صوبہ داری بخشی + اسی میں بادشاہ محمد شاہ مر گیا + معین الملک نے بہادری کا خطاب رستم ہند [illegible]

مدار المہام [illegible] سنہ ۱۱۶۲ ہجری در سال احمد ابدالی بار سوم بلاد پنجاب گشتہ و معاملہ بصلح انجامید + کیونکہ معین الملک
بھی پنجاب کا انتظام بھی کر نہ پایا تھا + احمد ابدالی نے بھی موقع کو غنیمت جان کر چار محال یعنی سیالکوٹ
پسرور — اورنگ آباد و گجرات کی آمدنی لینے کے وعدہ پر واپس کابل چلا گیا +
اعتماد الدولہ کے پیچھے صفدر جنگ اور پھر اسکا بیٹا شجاع الدولہ وزیر الممالک ہوئے

معین الملک خلف قمر الدین خان وزیر در ماہ محرم شروع سنہ ۱۱۶۷ ہجری بطریق سیر و تفریح سوار اسپ [illegible]
شتافت در عین اسپ دوانی حسب اتفاق [illegible] بہم رسید و با ضطراب فرود آمد [illegible]
آں [illegible] گردید — بعد [illegible] بنام محمد امین پسر معین الملک [illegible]
اقتدار مہمات ملکی بمادرش تعلق گرفت — از عہد معین الملک کہ فوج بسیار و مصارف دیگر ہم با فراط داشت
حاصل صوبجات با فراط [illegible] نمود — بنا بریں تنخواہ ہا [illegible] بود و [illegible] و
[illegible] نداشتند + و در فرقہ سکھان [illegible] بلکہ [illegible] +
بنا بریں [illegible] افغانان [illegible] و اظہار اختیار ملک [illegible]
[illegible] + سکھان [illegible] + [illegible] ایں ملک [illegible]
[illegible] — دریں [illegible] کہ زن معین الملک [illegible]
[illegible] از [illegible] کار [illegible]
کارہا را [illegible] + ازیں [illegible]
[illegible] روز بروز [illegible] و مقتدران [illegible] — [illegible]
[illegible] — دریں [illegible] پسر معین الملک ہم در گذشت +

عبد الصمد خان گشت و مردم ما گفت که هر گاه قاتل پسر من که در قوم خود بسبب کشتن بایزید خان باز سنگه نام یافته بود
بر سد مرد نشان خواهید داد چون آن نابکار غدار بر خبر سوار در رسید مردم آن ضعیفه را خبر داده شنوانیدند ضعیفه مذکوره بکینه خواهی
و انتقام پسر خود آن سبک سر را چون نزدیک رسید سنگ گرانی از بالای بام بر سرش افگنده از جان بگذشت عبد الصمد خان
باستماع این خبر سکهان را بجلهای اسپ دخته شنوانیده از نظر مردم مستور ساخت تا اکثری کشته نشوند و بردن بحضور فرخ سیر
که منظور داشت میسر آید و بعد چند روز آنها را بدستور مسطور از لاهور کوچانیده همراه قمر الدین خان پسر محمد امین خان و پسر خود
زکریا خان بدار الخلافه فرستاد چون نزدیک شاهجهان آباد رسیدند فرخ سیر اعتماد الدوله محمد امین خان را فرمود که بیرون
شهر رفته بندای مذکور را تخته کلاه در رو سیاه نموده بسواری فیل و دیگران را بر خر و شتران و سر ها را بر نیزها کرده بشهر در آرد
بعد آوردن بحضور حکم حبس آن ناجنس مع پسر و دو سه نفر معتبر در قلعه شد و درباره دیگران فرمود که هر روز چند نفر را از آن گروه رد برده
چبوتره کوتوالی و رسته بازار ها بقتل رسانند حسب الحکم بعمل آمد اما عجب تطلبی از آن جماعه مسموع شده که در کشته شدن یکی بر دیگری
سبقت می جستند و منت جلاد می نمودند که اول او را بکشید چون تمام آن جماعه بپاداش اعمال خود رسیده مقتول گردید پسر
بندا را بر زانوی او در بدست همان نابکار ذبح کنانیدند و آخر بزخم نیزها و آهنی تاب داده پاره ها گوشت او را از بدنش
کشیدند و بجزای اعمالیکه با خلق خدا نموده بود مجازا گردانیده بجائیکه مستحق آن بود رسانیدند گویند محمد امین خان از بندا
پرسیده که آثار عقل و رشادت از چهره تو پیداست ترا چه چیز بر این داشت که خود را مبتلای چندین وزر و وبال در دنیا و
آخرت گردانیدی در مکافات اعمال خود باین حد رسیدی در جواب گفت که اجماع جمیع ملل و مذاهب است که هر گاه تمرد و عصیان
خلائق از حد بیرون رود منتقم حقیقی در مکافات اعمال آنها چون من ظالمی را می گمارد تا جزای هر یکی در کنارش نهد بعد از آن
مثل شما مقتدران را برو تسلط داده او را بسزای کردارش میرساند بیت این جوش ظالمان چیست گر چوب خدا صدا ندارد

بهامی

قسمت گروه انبوه دست و پای خود را از وضع شرع شنیع و ناز نموده بموجب فرمان بادشاه فوجداران حضور رنجابیب پرداختند آن مدبر خود بقصبه بهامی رسیده فوج
ادا بیر تیغ تقصیر گردیده کشته شدند چون خواست که زن و اهل و عیال خود برسد عبورش از لشکر حکام شهر هند و غیره دشوار بود به بعضی از افاغنه وعده کرده رسانیدن مبلغ گران ایشان را رسانیدن داران
مکان نموده آنها او را لباس نیلگون بطور افاغنه او هلیه پوشانیده و موی سر و ریش او بلند گردانیده همراه خود گرفتند و در راه باحترام مے آوردند
هرکه از احوال او مے پرسید میگفتند که پیرزاده اوچه است چون بجای معهود رسید و پریشانی بجمعیت گرائید همان هیاست را
بحال داشته تغیر ے دران ننمود و بپیروان خود را نیز دلالت نمود که بهمین طریقه و صورت اختیار نمایند و آشفتگی در حواس او بهم رسیده
بود شے نداشت و بهمین حال در غم انتقام پسران خود بمرد و بعد او نیز ابجا شے گورو گوبند نشست اوا قتدار بسیار بهم رسانیده چون کینهای
دیرینه قتل تیغ بهادر و پسران گورو گوبند در دل داشت بر ویرانی آبادی اهل اسلام هر جا دست او می رسید تاخته از سکنه آنجا هر کرا
می یافت القا می کرد و هر چند اطفال صغیر السن باشند حتی زنهای حامله مسلمانان را شکم دریده و جنین را بیرون کشیده میکشتند بهادر شاه
استماع شورش او نموده افواج به تنبیه او گماشت یکبار خانخانان منعم خان با سے هزار سوار او را در کوه گره محصور نموده او از انجا
بحیله و جرات بدر رفت کرة ثانیه محمد امین خان داغر خان و رستم دل خان و غیرهم امرا رسیده باز محصورش ساختند اما مهمش
انجام نیافت بنده مذکور کمتر مقابل افواج بادشاهی می گشت اکثر بطور جپاول و قطاع الطریقے در اطراف و جوانب دویده یکجا
نمی آسود و هر جا قابوی می یافت در قتل و غارت تخریب مساجد و نبش قبور مسلمانان قصور سے نمی نمود و بهمین قسم این قضیه امتداد یافته
تمام نشده بود که بهادر شاه رحلت نمود در لاهور مقاتله بادشاه زادگان باهمدگر چنانچه مذکور شد رو داده لیسے بحال سکهان نپرداخت
از ینجهت اقتدار بنده انهایت زیاده شد چون معز الدین کشته گردید و نوبت سلطنت بفرخ سیر رسید حکم تنبیه بنده با اسلم خان صوبه دار
لاهور شرف صدور یافت اسلم خان بجنگ بنده بر آمده بر سر او تاخت و در جنگ هزیمت خورده خائب و خاسر بلاهور برگشت و بنده را
نخوت بسیار بهم رسیده دست تعدیش بر مسلمانان از بیشتر هم بیشتر گشاده گشت آنچه ناشایست بعمل آورد و همدرین عرصه بایزید خان
نام فوجدار سهرند باراده مدافعه بنده از قصبه مذکوره برآمده در لشکر خود اقامت داشت وقت نماز مغرب معدودی در خیمه
علحده نماز میکرد که سکهی از اتباع بنده ای خدا نا ترس مثل فدائیان حسن صباح در غفلت بیکبار گاه بخیمه مذکور در آمده بایزید خان
را در عین نماز بکشت و صحیح و سالم بدر رفته بهمراهان خود پیوست چون این بحضور رسید بعبد الصمد خان بهادر دلیر جنگ تورانے
که صوبه دار کشمیر و چند هزار سوار مغل با او بود حکم استیصال و قتل و اسیر بنده اسم گشت صوبه داری لاهور برای پسر او زکریا خان
صدور یافت و قمر الدین خان پسر اعتماد الدوله محمد امین خان داغر خان و دیگر فوج مغلیه در سپاه والا شاهی واحدیان و
توپ و توپخانه به مدد و کمک او متعین شدند عبد الصمد خان بمجرد ورود سند و حکم عازم لاهور گشته عارف خان چیله خود را
به نیابت در شهر مذکور فرستاده خود با فوج جرار بر سر آن بدترین اشرار رفت چون فوج ولایتی همراه داشت تباختهای
متواتر بنده را مقهور و مخذول ساخت و متوالی در تعاقبش پرداخت سپاه درون چندین جنگ صعب با عبد الصمد خان نمود
و قریب بود که شکست در لشکر مغلان افتد اما بنصرت ایزدی شکستها بے در پے خورده در قصبه گرداس پور که مسکن و
موطن آنها و آباد ے معمور بود و اسباب موفور و حصار مستحکم داشت رسیده محصور گردید عبد الصمد خان مشغول محاصره گردیده
نگذاشت که یک دانه از جنس غله باندرون قلعه تواند رسید چون محاصره امتداد و ذخیره و انبار ها تمام یافت و ماکولات بدست نمے آمد
و مردم محصور که خلق کثیرے بود مجبور گردیده گاو و اسپ و خر و هر چه در مذهب ایشان ممنوع و محترم بود بنا چار میخوردند اما بنابر خوف
و تعصب که بدل داشتند راضی به تذلل و انقیاد نمے شدند هر گاه بے طاقتی از حد گذشت و ماکول مطلقاً مفقود گردید بسیارے
از ان فرقه بگرسنگی و مرض زحیر و اسهال هلاک شده باقے التماس امان و استدعای آمدن بلشکر نمودند عبد الصمد خان کشادی در میدان
نصب نموده فرمان داد که سلاح و یراق زیر علم مذکور گذاشته بی یراق نفر و یک لشکر جمع شوند بنابر عجز و اضطرار جارو ناچار قبول نموده
حسب الحکم بعمل آوردند بعد اجتماع آنها عبد الصمد خان همه را دستگیر نموده جمع کثیرے را بقتل سپرده با بے لشکر خود شمشیر حواله بر لب همان
دریا که پائین گرداس پور میگذرد گردن زدند و روسا و مشاهیر فرقه مذکوره را بر شترهای بی پالان دختر ها سے عریان کلاه کاغذ
بر سر و سلاسل در دست و پا کرده سوار ساخت و باین هیات قاصد لاهور گردیده بصورت مسطور آنجماعه مغرور را در پیش پیش
سوار ے خود گذاشته داخل شهر گردید عادر بایزید خان که در شهر لاهور بود با استماع این خبر مشاد و مال گشته بر سقف در وازه سر راه سوارے

ذکر

ذکر ظفر یافتن عبدالصمد خان بر بندا مقتدای فرقه سکهان و مجمل احوال آن فرقه و مقتدایان ایشان +

و هم درین عرصه که سال پنجم از جلوس فرخ سیر مطابق سنه ۱۱۲۷ هجری بود به نیروی بازوی عبدالصمد خان بهادر دلیر جنگ بنده از خدا
دور و بیدین نام بندا در قوم خود مدعی و مشهور و در آن وقت بر ریاست سکهان و کثرت آنها مغرور و سرگروه سگان بی باک بود و خود را
بسلطنت بر داشته ظلمهای بی پایان بر خلق خدا می نمود به پاداش اعمال خود رسید تفصیل این اجمال آنکه فرقه سکها پیرو مسلک
گورگوبند نموده موی ریش و بروت و سر از ابتدای تولد مطلقاً نمی تراشند و اکثر نیلگون پوشیده با سلاح و یراق می گردند و هر چند
از فرق مختلفه باشند هر گاه این مسلک اختیار نمایند اجتناب و احتراز از همدیگر بلحاظ سمیه و قاعده دیرینه هنود نمی کنند اگر چه
البعد فرق باشند حدوث این مسلک در اواخر عهد عالمگیر اورنگ زیب اتفاق افتاده موجد این طریقه گورگوبند است که از خلفای
نانک شاه فقیر مشهور بوده و مجمل احوال نانک آنکه پدرش لقا بی از قوم کهتری بود و در عهد طفلی حسن و صباحتی با اندک مایه استعداد و قابلیت
خداداد داشت و سید حسن نام درویشی صاحب حال و مقال بر نانک مذکور نظر توجه داشته همت بر تربیت او می گماشت بفیض صحبت
درویش حقیقت کیش فی الجمله شعور و دانش بهم رسانیده بر حقایق و معارف که کتب فقرای اسلام و صوفیه ذوی الاحترام بآن مشحون است
اطلاعی حاصل نمود و از تعصب کیش آبائی خود درگذشته مضامین اقوال آن بزرگواران بزبان پنجابی که داشت در بحور اشعار
هندی موزون می نمود اشعار و کلمات او فراهم آمده صورت کتابی گرفت و نام آن کتاب گرنت افتاد و این اعتبار و کثرت
اتباع در عهد بابر بادشاه او را میسر آمد و الی الآن در میان پیروان او آن کتاب عزت و شهرت داشته مشهور و معروف است و بخواندن
آن اشتغال داشته احترام بسیار برای آن کتاب می کنند و کلامش چون ماخوذ صحیح دارد خالی از کیفیتی و متانتی نیست بیشتر اوضاع فقرای
او مشابه اوضاع فقرای مسلمانان هند بود و حالیا هم فقرای ایشان همین صورتند و اکثر جا بلکه بهمه شهرها و دهات تکیه ها که باصطلاح آن ها سنگت گویند و در آن
سنگتها یک سرگروه و دیگر مریدانش می باشند و اولاد نانک منحصر در دو پسر بود یکی سری چند نام دوم لکهمی چند لکهمی چند دنیا اندوخت
و پسر و شمار پسر بر و اولادش هم الی الآن از ملک و صاحبزادگی در خاندان آنها است و سری چند صورت درویشی اختیار نمود
زن و فرزند نداشت اما بجای پدر هم نه نشست و سجاده نشینی نکرد فقرای نانک شاهی که در لباس و اوضاع مشابهت تمام
فقرای مسلمین هند دارند اخلاف و پیروان اویند یکی از خدمه نانک که انگد نام داشت سجاده نشین نانک گشته بجای او نشست
و سیزده سال سجاده نشینی نموده چون پسر نداشت امرداس مرید خود را سجاده نشین خود نموده و بیست و دو سال بجای پیر خود نشسته
قالب عنصری را پدرود نمود و با وجود اولاد او هم امرداس نام داماد خود را بجای خود نشانده او هفت سال زندگی کرد بعد او
گورو ارجن پسرش سجاده نشین پدر گشت و بعد بیست و پنج سال از دنیا درگذشت بعد او گورو هرگوبند پسرش سی و هشت سال سجاده
نشینی نمود بعد او گورو هر رای نبیره هرگوبند که پدرش گورو دتا پیش از جد خود مرده بود بجای جد خود نشست و هفده سال رهنمای اتباع خود
نمود بعد او گورو هرکشن پسرش در خرد سالی بر سجاده پدر نشست و سه سال زندگی کرد بعد او تیغ بهادر پسر گورو هرگوبند یازده
سال سجاده نشینی نموده در قید امرای عالمگیری افتاد و در سنه ۱۰۸۶ هجری مطابق سنه عالمگیری حسب الحکم بادشاه کشته شد و گوروگوبند
پسر تیغ بهادر بجای پدر نشسته مدت ها ریاست نمود سجاده نشین هشتم نانک که تیغ بهادر نام داشت پیروان بسیار بهم رسانیده صاحب
اقتدار گشت و چندین هزار کس همراه او می گردیدند معاصر او حافظ آدم نام فقیری از فرقه مریدان شیخ احمد سرهندی جماعه کثیر بهم رسانیده
و پیروی خود بهم رسانیده هر دو کس شیوه اخذ و جبر و تعدی اختیار نموده در ملک پنجاب می گردیدند تیغ بهادر از هندوان زر ها
می گرفت و حافظ آدم از مسلمانان و وقایع نگاران بادشاهی بعالمگیر نگاشتند که دو فقیر یکی هندو دیگر مسلمان فلان و فلان بهم رسیده
این شیوه را برگزیده اند و چه عجب که اگر اقتدار ایشان بیفزاید خروج هم نمایند عالمگیر بعد استماع این خبر بحاکم لاهور نوشت که هر دو را گرفته
حافظ آدم را از ممالک محروسه بدر کرده در مواطن افاغنه آن طرف اتک و پیشاور سرحد هند بگذارند که باز این طرف عود نتوانند نمود و
تیغ بهادر را گرفته مقید و محبوس دارند چنانچه حسب الحکم بعمل آمد و بعد چندی از حکم دیگر در باره تیغ بهادر رسید که او را کشته و جسدش
را چند حصه نموده اطراف شهر بیاویزند حسب الامر بوقوع پیوست اما همراهیان تیغ بهادر بطور فقرا می گردیدند و سلاح و یراق بستن
در میان ایشان معمول نبود بعد از آن که عالمگیر رحلت نمود و نوبت سلطنت به بهادرشاه رسید و بقولی در اواخر عهد عالمگیر گوروگوبند
بجای پدر خود تیغ بهادر نشسته منتشران فرقه خود را آهسته آهسته جمع نمود و سلاح و اسپ و یراق بهم رسانیده بر سر ...

در قلعه لاهور رفت و محمد امین خان به تنبیه گرو اموگر گشت ـ ـ ـ

چون پنج سال کامل از سلطنت بهادر شاه گذشت در هنگامیکه لاهور مورد و معسکر پادشاهی با کل ارکان دولت عالیشان و شاهزادگان سپهر مکان بود شروع سال ۱۱۲۴ هجری در اوسط ماه محرم اختلالی در حواس و مزاج بهادر شاه بهم رسیده حکم بکشتن سگها و اخراج گداها از اردو و شهر لاهور داد ـ این حرکت از خیال بادشاه صاحب شعور بسیار دور بود احتمال دارد که بنا بر اثر سحر حوران و نحوست خود نان خانه روی داده حقیقی چنین حرکت گردیده باشد + ناگاه سپهر عارضه لاحق مزاج بهادر شاه گردیده در سن هفتاد و دو سالگی نوزدهم محرم الحرام دو ساعت از روز مانده در گذشت +

و بهادر شاه بنا بر محاربه با برادران خود و بعد از آن بنا بر استقلال بتدابیر قلع و قمع جماعه سکهان که در صوبه لاهور سر بطغیان بر آورده بودند فرصت تادیب او (مرهم اجیت سنگه و راتهور) نیافت [صفحه ۳۹۶ جلد دوم]

Read here the interleaved pages.

فرخ سیر بہت سختی کے ساتھ بندہ کو مار دیا+

۱۱۳۱ سنہ ہجری میں محمد شاہ تخت پر بیٹھا+

حسین خان قصوریہ افغان بہت سالوں سے لاہور و قصور کے نواح میں بہت سے پرگنوں کو اپنے تصرف میں کر لیا تھا اور مخالفت کا جھنڈا کھڑا کیا تھا + عبد الصمد کی صوبہ داری کی ابتداء سے سرکش ہو کر بادشاہی ملازموں کو نکال دیا اور لاہور پر چڑھائی کی + عبد الصمد سے میدان جنگ کی چھاؤنی میں سخت لڑائی ہوئی اور بہت مشکل سے عبد الصمد کو فتح ہوئی + یہ واقعہ شروع عہد محمد شاہ کا ہے +

۱۱۵۲ ہجری

نادر شاہ بتاریخ ہفتم صفر اثنی خمسین و مائة و الف از شاہجہان آباد بطبل مراجعت کوفتہ باز گشت

[اسکے ذریعہ بار بار تمام پنجاب میں غارت گری و لوٹ شروع ہو گئی تھی ـ ذکریا خان صوبہ دار تھا] اسکے جانے کے پیچھے زکریا خان ہی صوبہ دار ملتان و لاہور رہے اور نادر شاہ نے انکو شاہنواز خان کا خطاب دیا+

مصنف سیر المتاخرین محمد شاہ کے عہد میں ہوا اور نواب سراج الدولہ کے وقت دہلی سے نکل ~~عظیم~~ مرشد آباد گیا ہمراہی صولت جنگ

نعش جهانگیر از آنجا بلاهور رسید + بیت چون تاریخ وفاتش جستم گفتی ز دل گفتا جهانگیر از جهان رفت ۱۰۳۶ هجری

شاهجهان بادشاه در سال هفتم مطابق سنه هزار و چهل و سه هجری - سوم شعبان از دار السلطنت اکبرآباد بصوب پنجاب
نهضت شد و هشتم شوال دولت خانه لاهور منزل گردید

در سال هشتم پنجم جمادی الثانی دار السلطنت لاهور منزل شد +

در سال دوازدهم مطابق سنه ۱۰۴۸ پانزدهم رجب دولتخانه دار السلطنت لاهور منزل شد

در سال سیزدهم مطابق سنه ۱۰۴۹ بدار السلطنت لاهور نزول اجلال شد +

در سال چهاردهم مطابق سنه ۱۰۵۰ هفتم جمادی الثانی بسیر شرقی بسوی کشمیر و از آنجا بلاهور توجه نمود +

در سال پانزدهم مطابق سنه ۱۰۵۱ هجری چون در کشمیر بنا بر طغیان آب کول و شدت غلای بسیار خراب گردید و دو ماه شهر
محیط … و … از سی هزار کس بلاهور رسیده زیر جهروکه درشن فراهم شده اظهار بیچارگی نمودند
مجموعه تعداد … اور بارہ برس میں … +

در سال بیستم مطابق سنه ۱۰۵۶ بادشاه از کابل بلاهور آمد

عالمگیر اورنگزیب بحکم فرمان قضا در سال پنجاه و دوم از جلوس و سن نود و یک سالگی در بلده احمدنگر سنه ۱۱۱۸ هجری بروز
جمعه بعالم بقا شتافت

بهادر شاه دو منزل شاه روز یکشنبه یازدهم ربیع الاول سنه ۱۱۱۹ هجری قلعه گوالیار رسیده و بنگاه را در گوالیار گذاشته خود بیشتر
روانه گردید و هجدهم ماه مذکور که روز یکشنبه بود در میدان جاجو متصل اکبرآباد تلاقی فریقین رو داد +
This is the battle in which لشکر اعظم شاهی به پیش خیمه سلطان معظم بهادر شاه رسیده خیمه ها را آتش دادند +
which Guru Gobind Singh is supposed to have taken part on Bahadur Shah's side

سلطان معظم کابل میں تھا - عالمگیر کی بیماری کی خبر سنکر وہاں سے جلد راستہ میں … موت کی خبر سنکر روز سه شنبه سلخ محرم الحرام سنه ۱۱۱۹
بر تخت سلطنت جلوس نمود - بهادر شاه طے منازل نموده بلاهور رسید و کوچ در کوچ روانه اکبرآباد شد + در سرکار بادشاه
قلت زر بسیار و لشکریان خراب و پریشان حال بودند + [عظیم الشان شهزاده … اکبرآباد … از خزانه … باپ کے حوالہ کی
بقدر مناسب تقسیم یافته پریشانی اندک بجمعیت گرائید + … بهادر شاه که پادشاه سلیم النفس کم آزار بود …
[اکبرآباد سے بادشاہ راجپوتانہ … اور … کی بغاوت دور کرنے نکلے اور وہاں سے شہزادہ
کام بخش کی مخالفت دور کرنے کے لئے دکن جانا پڑا +] روز سه شنبه سوم ذی القعده سنه ۱۱۲۰ هجری در مضافات
حیدرآباد که کام بخش در آنجا منحرف گشته بود تلاقی فریقین رو داد و بعد کشش و کوشش بسیار لشکر بادشاهی غلبه نمود
It may be this battle also in which the Guru was engaged

در اثنای همین سفر که بادشاه عازم و جازم تنبیه راجپوتیه بود خبر فساد گورو گوبند بعرض رسید از آنجا که هم ایشان در کنج
فرار و … افتاده … (راجه جی سنگه کچهواهه و اجیت سنگه پسر جسونت سنگه راتهور) و رخصت آنها
با جماعت او … آمد و بادشاه متوجه … گورو گردید … با وزیر خان
فوجدار سرهند مصاف داده غالب آمد و وزیر خان کشته گردید - بعد ورود بادشاه در دامن کوهستان ملک …
مخیم سرادقات بادشاهی گردید و خانخانان و رفیع القدر حسب الحکم سوار شده از سه طرف قلعه گوره را محاصره نمودند …
شب هم آنجماعه را فرار … و چندی از آنها بقتل رسیدند - خانخانان …
که چرا او را فرار داده نسبت … دلخان را در آنجا گذاشته … متوجه لاهور گردید - …
خانخانان … - و بیست و ششم ربیع الاول … مخیم سرادقات بادشاهی گردید …
بنا بر شوم طمعی از قلعه گوره … آمده معزول المنصب … و جاگیرش ضبط شد و او مقید شد

در شروع سال اول جلوس خسرو بہ تاریخ هشتم ذی الحجہ سنہ احدی جلوس والا شب الفاق در رفاقت جمعی از قلعہ ارک آگرہ
برآمدہ متوجہ سمت پنجاب و لاہور گردید (سنہ ۱۰۱۴ ھ) خود بدولت را بہ ثبت ظفر اثر متعاقب او بر آمدہ شتافتند سلطان ... سنہ ...

جہانگیر بادشاہ — در آغاز سال دوم بادشاہ از لاہور متوجہ سیر و شکار کابل شد۔

بسال چہارم جلوس حکم شد کہ از اکبر آباد تا لاہور در ہر دہ کروہ منارہ بلند و در دو دو کروہ چاہ پختہ تیار نمائید و دو رویہ رستہ درختان سایہ گستر بار دار برنشانند — در ایام سیر ازادگی در پنجاب شیخو پورہ نام دیہ متصل ساسوپے بنام خود آباد کردہ مختصر عمارتے ہم در آنجا اساس نہادہ حوالی آنرا شکار گاہ مقرر نمود۔ قدر دان سلطنت خود آنرا پرگنہ علیحدہ گردانیدہ بجاگیر سکندر مرحمت گشت۔ او بموجب حکم بادشاہ عمارات عظیم الشان و تالاب کلان و منارہ بلند گنبدان اساس نہاد۔ — و ہمہ جہت یک لکھ و پنجاہ ہزار روپیہ صرف گردید و ہمدران سال دولتخانہ دار السلطنہ لاہور مشتمل بر اقسام نشیمن دلکشا بکمال متانت آراستگی گردید و ہشت لکھ روپیہ خرچ گردید + [ذکر در بیان احوال تنباکو و منع دود کشیدن آن]

اگرچہ آغاز بر آمدن تنباکو بہ جزائر فرنگ است و اطبا تجویز و تشخیص احوال او نمودہ دود کشیدن آن مفید و مسہل بر بعضے امراض مناسب تر و ترفتہ رفتہ مرغوب جمیع طبائع گشت۔ اما از فرنگ بکثرت آوردند۔ بعد چندے تخم آنرا آوردند و در ممالک ہندوستان زراعت کاشتہ منتفع شدند و جاہلان آں بر اجناس دیگر تفوق حیثیت خصوص در عہد جہانگیر بادشاہ زیادہ تر رواج یافت و تکیہ دود آں ہر کس آرزومند گشت حتیٰ بر مقام ماکولات و مشروبات تقدیم یافتہ گزین ماحضر مہمانان و بہترین تحفہ اخلاص مندان گشت و شدت اعتیاد آں بمرتبہ رسید کہ مالیخولیا ترک او محال تواند کرد اما تجنب از تنباکو کشیدن دشوار۔ ہر چند تلخیش بیشتر در مذاق ما لبخیا گوارا تر و فرحش گوارا تر ببیت بسیار کسیکہ خواہش از دل و جان۔ کمایکہ بسے بود کہ او را کم خواست + نفع و ضررش از شدت اشتہار محتاج باظہار نیست + بالجملہ چوں رواج بسیار یافت جہانگیر باستماع آن کوشید و منادیان ممالک منادی شدید ساختہ در باب دفع و منع بیع و شرا اش لعبد و ریسمان و بنا بر مزید تاکید و باس حکم خود اکثر را کہ باوجود و صدور حکم جرأت بکشیدن آں نمودند در شہر لاہور تشہیر نمودہ + بلکہ بعضے را لب ہا بریدہ + اما لبکہ مردم معتاد و رزعب تاں بودہ اند سودے ندید و کسے اجتناب نہ ورزیدہ +

[یہاں بہت سے تعجب انگیز بازیگروں کے شعبدے و دیگر بدائع سوانح درج ہیں
جو جہانگیری وہی نوشتہ سے نقل کئے ہیں۔ جہانگیر نامہ]

جہانگیر نے کانگڑہ میں جا کر دیوی کے مندر پر سونے کا چھتر چڑھایا اور جوالا مکھی بھی گیا + وہاں سے کشمیر کی طرف کوچ کیا بادشاہ بعد سیر کشمیر معاودت بہندوستان فرمود چوں اثر مرض ضیق النفس بپادشاہ ظاہر گشت و رفتہ رفتہ باشتداد کشید ہوائے ہندوستان را با مزاج خود ناساز گار دیدہ است بنا بر آں از سنہ سانزدہم جلوس ہر سال اوائل بہار بکشمیر میرفت و در ایام زمستان معاودت بہندوستان میکرد

در سال بیست و دوم جلوس جہانگیر بادشاہ مطابق عادات متوجہ کشمیر شد و بعد از (ان) رسیدن آنجا بیماری ضیق النفس کہ لازم داشت استیلا یافت و ضعف و ناتوانی روز بروز زیادہ شد در اوائل زمستان رایت مراجعت بر افراشتہ ۔۔۔۔ در انتہائے راہ روز یکشنبہ بیست و ہشتم صفر سنہ یکہزار و سی و ہشت ہجری مطابق پانزدہم آبان ماہ در عمر شصت و دو سالگی طائر روح از آشیان کالبد عنصری پرید و نور جہاں بیگم ہائے ہائے کنان چوں مرغ نیم بسمل برخاک و خون طپیدہ و بے اختیار میخواند + نظم

دریغا ازیں دلّہ زاری دریغا
دریغا ازیں جگر خواری دریغا

نخواہم بے جانش زندگی را
بملک جاودان پایندگی را

جہاں محروم برگ است بے او
حیات جاودان مرگ است بے او

نخاہوں و فانیکی نباشد
کہ من باشم بگیتی او نباشد

نمے خواہم کز ویک سوز نشینم
جہاں را بے جمال او ہمی بینم

چو آں سائیکہ در گلزار ماند
کز و گل رفت بہر و خار ماند

شصت و پنج نورانی پیر شاهه سر بهر یکت شیخ صدرالدین پور او در نوزده استاد بر خواند و جان بسپرد و از چارکنج آواز بلند شد که دوست به دوست پیوست و خوابگاه در ملتان

خواجه قطب الدین بختیار کاکی - بآرزوی دیدار پیر خواجه معین الدین بهند آمد چندی بشیخ بهاءالدین ذکریا پیوست و در زمان فرمانروائی شمس الدین التمش بدهلی آمد + چهارشنبه ربیع الاول سال ششصد و سی و سه رخت هستی بربست

شیخ فریدالدین گنج شکر از نژاد فرخ شاه کابلی است زادبوم او قصبه کوتهیوال نزدیک ملتان + روز شنبه پنجم محرم ششصد و شصت و شش در پتن پنجاب از جهان ناپایدار به رو کرد در همانجا خوابگاه شد

شیخ صدرالدین عارف - پسر شیخ بهاءالدین ذکریا در سال هفتصد و نه در ملتان سوی آن جهان رفت

شیخ نظام الدین اولیا - از غزنین بهداون آمد - در ششصد و سی و دو در آنجا زاده - او را نظام الدین محبوب الهی و سلطان المشائخ میگفتند + هیجدهم ربیع الاخر هفتصد و بیست و پنج از جهان رفت و خوابگاه در دهلی

شیخ رکن الدین - پور شیخ صدرالدین عارف + سلطان قطب الدین او را از ملتان طلب داشت

شیخ جلال الدین تبریزی + همعصر بهاءالدین ذکریا بود - خوابگاه او در بندر دیو محل واقع بنگال

شیخ نظام الدین ابوالموید - در زمان سلطان شمس الدین التمش بود خواجه قطب الدین اوشی و شیخ نظام و برادر او را البس فرخ میدانستند

شیخ نصیرالدین چراغ دهلی - خلیفه شیخ نظام الدین اولیا - هیجدهم رمضان هفتصد و پنجاه و هفت از این جهان درگذشت

شیخ شرف پانی پتی - کنیت ابوعلی قلندر و از سته زیستی در یکی از نگاشتهای خود چنین مینگارد که چهل ساله بدهلی آمدم و بزیارت گری خواجه قطب الدین سعادت اندوختم و مولانا وجیه الدین پایلی و مولانا صدرالدین و مولانا فخرالدین ناقله و مولانا ناصرالدین و مولانا معین الدین دولت آبادی و مولانا نجیب الدین سمرقندی و مولانا قطب الدین کی و مولانا ~~خطیب~~ احمد خوان ری و دیگر دانشوران روزگار دستوری درس و فتوی دادند و بیست سال درین کار بسر بردم ناگاه اثری کششی در بود و همگی دانش نامها را بآب جو سپردم و بسوگ نشستم و در روم شمس تبریزی و مولانا جلال الدین رومی را دریافتم جبه و دستار و فراوان کتابهای دادند در پیش ایشان همه را بآب دادم سپس در بانی پت آمدم خلوت گزیدم خوابگاه او در آنجاست

سید جلال - شب برات هفتصد و هفت بزاد - در دهلی شیخ نصیرالدین چراغ دهلی را دید و در خانواده چشت خلیفه گشت -

چهارشنبه عید قربان هفتصد و هشتاد و پنج آخشیجی پیکر برانداخت خوابگاه او چه ملتان + پور سید محمود بن سید جلال بخاری بود

شیخ شرف منیری - از گنج شکر فیض برگرفت و آرزوی دید شیخ نظام الدین اولیا بدهلی آمد - فراوان تصنیف یادگار از آن میان مکتوبات او در سر شکنی نفس آزمون دارد خوابگاه بهار

شیخ صدرالدین + پور سید احمد کبیر بن سید جلال بخاری سلطان فیروز او را فرزند بزرگ داشتی در هشت صد و شش و اپسین نفس بود

سید محمد گیسو دراز + خلیفه شیخ نصیرالدین چراغ دهلی سال ۸۲۵ هشتصد گذشت خوابگاه در گلبرگه

شیخ قطب الدین - پور شیخ برهان الدین بن شیخ جمال هانسوی مرید و خلیفه شیخ نظام الدین اولیا - خوابگاه هانسی

سید ابراهیم پسر معین بن عبدالقادر حسینی زاده ایرج مرید شیخ بهاءالدین قادری ستطاری در ۹۵۲ سنه مرد خوابگاه دهلی

That other Sh. Ibrahim who[n] from Narrak was is not mentioned in the list of Auliyas

خضر } برخی گویند الیاس و خضر هر دو آب حیات را دریافتند و زندگی او را
الیاس } روحانی برگزارند که به یک گاه برآید و الیاس ندانند - هر دو فراوان سال زنده باشند و صحبت دارند -
از الیاس فیض و از خضر ضبط خواهند +

بهلول پور نزول اجلال فرمود و فرمان داد که سیالکوت را خراب کرده ساکنان آنجا را در بهلول پور آباد گردانند و از آنجا روانه سهرند
شد + براه سرهند بکلانور رسید و از آنجا کوچیده قلعه ملوت بتسخیر درآورد و دولت خان که از عهد گشته
بود از روی خجالت بحضور نمی آمد چون نادم گشته رسید در قلعه ملوت محبوس شد و در همانجا حبس مرغ روحش از
قفس بدن او پرواز نمود و بابر پادشاه به انباله رسید ------ والده و فرزندان و وابستگان
سلطان ابراهیم را مشمول عواطف گردید ~~[illegible]~~ احوال و خزاین خاصه ایشان بایشان مرحمت نمود و افزوده
آن هفت لک تنکه بوالده سلطان ابراهیم سیورغال مقرر گشت والده سلطان مشمول عنایت گردیده
یک قطعه الماس که هشت مثقال وزن داشت و جوهریان جوهرشناس قیمت آن زیاده از حد قیاس
می گفتند از خزینه سلطان علاء الدین خلجی بود و او را از اولاد راجه بکرماجیت [illegible] آمده پیشکش بابر
پادشاه نمود + [از صفحه ۱۴۳ تا ۱۷۵ اجلد]

اکبر (۱) در سال سی و چهارم جلوس اکبر پادشاه بسیر کشمیر متوجه شد

(۲) در سال سی و هفتم جلوس والا باز عزیمت سیر گلگشت کشمیر نموده در صفر [illegible] در عین [illegible]
از لاهور نهضت فرمود +

(۳) در سال چهل و دوم بسیر کشمیر نهضت فرمودند + جشن [illegible] و در ایام آغاز زمستان
نهضت فرموده بدار السلطنه لاهور نهضت نموده

ذکر نهضت موکب مقدس از لاهور بجانب دکن برای تسخیر احمدنگر — چون از لاهور رایات [illegible] عالیه بسمت دکن رو بداد
در حوالی قصبه بٹاله [illegible] رسید که در همانجا [illegible] فقرای
مسلمین و طایفه سناسیان باهم جنگ کرده فقرای مسلمین [illegible] غالب آمدند سناسیان [illegible] انداخته اند - اکبر که
مذهب آلهی ایجاد و اختیار کرده همه ادیان را یکی می شمرد اکثر فقرای مسلمین را [illegible] و بتخانه را که بتعدی
مسلمانان مسمار شده بود بتجدید [illegible] ترمیم کنند - بعد نهضت از آنجا از دریای بیاس گذشته بمنزل گوروارجن سجاده نشین
نانک شاه تشریف برده [illegible] او و استماع اشعار هندی نانک شاه که مضامین ابیات موحدین اسلام و صوفیه والا مقام
ترجمه نموده خوش وقت شد و گوروارجن [illegible] دانسته پیشکش لایق گذرانید و التماس کرد که از نزول عساکر منصوره
در پنجاب نرخ غله گران بود از این جهت جمع پرگنات زیاده شده الحال از انتهاض لشکر فیروزی [illegible] ارزانی آورده
رعایا از عهده ادای این جمع نمی توانند برآمد - عرض او پذیرفته [illegible] حکم شد که بحساب ده [illegible] از جمع رعایا
تخفیف دهند و تاکید کنند که عمال [illegible] از رعایا گرفته زیاده طلبی ننمایند + مثنوی

چشم رعایت ز رعیت مگیر تا بودت ملک عمارت پذیر + کار رعیت [illegible] بسیار دست رعیت [illegible]

اولیای هند

در هندوستان چهار سلسله که آنرا چهار خانواده نامند مشهورترند + سهروردیان و چشتیان از آنها مشهور
ترانند + جز آن چهار خانواده [illegible] سلسله زبان زد روزگار اند مثلاً قادری [illegible] نقشبندی وغیره

خواجه معین الدین - در سال پانصد و سی و هفت در قصبه سجز از سجستان بزاد و در سالی که معزالدین سام
دهلی را گرفت بدانجا رسید و رحل اقامت گزیده در اجمیر شد + روز شنبه ششم ماه رجب سال ششصد و سی و سه
جان قدسش [illegible]

شیخ علی غزنوی - مصنف کتاب کشف المحجوب - خوابگاه در لاهور

شیخ حسین زنجانی - خواجه معین الدین در لاهور بصحبت او رسیده و خوابگاه در آنجا است

شیخ بهاءالدین ذکریا - بسال پانصد و شصت و پنج در کوت کروڑ در ملتان بزاد + هفتم ماه صفر ششصد و

کتب سیر المتأخرین ۔ اقتباسات
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یکے از منتسبان پیشهٔ انشا بعضے از اوقات مطالعه کتب تواریخ فارسی و ہندی که از زبان سنسکرت بزبان اہل فارس در
زمان بعض سلاطین اسلام ترجمه شده گذرانیده و استفاده از اخبار پیشینیان نموده احوال مرزبانان قدیم و جدید ہندوستان
از ابتدای کورو و پانڈوان تا ابتدای سلطنت محمد اورنگزیب عالمگیر و روب او یا افواه و ظفر یافتن بر آنها باجمال در چند
جزو ضبط نموده این غلام حسین بن ہدایت علی خان بن السید علیم الله بن السید فیض الله الطباطبائی الحسنی عادت
مسطوره اجزای مذکوره را بعد اسقاط فضول عبارات و اصلاح اغلاط منشآت در ورق علیحده بسلک تحریر کشیده + مقدمهٔ کتاب
نگاشته خامه بکمور اللسان نموده که مسمی به سیر المتأخرین است گردانید ۔ ۔ ۔ و کتاب سیر المتأخرین که فقیر بسلک تحریر
کشیده از ابتدای رحلت عالمگیر مذکور است تا سنه نود و پنجم از مائهٔ دوازدهم ہجری بانضمام وقایعی که درین کتاب بوده +
۱۱۹۵ ھ
[از صفحه ۳ جلد اول]

چہار ازین فرقه درویشان او و اسی از معتقدان نانک بطریقه و آئین او به ستائش و ستایش آفریدگار می پردازند ۔ خلاصهٔ
عبادات این گروه مطالع اشعار مرشد خویش است که بسرود و نغمه بگویند و زمزمهٔ دلفریب می سرایند + [از صفحه ۱۰ جلد اول
احوال صوبجات لاہور و ملتان از آئین اکبری نقل کرده [صفحه ۵۰۰ تا ۵۰۲]

ذکر سلطان ابراہیم لودی و بابر | سلطان ابراہیم در سنه نہصد و نود و پنج ہجری بر تخت جلوس نموده سکه و خطبه بنام خود کرد + نقش ضبط و انتظام
او بر امرا از پدر او زیاده تر درست نشسته بود ۔ احدی را از ارکان دولت مجال نبود که سر مو
از امر او تجاوز تواند نمود ۔ از انجا که واقعه طلبان سیه باطن بر آن آگاهی ہنگامه خویش بخیر خواهند که یکسی فرمان روای مستقل
و مسلط بوده باشد ۔ ۔ ۔ ۔ چون سلطان نوجوان بود کار نکیه پسندیده خردمندان و لایق پادشاهان نباشد به شوخت وزرا
نمی نمود و اعیان دولت را بادنی تقصیر سیاست بسیار نمود و بسہل لغزش قید و بند می فرمود بدین جہت مردم بجان آمده خواہان
زوال دولت او شدند + و در امور سلطنت خلل راه یافت + ۔ ۔ ۔ پہاڑ خان در بہار یعنی دریا خان ولایت سنبهل متصرف شده
خود را سلطان محمد خطاب کرده سکه و خطبه بنام خود نمود ۔ ہمچنین بہر طرف افغانان روگردان شده علم مخالفت بر افراشتند + دولت خان لودی
مخالفت نموده از لاہور گریخت و پیش ظہیر الدین محمد بابر پادشاه در کابل رفته پناه برد و استدعای نہضت بہندوستان نمود + بابر پادشاه
بہندوستان آمده در مقام پانی پت جنگ کرده مظفر و منصور شد ۔ سلطان ابراہیم در آن کارزار کشته گردید + ایام سلطنت او ہفت سال
از ابتدای دولت بہلول تا نوبت سلطان ابراہیم مدت ہفتاد و یک سال و پنج ماه و ہشت روز بوده بانجام رسید + ازینجا سلسله لودیها
منقطع شد
[از صفحه ۱۸۱ جلد اول]

بعد چندے برهی او ضایع سند شنیده بابر قاصد استخلاص آن شد ۔ از کابل تا حد پیشاور دیده اول مرتبه در سنه ۹۱۲
ہجری تا نزدیک از توابع ملتان مرتبه دوم در سنه ۹۱۳ براه غزنه کابل تا نواحی اوکر عرف لمغان ۔ مرتبه سوم در سنه ۹۲۵ تا بهیره
پنجاب + مرتبه چہارم در سنه ۹۳۰ تا لاہور و دیپالپور ۔ مرتبه پنجم در سنه ۹۳۲ چون از بدسلوکی و ترس سلطان ابراہیم لودی
اکثر امرا برگشته در اکناف بلاد ہند لوای فتنه و فساد برافراشته و برخے از نوکران سلطان ابراہیم یعنی دریا خان دولت
خان لودی از لاہور بکابل رسیده ترغیب نہضت بسمت دہلی نمودند بابر پادشاه قصد ہندوستان فرموده ~~بجانب~~
~~سند رسیده~~ بعضے امرا را پیش از خود بلاہور و اطراف آن دیار فرستاده خود بتقاضای بخت و اقبال نہضت فرموده
بر کنار آب سنده رسید ۔ درین اثنا خبر آمد که دولت خان و غازی خان از عہد و مواثیق برگشته چہل ہزار سوار و پیاده
جمع کرده حصار کلانور را متصرف شدند و با امرای پادشاہی که پیشتر در لاہور رسیده بودند قاصد جنگ اند و از مردم
پادشاهی سیالکوٹ نیز انتزاع نمود ۔ بابر با استماع این خبر بسرعت متوجه گشته بر کنار آب چناب حوالی قصبه

که هنود آنجا مجتمع گشته غسل میکنند - از علما پرسید که درین باب حکم شرع چیست - یکی از آنها گفت بتخانهٔ قدیم را ویران ساختن جایز نیست و در حوضی که از قدیم غسل در آن معمول بوده است نهی آن هم شما مناسب نیست + شهزاده دست بخنجر کرده گفت حمایت کفار میکنی + پس آن عالم جواب داد که آنچه در شرع آمده است میگویم و راه خلاصی نمیپوشم - شهزاده تسکین یافت + و در همه مساجد مملکت خود امام و قاری و خطیب و جاروب کش تعیین نموده وظیفه و ادرار مقرر داشت و لیعهد فرخنده او علم رواج یافت و امرا و ارکان دولت و سپاهیان بکسب فضایل اشتغال نمودند - و کافران بخواندن و نوشتن خط فارسی که تا آن زمان در میان ایشان معمول نبود پرداختند و سپاهیگری نیز رونقی دیگر گرفت --- سکندر طبع موزون داشت شعر متین گفتی و گلرخی تخلص کردی --- و کتاب فرهنگ سکندری و دیگر کتب در عهد او بسیار نوشته شد + مدت پادشاهی آن پادشاه جم جاه را صاحب فرهنگ سکندری بیست و هشت سال و پنجاه نوشته است

سکندر شه صفت کشور نماند - نماند کس چون سکندر نماند

سلطان ابراهیم لودهی

جانشین پدر شده بر خلاف جد و پدر قواعد و آداب سلوک با نوکران و افغانان را تغییر داده گفت پادشاهان را خویش و قوم نباشد همه نوکر ند باید که پیشه خدمت بجا آرند + امرای عمده افغانان که در مجلس سلطان بهلول و سلطان سکندر می نشستند تا پادشاه بجز اطاعت ندیده دست بسته پیش تخت او می ایستادند و باطنا دل دگرگون کرده اتفاقات و نفاق میدان ساختند +

در ایام پادشاه ابراهیم تختی مرصع و مکلل بجواهر نفیسه در دیوان خانه نصب نموده و روز آدینه پانزدهم ذی الحجه سنه ۹۲۳ ثلث و عشرین و تسعمائة بر آن جلوس نموده بار عام داد

بعد از چندگاه بهادر خان پسر دریا خان حاکم بهار از سلطان برگشته در بهار خود مختار شد + (بہت سے امرائے اس سے متفق ہو گئے پادشاہ کی بدسلوکی کے سبب ناراض تھے +) - و هم درین وقت غازی خان پسر دولت خان لودهی از لاهور گریخته پیش پادشاه آمد و متوهم گشته گریخت و بجنس پدر پیش پدر رفت + و دولت خان لودهی بهیچ وجه نجات از خشم و غضب پادشاه ندیده تا چار علم مخالفت برافراشت و التجا بفردوس مکانی محمد بابر پادشاه که در کابل تشریف داشت برده آنجناب را تحریص نموده بتسخیر هندوستان آورد --- و در سنه ۹۳۲ اثنی و ثلثین و تسعمائة بیار پادشاه لشکر کشید +

درین وقت مادر سلطان سکندر زیبا نام که دختر زرگر بود و در سفر همراه پادشاه مرحوم بود از عقب پرده با جرأت گفت که
پسرم لیاقت پادشاهی دارد و با شما سلوک نیکو خواهد نمود عیسی خان لودهی که پسر عم سلطان بهلول بود او را دشنام داده
گفت پسر دختر زرگر پادشاهی را نشاید چه که مثل مشهور است که کار درودگر از بوزینه نیاید + خان خانان فرملی
که با نیت قوی بود این سخن شنیده گفت هنوز پادشاه مرده است امروز زن و پسر او را دشنام دادن و سخت گفتن چه
لایق بود + عیسی خان لودی گفت تو از نوکرے بیش نیستی میان خویشان و قرابتیان دخل مکن + خانخانان در غضب شده
گفت که من نوکر پادشاه سکندرم نه نوکر دیگرے و از مجلس برخاسته آمد و با امرائے که با او متفق بودند نعش پادشاه را
برداشته بقصبه جلالی رفت و پادشاه سکندر را طلبیده بر بالائے بلندی که در کنار آب بیاه واقع است و آنرا
کوشک سلطان فیروز میگویند بر سریر پادشاهی تمکن گردانیده سلطان سکندر خطاب گردانیدند + قطعه

برین تخت فیروزه هر صبح و شام / یکی مهره نخت چینند لجام
کس آن تخت و این مهره با خود نبرد / که کام دلی از مملکت بر نخورد

پادشاه سکندر خانزاده بهار را به دهلی فرستاده خود بر سر عیسی خان لودهی رفت و مغلوب ساخته گناهش بخشید و
بدهلی مراجعت نموده بطریق پدر با افغانان سلوک هموار و برادرانه پیش گرفت و در صف اکابر قوم بر تخت ننشست +
و درانوقت هشت پسر داشت ابراهیم خان و جلال خان و اسمعیل خان و حسین خان و محمود خان و اعظم همایون خان — و از امرای
نامی پنجاه و سه کس بودند .... شیخزاده محمد المشهور با کالا پهاڑ .... غازی خان لودهی .... وغیره +
---- و در شهور سنه خمس و تسعمائه جانب سنبل رفته چهار سال در آن حدود بسیر و شکار و چوگان بازی در گذرانید ---- و
نقل است که زناردار برهمن بودهن نام در موضع کانیتهن سکونت داشت — روزی در حضور مسلمانان اقرار کرد که اسلام حق
است و دین من نیز درست است — این سخن از وے شنیده بگوش علما رسیده قاضی پیاره و شیخ بده که در لکهنوتی بودند
و به نقیض یکدیگر فتوے میدادند اعظم همایون حاکم لکهنو با هر دو حاکم آن ولایت زناردار را مع قاضی و شیخ مذکور بحضرت پادشاه
بسنبل فرستاد و چون پادشاه را باستماع مذاکره علمی رغبتی تمام بود علما نامی را از اطراف طلبیده مجلس بحث ترتیب داد و
تفصیل اسامی آنها اینست که میان قادن شیخ خواجه و میان عبدالله بن اله داد از طلنبه و سید محمد بن سید خان از دهلی
و ملا اله داد صالح از سرهند و سید آقا و سید برهان و سید حسن از قنوج آمدند و جمعی از امرا که پیشه همراه پادشاه میبودند
مثل سید الدین قنوجی و میان عبدالرحمن ساکن سیکری و میان عزیز الله سنبلی اشخاص دیگر را که حاضر شدند اتفاق علما بآن شد که
او را محبوس ساخته عرض اسلام باید نمود اگر ابا کند باید کشت بودهن ابا نموده کشته شد و پادشاه جمیع علما را انعام
داده رخصت اوطان فرمود +

درین وقت پادشاه را بمرض عارضی گرفتار ساخت و هر چند از روی غیرت خیالی بخود راه نداده بهمان حالت دیوان
مینشست و سواری میکرد — اما رفته رفته کار بجائی رسید که لقمه بگلو فرو نرفته راه نفس بسته شد + و روز یکشنبه هفتم ماه
ذیقعده الحرام سنه ثلث و عشرین و تسعمائه 922 بدار السرور نهضت نمود + نظام الدین احمد در تاریخ خود نوشته
که در ایام سلطنت او نهایت ارزانی و امن و امان حاصل بود .... و دست تسلط زمینداران هند کوتاه گشته و همه مطیع
و فرمانبردار گشتند و قوی و ضعیف یکسان شدند .... و نهایت خداترس و بهی خلق همراه بود (یعنی مسلمانان) —
شیخ بهاءالدین از بزرگان وقت بود (یعنی کوکلی او بهاءالدین + عثمانی بود) — و تعصب اسلام بسیار داشت چنانچه
جمیع بتخانهای کفار را با خاک یکسان کرده بود و در متهرا که جایگاه هندوان غسل میکردند سرای و مسجد و مدرسه و بازار
ساخته مسلمانان گماشته بود که کسے حال غسل نتوانست و اگر در بلده متهرا هندو وی ارادهٔ سر یا ریش تراشی
میکرد حجام قبول نمیکرد و اعلام رسوم کفار را مطلق برانداخت و نیزه که سالانه مسعود سالار میبرد منع فرمود
و عورات را از رفتن مزارات منع کرد و در صغر سن که ایام شاهزادگی او بود شنیده که در تهانیسر حوض

طفل دو دیده خشتی درست بر سر گرفته آورد شیخ بران برنشست و باز گفت برو خشتی برای مولانا نظام الدین بیار او برفت و خشتی دیگر درست آورده پیش او گذاشت همچنین بامر شیخ خشتی برای مولانا جمال الدین هانسوی و مولانا بدر الدین اسحق درست بیاورده چون نوبت بملا یوسف رسید برفت و از میان خشتها بهشتاد تمام نیم خشتی بلک کمتر از نیمی پیدا کرده بیاورد و پیش ملا یوسف گذاشت یاران همه متحیر شدند شیخ گفت ای یوسف من چکنم که نصیب تو مساوی دیگران نیست جاری بقسمت ازلی خرسند باید بود و از شیخ نظام الدین اولیا منقول ست که شیخ را رنجوری خلل واقع شد که آخر بهمان زحمت برحمت حق پیوست و دران رنجوری حال کیفیت خاص بوذخته در ماه شوال سنه ثلث و ستین و ستمائة بجانب دهلی روان ساخت و در وقت وداع آب در دیده گردانیده گفت برو ترا بخدا ایتعالی سپردم و مرا نیز از این جدای دردی و المی رو نمود که در جدائیهای سابق رو نموده بود و بعد از رسیدن بدهلی شنیدم که شیخ را زحمت زیاده شده شبی بعد ازادای نماز عشا بیهوش گشت و لیس از زمانی باز بخود آمده از مولانا بدر الدین اسحق بر پرسید که من نماز عشا کردم گفت آری آنجناب نماز عشا کرده‌اند باز بیهوش شده و چون بخود آمده‌اند فرمودند یکبار دیگر از راه احتیاط نماز عشا بگذارم چه دانم که دیگر میسر گردد یا نه چنانکه دران شب سه مرتبه نماز عشا کرد و بزبان او در که مولانا نظام الدین در دهلیست من هم هنگام رحلت خواجه قطب الدین در هانسی بودم و آهسته در گوش مولانا بدر الدین اسحق گفت که بعد از نقل من جامه که از خواجه قطب الدین بختیار کاکی بمن رسیده چنانکه دانی بمولانا نظام الدین برسان و آب طلبیده وضو ساخت و دو گانه ادا نموده آنگاه سر بسجده گذاشت و در همان سجده رحلت کرد و این واقعه شب پنجشنبه پنجم ماه محرم سنه ستین و ستمائة رو نمود الحاصل مدت عمر شریفش نود و پنج سال نشان میدهند و گویند مولانا بدر الدین اسحق بموجب وصیت آن جامه بشیخ نظام الدین اولیا رسانید و کاسه و عصای شیخ بفرزندان او ماند و از افواه چنین شنیده میشود که شیخ نظام الدین اولیا خبر فوت شیخ فرید الدین مشهود گنج شکر شنیده بقصبه اجودهن رفت و زیارت قبر آنحضرت کرده جامه مذکور را از مولانا بدر الدین اسحق گرفته بدهلی مراجعت فرمود و در کتاب تذکرة الاتقیا نوشته که سه کس نظام نام در خدمت شیخ بودند یکی شیخ نظام پسر شیخ دوم شیخ نظام خواهرزاده شیخ سوم شیخ نظام الدین اولیا چون پسر شیخ مقام ابدال داشت از نیجهت سجاده باو ندادند و چون همشیره شیخ بسیار سعی کرد که سجاده نشینی به پسرم عنایت شود شیخ حرمت او نگاه داشته مثال نوشت و بخواهرزاده گفت که بهانسی پیش مولانا جمال الدین هانسوی رفته صحیح کن و مولانا جمال الدین هانسوی آن مثال را صحیح نکرد و او برگشته شکایت نمود بالاخره شیخ باز حسب الالتماس خواهر مثالی دیگر نوشته فرستاد و درین کرت مولانا جمال الدین هانسوی اعراض شده آن نوشته را پاره کرده گفت پاره کرده جمال الدین هانسوی را شیخ نمیتواند دوخت و بعد ازین بمدتی شیخ مثال سجاده نشینی ولایت دهلی بشیخ نظام الدین اولیا داده پیش مولانا جمال الدین هانسوی فرستاد وی خوشوقت شده این بیت در آن مثال نوشت ✣ بیت ✣ هزاران درود و هزاران سپاس ✣ که گوهر سپرده بگوهر شناس ✣ و کتیبه را صحیح نموده روانه دهلی ساخت ✣

سلطان سکندر (نظام خان) بن سلطان بهلول لودی

چون بهلول لودی در سفر ناگور برحمت حق پیوست امرا و ارکان دولت جمع شده قرعه مشورت درمیان انداختند بعضی بهادر خان نبیره بادشاه مرحوم مرغوب بودند که اکثر بادشاهی باو تفویض شده [illegible] که بزرگترین فرزندان زنده بود [illegible]

شیخ حمید الدین ناگوری نوشته بود بخواندن آن مشغول گشت و بعد از چندگاه قصیده مطول
در مدح شیخ گفت و اجازت خواسته ایستاده تمام ابیاتش خواند شیخ فرمود بنشین و باز
بخوان پس او بنشست و بار دیگر بخواند و شیخ در هر بیت استحسان فرموده بعد از فراغ گفت
مطلب تو چیست شمس الدین گفت مادری دارم پیر و در پرورش او دست تنگم میخواهم که به توجه شیخ
عسرت بفراغت مبدل شود شیخ گفت برو شکرانه بیار و چون طلب شکرانه شیخ دلیل حصول مقصود
بود شمس الدین و آن بر انبساط تمام رفت و پنجاه جیتل آورد و شیخ آن را بدرویشان داده فاتحه خواند
و در همان زودی شمس الدین وزیر پسر شمس الدین التمش شده دستگاه عظیم بهم رسانید گویند
فاضلی مولانا حمید نام در ملازمت طغرل که از جانب بادشاه غیاث الدین بلبن حکومت بنگاله
داشت میبود روزی مولانا پیش طغرل دست بسته بپای ادب ایستاده بود ناگاه صورتی
لطیف و نورانی بنظرش در آمد و گفت که ای حمید تو اهل علمی پیش این جاهل چه ایستاده
و در روز دیگر نیز مولانا همچنان پیش طغرل ایستاده بود که آن صورت ظاهر شده همان سخن گفت
مولانا دانست که آن کشش از جانب شیخ فرید الدین مسعود گنج شکر است بیطاقت شده راه
اجودهن پیش گرفت و چون بخدمت شیخ مشرف شد شیخ فرمود که یا ان حمید دیدی که بچه صورت ترا در
اینجا آوردم مولانا چون اجودهن بشنید همان زمان تجرید اختیار کرده بسعادت ارادت مشرف گشت
و مدتی بوعظ و تذکیر پرداخته آخر رخصت مکه معظمه شد و گویند که در طرف اوچه و ملتان
ملکی بود پاک اعتقاد داود نام وقتی بمولانا عارف نام فاضلی که بخدمت او میبود و اراده آمدن
بدهلی داشت مبلغ دو صد تنگه سفید سپرد که چون بقصبه اجودهن رسی این زر را بخدمت
شیخ رسانیده التماس فاتحه نمای پس مولانا چون بقصبه اجودهن رسید بخاطرش
نقش بست که چون کتابتی در میان نیست که از آن یقین مبلغ مفرد باید که صد تنگه بخدمت شیخ برده
باقی را نگاه دارم و آخر هم همچنان کرد شیخ تبسم فرمود گفت ای مولانا عارف حق برادری به
این درویش درست کردی و نقود شکرانه را بنصف قرار دادی مولانا عارف شرمنده شده گفت
همت ملایان مفلوک مساوی همت اهل سلوک نیست و آن صد تنگه دیگر را نیز حاضر ساخت شیخ گفت این
صد تنگه ترا باشد تا به برادری نقصان نرسد غرض که مولانا چون آن حالت مشاهده نمود بشرف ارادت مشرف
گشت و از نقد و جنس هرچه داشت بدرویشان داده بعبادت و ریاضت مشغول گشته در اندک زمانی خرقه
خلافت یافته بموجب اشاره بسیستان شتافت و در ارشاد خلایق پرداخت و منقول است که شیخ وقتی در نیمه
روز از منزل خود بیرون آمد و شیخ نظام الدین اولیاء و مولانا بدر الدین اسحق و مولانا جمال الدین هانسوی حاضر بودند
و سلطان المشایخ در سایه دیواری بایستاد و در آن اثنا یکی از مریدان قدیم که ملا یوسف نام داشت
بیامد و گستاخانه برزبان آورد که چندین سال است خدمت میکنم و ملازمت مینمایم و در همین پایه ام
و کسانیکه بعد از من آمدند نوازشها دیدند و خرقه خلافت در بر پوشیدند و بمراتب علیه رسیدند شیخ
متبسم شده گفت ای درویش هر کس [illegible] قابلیت و حالت خود نعمتی میابد ما را تقصیری نیست
و در آن دم طفلی چهار ساله از خانه شیخ بیرون آمده نزدیک شیخ بایستاد و در برابر توده خشت پخته
بود که جهت عمارت آورده بودند شیخ بدان طفل گفت که از آن توده خشتی بیار تا بر آن بنشینیم

بخدمت شیخ آمدند شیخ نظام الدین اولیا میفرمایند شیخ را دیدم بر کتف گلیم سیاهی انداخته و بر دوی تکیه
کرده و عصا با جابت خواجه قطب الدین بختیار کاکی که بوی رسیده بود در کنار داشته و لحظه بلحظه
دست بر وی کشیده بر روی خود همی مالید و چون چشمش بر یاران افتاد گفت اثری بر دعای یاران مترتب نشد
همه گفتن سر در پیش افگنده سکوت کردند لیکن درویشی علی که بیشتر ایستاده بود گفت دعای ناقصان در حق کاملان
اثری نکند و شیخ مرا که نظام الدین اولیا ام پیش خوانده عصای مذکور بخشید و گفت من از خدا میخواستم که
هر چه تو از خدا میخواهی بیابی و من سجده سر بر زمین نهاده باز گشتم و یاران نیز با من بازگشته مبارکباد گفتند
و بعد از آنکه اغره بمنازل خود رفتند بخاطرم خطور کرد که شیخ اجابت دعای من از حق سبحانه و تعالی خواسته
و یقین که دعای شیخ مستجاب شد پس اولی آنکه امشب بدعای صحت شیخ قیام نمایم و چون بدعا پرداختم
آخر شب مرا انشراحی پدید آمد دانستم که دعای من در حضرت باری قبول افتاده علی الصباح بخدمت شیخ
رفتم و دیدم که بر مصلا روی بقبله بفراغ خاطر نشسته هیچ المی ندارد و چون نظرش بر من افتاد گفت ای
نظام الدین چون دعای من در حق تو قبول افتاد دعای تو نیز در حق من مستجاب شد و همان مصلا را که بر وی
نشسته بود بمن عطا فرمود و در فوائد الفواد مرقوم گردیده که چون شیخ از ناتنسی آمده ساکن قصبهٔ اجودهن شد
برادر خورد خود شیخ نجیب الدین المشهور بمتوکل را جهت آوردن والده بقصبه کهوتوال فرستاد و شیخ نجیب الدین المشهور
بمتوکل باکی قصبه رسیده والده را بر اسپ خود سوار کرده روانه قصبه اجودهن گشت اما در ان راه جنگل بسیار بود
و آب کمیاب و چون بضعف راه رسید روزی والده را در سایه درختی نشانیده و خود بر مرکب سوار شده بتحصیل
آب شتافت و بعد از یافتن آب است لیکن حضرت والده را زیر آن درخت ندیده مضطرب و حیران هر طرف تاخت
و اثری از والده نیافته ناچار با دل غمگین و خاطر حزین از جانب قصبه اجودهن نهاده بحضرت شیخ قصه را
باز گفت شیخ تصدقی بفقرا رسانیده طعامی بطفلی خورانید و بعد از مدتی شیخ نجیب الدین المشهور
بمتوکل را باز بران جنگل گذر افتاد و چون نظر بر آن درخت افتاد بخاطرش رسید که گرد آن نواحی بگردد شاید که از
مادر نشانی یا استخوانی بیابد قضا را استخوانی چند دید بصفای باطن دانست که استخوان والده است پس
تمام استخوانها را جمع کرده در کیسه انداخت و چون بخدمت شیخ رسید حقیقت حال عرض کرد شیخ فرمود
خریطه بیاور و سرش کشوده تمام استخوانها بر مصلای من فرو ریز شیخ نجیب الدین بتعجیل رفت خریطه
بیاورد لیکن چون دهنش بکشود هیچ استخوانی ندید شیخ نظام الدین اولیا مرقوم ساخته که روزی در خدمت
شیخ بودم موی از محاسن مبارک جدا گشته فی الفور بر داشتم و عرض کردم که اگر فرمان شود این
را تعویذ سازم فرمود خوب است پس آنرا در کاغذ پیچیده و بر ریسمان بسته در دستار گذاشتم و چون
از اجودهن بدهلی آمدم هر رنجوری که می آمد همان تعویذ را میدادم بشرط آنکه بعد از یافتن صحت تعویذ
باز پس دهد و هر که میدادم البته بکرم الهی صحت مییافت تا در تمامی شهر شهرت گرفت و من آن
تعویذ در طاق معین نگاه میداشتم روزی یکی از دوستان من که او را تاج الدین میناتی میگفتند
آمده باز نمود که پسرم بیمار است و من در درون حجره شده در آن طاق و طاقهای دیگر همان تعویذ را هر
چند جستم نیافتم و آن بیچاره چون ناچار شده بخروش و مهموم برگشت و پسرش در گذشت و چون
بعد از دو روز رنجوری دیگر بیامد درون حجره شده دیدم که در همان طاق موجود است بدو دادم
شفا یافت و از آنکه پسر تاج الدین میناتی رفتنی بود در آن وقت پیدا نشد و منقول است که شمس
الدین نام شاعری که ساکن قصبه سنام بود به قصبه اجودهن آمده نسخه که در علم سلوک

غلبه داشت بنا بران در اثنای راه پایش بلغزید و در گل افتاد چنانکه قدری گل بدهان مبارکش
در آمده بحکم قادر بیچون شکر گشت و چون بخدمت پیر بلی نظر رسید او گفت یا فرید اوچنانکه قدری
گل بدهان تو رسیده شکر گشت چه عجب قادر علی الاطلاق وجود ترا گنج شکر گرداند و همواره شیرین
خواهد داشت شیخ شکر شکر الهی در دهان انداخته چون بازگشت هرجا که میرسید می‌شنید که مردم
بایکدیگر میگفتند که شیخ فرید الدین مسعود گنج شکر می آید و روایت دیگر آنست که روزی در اثنای سفر
مکاریان که بهندی بنجاره خوانند نمک بدهلی می آوردند دوچار شیخ شده قدری شکر بخدمت مبارک
آوردند و التماس نمودند که شیخ فاتحه خیر بخواند تا متاع ما قیمتی پیدا کرده نیکو فروخته گردد و چون شکر
بخدمت شیخ آورده بودند شیخ بگمان آنکه جمله شکر در بار دارند توجه گماشته فاتحه خیر خواند و اتفاقا بعد از ده
روز بدهلی رسیده چون سر جوالها گشودند دیدند که تمام شکر گشته هست لهذا بین الخاص و العام بشیخ فرید
الدین مسعود گنج شکر ملقب گردید و مولف این کتاب محمد قاسم فرشته از بعضی مشایخ عصر خود چنین شنیده
که شیخ را دوران خرد سالی چنانچه لازمه طفلان ست رغبت تمام بشیرینی بود و والده اش اراده نمود
که بنماز صبح عادت کند لیس به پسر گفت که ای فرزند هر که نماز صبح را در وقت ادا نماید خدای تعالی او را شکر
کرامت میفرماید و خود هر شب شکر در کاغذی پیچیده زیر بالینش میگذاشت و شیخ بصدق
نیت نماز صبح ادا کرده شکر از زیر بالین میگرفت و میخورد تا آنکه سن شریف شیخ بدوازده ساله رسید
بخاطر آن عفیفه گذشت که اکنون پسرم عاقل شده چه حاجت بنگهداشتن شکر ست ترک آن کار نمود فاما قسام
حقیقی وظیفه اش برطرف نساخته همچنان میرسانید و والده اش که بر این معنی اطلاع نداشت چون دید که پسر
شکایت از نایافتن شکر نمیکند روزی پرسید که ای فرزند شکر می یابی شیخ گفت آری آن عفیفه را بخاطر رسید
که یکی از کنیزان شاید شکر در زیر بالین شیخ گذاشته باشد چون تفحص نمود دانست که کار مخلوق نیست
و از برکت وفور اعتقاد و حسن اخلاق شیخ آن کاغذ شکر از غیب میرسد لهذا گنج شکر حضرت یافت
و شیخ نظام الدین ناقل ست که شیخ فرید را صوم وصال بودی بحدیکه اگر عارضه داشتی یا جای قصد نمودی
افطار نکردی و بیشتر اوقات افطار او شربتی بود اندک مویز در قدح انداختی و آب کرده گذاشتی
و از آن شربت بوقت افطار مقدار سه درم می کشیدی و دو سه دانه مویز در دهان می انداخت
و بقیه را بحاضران مجلس میداد و دو نان بر روغن چرب کرده که کم از سیر میبود بعد از افطار پیشش
می آوردند و از آن نان ثلث کم و بیش میخورد و باقی بحضار مجلس میداد بعد از آن باستغراق تمام
بنماز عشا می پرداخت و چون در بدو حال باجودهن آمده ساکن شده و نذر کمتر میرسید او و فرزندانش
بمیوه پیلو و دیله وغیره که در جنگل آن ولایت میخیزد اوقات میگذرانیدند و دران ایام پادشاه
ناصر الدین شهریار دهلی که متوجه اوچه و ملتان بود بعبورش بر اجودهن واقع شده بخدمت شیخ مشرف
گشت و بر حقیقت حال شیخ مطلع شده بعد رفتن بدایره خود فرمان چهار دیه کلان و چیزی نقد
مصحوب الغخان که آخر بیک پادشاه غیاث الدین بلبن شده بود نزد شیخ فرستاد شیخ فرمان
دهات رد کرده فقرا را بدانها چه کار و زر نقد قبول کرده بدرویشان جماعت خانه بخش کرد نقل ست
که در اجودهن شیخ را انکسر متعب را نمود چنانکه شیخ نظام الدین اولیا و شیخ جمال الدین اسحق بالقول
و مولانا بدر الدین و درویش علی بیا در اشارت کرد که در فلان گورستان رفته بدعای خیر مشغول
باشند و ایشان بموجب اشاره بعد آنجا رفتند و شب بدعا مشغول شدند و علی الصباح

گلسیر و کلنگ انداز و بسیار آنرا دوست میداشت و بمیر شکار سپرده تاکید کرده بود که زینهار زینهار غافل نباشد من
بر جانوری نمیندازی مبادا که پرواز گیرد و باز بدست نیاید قضارا روزی باتفاق آشنایان خود ان میر شکار بدینی سواره
میرفت درین اثنا کلنگی چند به نظر در آمدند و آنها باو تکلیف پرانیدن شاهین نموده گفتند ما ده دوازده سواریم
و اسپان دونده داریم نگذاریم که بطرفی رود و چون مبالغه از حد بردند میر شکار ناچار شده آنرا پرانید ناگاه کلنگان
طرفی شدند و باز بطرفی دیگر پرواز گرفته چندان بلند شد که از نظر غائب گردید و چندانکه جستند اثری پیدا نشد میر شکار
از بیم قهر و سیاست ترک گریبان و جامه دران از ان نواحی بهزار تشویش و محنت خود را باجودهن رسانید و با
آنحالت گریه بخدمت شیخ آمده مانند نوحه گران افغان بر داشت و ماجرا بعرض رسانیده گفت که اگر باز من پیدا نشود
ترک مرا بقتل رسانیده زن و فرزند را اسیر خواهد ساخت شیخ را بر حال او رحم آمده بهمت گماشت و طعامی موجود ساخته
فرمود که بخور خدا کریم است شاید که پیدا شود پس درهمین حرف بودند که شاهین آمده بر درخت نشست و میر
شکار روی بر زمین نهاده شاهین بگرفت و اسپ را برسم پیشکش گذرانید شیخ تبسم نموده گفت اسپ
ترا ضرور است باید که سوار شده شاهین را بصاحبش برسانی و آنچه مقدور باشد در راه خدا بدرویشان
بده الغرض میر شکار بعد از رسانیدن شاهین هر چه داشت بفقرا داده ترک نوکری کرده مرید شیخ شد و خدا
وند شاهین نیز از قصه گم شدن وقوف یافت ملازمت شیخ اختیار نمود و شیخ نصیر الدین محمود دهلی نقل کرده
که در حوالی اجودهن دهی بود و در ان ده روغن فروشی مسلمان توطن داشت و چون داروغه دیپالپور بسببی
از اسباب بر آن موضع لشکر کشیده تاراج فرمود و زن و فرزند مردم بالکل بی آفت و زن روغن فروش نیز
که بسیار جمیله بود اسیر گردید ازین جهت روغن فروش با دیده گریان و سینه بریان هر سو شتافته چون
اثری نیافت پریشان و بدحال بخدمت شیخ آمده عرض حال نمود و شیخ زمانی متامل گشته فرمود سه روز
اینجا باش تا حق از پرده غیب چه بظهور آرد و طعام حاضر گردانیده روغن فروش را بخورانید روز دیگر
نویسنده از جائی معتبر گرده باجودهن آورده بود و بمحافظان خود ساخته بخدمت شیخ آمد و حال خود باز
نموده دریوزه توجه و همت کرد شیخ گفت اگر خداوند ترا سازد و شفقت و عنایت فرماید چه شکرانه
بتقدیم رسانی او معروض داشت از نقد و جنس هر چه دارم پیشکش خواهم کرد شیخ فرمود آنجمله را بتو بخشیدیم
داروغه خلعتی داده بتو خواهد داد عهد کن که آن را باین روغن فروش بخشی پس نویسنده بصدق دل
فرموده شیخ قبول کرده بروغن فروش گفت برخیز همراه من بیا روغن فروش در گریه شده گفت
یا شیخ هنوز آنقدر استطاعت دارم که ده کنیز بخرم لیکن من خراب و شیفته زن خویشم شیخ تبسم نموده گفت باری
همراه این نویسنده برو و ببین تا خدا چه کند ناچار رفت و نزدیک خانه نویسنده مغموم بنشست نویسنده را چون
مقابل داروغه بردند بی آنکه حساب درمیان آرد اسپ و خلعت داده رخصت خانه فرمود و از عقب کنیزی
مصحوب حسن نیز فرستاده نویسنده آن کنیز را همچنان که به برقع آورده بودند پیش روغن فروش فرستاد
که حق نسبت کنیز را چون چشم بر شوی افتاد برقع دور کرده بدوید و هر دو یکدیگر را دریافته شادان و
خندان بخدمت شیخ آمدند و سر بر پای مبارک او سوده مرید شدند و حضرت شیخ فرید الدین مسعود را لقب
گنج شکر است در سبب آن روایتها بسیار شنیده شد اما آنچه در تاریخ حاجی محمد قندهاری مسطور است
اینست که در ایامیکه شیخ در دهلی بملازمت خواجه قطب الدین بختیار کاکی میبود و نزدیک دروازه غزنین
مسکن داشت روزی در فصل بارندگی که راهها پر گل بود اشتیاق ملاقات پیر غالب گشته بانعلین چوبین
متوجه منزل وی گردید و چون هفت روز گذشته بود که شیخ روزه داشته چیزی نخورده بود و ضعف

و در کتاب خیر المجالس از نظام الدین اولیا منقولست که متعلمی نصیر الدین نام بخدمت شیخ آمد و خالی
از رعونت نبود روزی جوگی بجماعت خانه رسید نصیر الدین از وی پرسید که موی سر چه جبر ور از یلیسود
و چون مشایخ آن عصر موی سر را بسیار مکروه میداشتند و همیشه سر میتراشیدند و در باب موی سر از
این حدیث تحت کل شعرة جنابة نقل میکردند هر آینه شیخ نظام الدین از شنیدن آن
سخن متأذی گشته در آن هنگام خواجه وجیه الدین سنجری قدس سره نزد شیخ باجودهن آمد و بیعت
خواست و محلوق شدن خود را التماس نمود شیخ فرید گفت که من نان ریزه از خانواده شما در یوزه
دارم و ادب نمی بیند که شما را دست بیعت داده مرید سازم خواجه وجیه الدین معروض داشت
که مثل شما درین زمانه کجاست که خدمت او شتابم و کسب سعادت نمایم و من درین باب مجدم
و دست از دامن شما نخواهم داشت شیخ چون الحاح او را از حد متجاوز دید آن منبع اخلاص را بارادت
و خرقه خاص بنواخت و محلوق ساخت و در همان زمان نصیر الدین متعلم که بر رازی موی مقید بود او نیز بیعت
کرده محلوق گشت و سرمایه که بجهت تجارت داشت صرف درویشان کرد و ببرکت توجه شیخ فقر اختیار کرد
و در کتاب خیر المجالس ملفوظ شیخ نصیر الدین محمود اودهی مسطور است که روزی شیخ در حجره خود بشغلی
مشغول بود قلندری آمده بر گلیمی که شیخ می نشست جلوس نمود و مولانا بدر الدین اسحق قدری طعام
حاضر ساخت داد و بعد اکل مولانا گفت میخواهم که شیخ را ببینم جواب داد که شیخ بحق مشغول است و کسی
را درینوقت بخدمت شیخ راه نیست قلندر را انبانچه داست سرش بگشود و گیاه سبز که آنقوم بدو
منسوب اند بدر آورده در کچکول انداخت و بخمیر کردن مشغول گشت چنانکه قدری از آن بر گلیم افتاد
مولانا بدر الدین گفت ای درویش بی ادبی از حد نباید برد ازینجا برخیز و جای کناره بنشین قلندر
شوریده حال کچکول بر داشت تا بر مولانا بدر الدین اسحق زند شیخ بنور باطن دریافته از حجره
بیرون دوید و دست قلندر گرفته بتضرع گفت این گناه بمن ببخش قلندر گفت درویشان دست
بر ندارند و چون بر دارند بجای فرود آرند شیخ گفت برین دیوار فرود آر قلندر کچکول بر دیوار زد و آن
دیوار که در کمال استحکام بود در لحظه بیفتاد و آنگاه قلندر سر فرود آورده عرض نیاز نموده برفت
و شیخ متوجه مولانا بدر الدین اسحق شده گفت که در لباس عام خاصی هم میباشد و گیاهیکه او خمیر
میساخت میتواند بود که آن بنا شد که قلندران بکار میبرند و دیگر شاید که بامتحان میمالیده باشد و نقل است
که وطن مولانا بدر الدین اسحق از بخارا است و علوم معقول و منقول بسیار خوب میدانست و میان امثال و اقران
امتیاز تمام داشت در دهلی بمدرسه معزی درس میگفت و بدرویشان اعتقادی نداشت و در مسائل چند مشکل
شده از آنکه از معاصران که در آن شهر بودند حل آن نشد متوجه بخارا گشت و چون باجودهن رسید همراهان او عازم
زیارت شیخ فرید شدند و بمولانا گفتند چه شود که تو هم با ما موافقت نموده شیخ را دریابی او گفت شما بروید
من چنین شیخان را بسیار دیده ام بدان نمی ارزد که کسی در صحبت ایشان اوقات خود ضایع سازد
مگر رفیقان ابرام نموده همراه بردند و شیخ فرید الدین مسعود گنج شکر در آن مجلس تقریبات حل جمله
مشکلات او نمود و مولانا بدر الدین اسحق آنحالت مشاهده کرده ترک عزیمت بخارا نمود و معتقد شده هر روز
یک پشتواره هیزم بمطبخ شیخ بر سر گرفته از صحرا می آورد و روز بروز فیضی می ربود آخر الامر شیخ صبیه
خود را بحباله ازدواج او در آورده بدامادی خویش مشرف ساخت و هم از شیخ نصیر الدین منقول
است که در قصبه که از اجودهن تا انجا چهار فرسنگ است ترک قتالی حاکم بود و مرا در اشنائی بود و برده

و نقل است که شیخ فرید الدین مسعود گنج شکر مریدی داشت که او را محمد شه غوری میگفتند و او مردی صادق
و اهل صلاح بود و وقتی مضطرب و متحیر بخدمت شیخ آمد شیخ پرسید که ای محمد شه ترا چه پیش آمد که بدینگونه
پریشان خاطر گشته او گفت برادرم رنجور است و از و رمقی بیش نمانده است درین ساعت که من بخدمت آمده
ام معلوم نیست که زنده مانده باشد شیخ گفت ای محمد شه من همه عمر در درگاه الهی چنین که تو اکنون متحیر و مخزونی
میباشم و با کس اظهار نمینمایم برو بخانه خود که انشاء الله برادرت شفا یافته باشد محمد شه غوری چون بخانه آمد دید
که برادرش نشسته طعام میخورد و هیچ زحمتی ندارد و شیخ نصیر الدین محمود اودهی از پیر بی نظیر خویش نقل کرده که
وقتی شیخ فرید الدین مسعود گنج شکر را زحمتی صعب رو نمود چنانکه چند روز نه طعام خورد و نه آب پس فرزندان و
دوستان جمع آمده اطبای حاذق را طلبیده حکما نبض و قاروره دیده گفتند هیچ معلوم نیست که رنج شیخ چیست
ناچار باز گشتند و روز دیگر زحمت زیاده شده مرا که نظام الدین باشم و فرزند خود شیخ بدر الدین سلیمان را طلب
فرموده و اشاره بمشغولی حق نمود و چون شب شد هر دو بموجب حکم مشغول بحق شدیم و دران شب شیخ
بدر الدین سلیمان در خواب دید که پیری میگوید که پدر ترا سحر کرده اند شیخ بدر الدین سلیمان از وی پرسید که سحر کرده است
پیر گفت پسر شهاب الدین ساحر و شهاب الدین ساحر شخصی بود که در قصبه اجودهن بسحر مشهور بود شیخ بدر الدین
سلیمان از و سوال نمود که دفع سحر چون توان کرد پیر گفت یکی بر سر قبر شهاب الدین ساحر نشسته این کلمات بخواند
که علاج آن خواهد شد و کلماتی که پیر در خواب گفته بود بیاد شیخ بدر الدین سلیمان ماند این ست أیها المقبور
المبتلا اعلم أن ابنك قد سحر فلانا فقل له يكف بأسه وإلا يلحق به ما يلحق بنا
ای در قبر کرده شده و در مبتلا گردیده بدانکه پسر تو فلانرا سحر کرده است پس بگو با او باز دارد شر خود را و گرنه
باد خواهد رسید آنچه بما میرسد و علی الصباح شیخ بدر الدین سلیمان به اتفاق مریدان بخدمت پدر رفته واقعه
حقیقت شب را بعرض رسانید و شیخ متوجه من شده گفت که این کلمات یاد گیر و قبر شهاب الدین ساحر را
پیدا کرده بعمل آر و من نشان قبر شهاب الدین ساحر گرفته بدانجا رفتم و بر سر قبر او نشسته کلمات مذکوره
بخواندم و چون قبر او گچ کرده بودند و بالای آن اندک گلی افتاده بود ملهم شده بکاویدم ناگاه صورتی از آرد پیدا
آمد و سوزنها دران خلانیده بودند و موهای دم اسپ بر آن صورت محکم بسته غرض که بهمان طریق آن صورت
را نزد شیخ آوردم و بحکم آنجناب به برآوردن سوزنها و گشادن موها پرداختم هر سوزنی که برمی آمد و هر موئی
که میگسست راحتی و صحتی پیدا میشد آنگاه بموجب اشاره شیخ آن صورت را شکسته در آب روان انداختم
و بعد از آنکه این خبر بحاکم اجودهن رسید پسر شهاب الدین ساحر را دست و گردن بسته بخدمت شیخ فرستاد و پیغام
داد که این شخص کشتنیست اگر رخصت باشد بقصاص رسانم شیخ شفاعت نموده گفت چون خدای تعالی
مرا صحت بخشید من نیز بشکرانه آن گناه او را عفو کردم و تو هم خطای او را ببخش نقل است از شیخ نظام
الدین اولیا که من در خدمت شیخ نشسته بودم که پنج درویش از ولایت ترکستان سیر کنان اجودهن رسیدند بهیئه
کج خلق و درشت سخن بودند نزد شیخ آمده بدین عبارت متکلم شدند که تمام معموره جهان گشتیم و درویشی
چنانکه باید نیافتیم مگر مدعی چند که جهت جذب منافع دنیوی خود را بدرویشی منسوب و مشهور ساخته
اند شیخ گفت ساعتی توقف کنید تا درویشی را بشما بنمایم قبول نکرده برخاستند شیخ گفت چون
میروید باری از فلان راه نروید و آنها گوش بسخن شیخ نکرده علی الرغم بهمان راه ممنوع رفتند و شیخ
بسی بگریست و گفت انا لله و انا الیه راجعون بعده در همان چند روز خبر رسید که هر پنج کس را باد سموم
زد و چهار نفر در دم مردند و یکتن از ایشان بر سر چاهی رسید و چندان آب خورد که خود نیز بار فیقان پیوست

پیش شیخ حاضر بود ناگهان قلندر جرم پوشی حلقه بگوشی بیامد و باواز بلند هر گونه رطب و یابس گفتن آغاز
نهاد و شیخ همچنان در حالت سجود گفت در اینجا کسی هست گفتم بنده شما نظام الدین پس گفت نزدیک من
قلندری ایستاده است گفتم آری باز پرسید زنجیر در میان دارد گفتم بلی باز پرسید حلقه سفید در گوش دارد عرض کردم
همچنین ست الحاصل هر بار که نظر بروی میکردم رنگش متغیر میشد و شیخ هم در حال سجده فرمود که ای نظام الدین او کاردی
برنهد در بغل دارد بگو تا فضیحت نشده ازینجا برو قلندر چون این بشنید بگریخت و گویند قاضی اجودهن مبلغی
بدو داده فریفته بود که شیخ را در عین سجود شهید سازد و هم از شیخ نظام الدین رح نقل ست که روزی شیخ فرید بر سجاده
نشسته بود و هم ازین بابت قلندری آمده باواز درشت گفت چه خود آرائی ساخته و خلق را به پرستیدن خود
باز داشته شیخ گفت من نساخته ام خدای تبارک و تعالی ساخته است چه که هیچکس نتواند که خود را چنین
سازد مگر حق سبحانه قلندر بر حسن خلق شیخ آفرین خوانده معتقد شد و شیخ نصیر الدین محمود اودهی از پیر خود
شیخ نظام الدین اولیا نقل کرده که درویش ژنده پوشی نزد شیخ آمد و شیخ با وچیزی داده رخصت مراجعت فرمود
او همچنان ایستاده ماند که شیخ از سانه دان برآورده بر مصلا گذاشته بود طلب کرد چون آن سانه را مدتی
کار فرموده بود در ان قابلیتی نزیده جدا کس نداد و درویش بی شرم آواز بلند تر ساخته گفت ای شیخ اگر این
سانه مرا دهی ترا برکتی تمام حاصل گردد شیخ گفت برو ویش ازین مزاحم حال من مباش ترا و برکت ترا در
آب روان انداختم قصه کوتاه درویش عازم سفر شده چون با آبی که بیرون قصبه اجودهن جاریست
رسید جامه از بر کنده جهت غسل باب در آمد چنان سر به بحر عدم فرو برد که دیگر کسی اثرش ندید و آورده اند
که حاکم قصبه اجودهن بنا بر وسوسه قاضی آزار و مزاحمت فرزندان شیخ از حد گذرانید روزی پسر بزرگ شیخ بسی آزرده
شده به پدر گفت چیزیکه از بزرگی شما بما میرسد همین ست و روز از جانب حاکم قرین غم و الم میباشیم شیخ از
استماع آن ناخوش شده عصای که در دست داشت برداشته بر زمین زد همان دم حاکم بدرد شکم گرفتار گشته گفت
که مرا بجانب شیخ برید لیکن هنوز انجا نرسیده بود که درگذشت و نقلست که در اجودهن عاملی بود نویسنده مگر
حاکم آنجا او را اسیر نمود عامل پناه بشیخ آورده التماس شفاعت و سفارش نمود و شیخ خادمی نزد حاکم
فرستاده پیغام کرد که بمنت این درویش دست ازین عامل دلریش بدار حاکم قبول مسئول شیخ نموده
بیشتر از پیش جور و جفا کردن گرفت نویسنده بخدمت شیخ آمده ماجرا باز نمود و شیخ گفت شفاعت کردم حاکم اجابت مسئول
نمود درینصورت شاید که کسی شفاعت مظلومی پیش تو کرده باشد و تو هم نشنیده باشی نویسنده برخاست و گفت
توبه کردم که من بعد ازین احدی را نیازارم اگرچه دشمن باشد و گویند که همان بخط حاکم او را طلب کرده اسپ و خلعت
داده از سر جرمش درگذشت و خود نیز بخدمت شیخ آمده از ان بی ادبی استغفار نمود و در کتب سیر المشائخ بنظر
رسیده که جوانی از شهر دهلی بقصد زیارت شیخ متوجه اجودهن گشت در اثنای راه مطربه او را دیده گرفتار
گشت و در بند آن شد که با آن جوان مخالطت نماید و چون آن جوان بدو التفاتی نمود و همراهی اختیار کرده بساط
خصوصیت و آشنائی گسترده هر لحظه و هر ساعت عشوه و کرشمه آدم ربا در کار او میکرد تا روزی تنها
شده هر دو بر یک گردون سوار گشتند مطربه چندان غمزه و عشوه در کار آن جوان کرد که جوان را میل بدو شده
خواست که دست دراز کند در اثنای حال مردی بیامد و طبانچه بر روی او زده گفت بقصد توبه و انابت
بخدمت شیخ رفتن و دل در فسق و فجور بستن ناخوش باشد این بگفت و غائب شد و جوان منتبه گشته
دست از و باز داشت و چون بخدمت شیخ رسید شیخ گفت ای سعادتمند امروز که بمطربه میل نمودی
خدای سبحانه بفضل خود ترا نگاه داشت آنجوان سر بر پای شیخ گذاشته با اعتقاد وافر مرید گشت

قدم را ثبت نیستی وبی چشم بناشی حاشا که بمقام قرب رسی این رباعی از نتایج انفاس متبرک شیخ فریدالدین مسعود
گنج شکرست رباعی گیرم که بشب نماز بسیار کنی + در روز دوای شخص بیمار کنی + تا دل نکنی ز غصه و کینه تهی +
صد خرمن گل بر سر بلغار کنی + آورده اند که شیخ فرید چون از سفر مراجعت کرده بدهلی بدیدن خواجه قطب الدین بختیار
کاکی آمد خواجه از وصول او فوق الحد مسرور گردیده نزدیک دروازه غزنین حجره جهت او تعین فرموده به تربیت او
مشغول شد و شیخ بخلاف مریدان دیگر مانند شیخ بدرالدین غزنوی و شیخ احمد نهروالی بعد از دو هفته بملازمت پیر بی
نظیر میرسید و آنها اکثر اوقات در خدمت خواجه میبودند و چون شهرت شیخ از حد گذشت و مردم بهجوم آورده مزاحم
حال او شدند او از خواجه رخصت حاصل کرده بقصبه هانسی رفت و در انجا سکونت نموده بعد از فوت خواجه بدهلی
آمد و چنانکه ذکر کرده شده بخرقه و عصا و نعلین چوبین و مصلا اختصاص یافته در منزل خواجه قرار گرفت لیکن
بعد از یکهفته روز جمعه بقصد نماز از خانه بیرون آمد مجذوبی سرهنگا نام که در هانسی اکثر بصحبت او مشرف میشد
در دهلیز خانه ایستاده بود دویده پایش بوسید و گریان و نالان گفت در مفارقت شما بیطاقت شده از هانسی
آمدم و متوطنان آن دیار بسیار اشتیاق ملازمت دارند شیخ چون این بشنید و از هجوم مردم نیز شکایت داشت
برآشفته فرمود نعمتی از خواجه بمن رسیده است چه در اینجا و چه در آنجا این بگفت و فرزندان خواجه را وداع کرده
روانه هانسی شد و چون در انجا نیز از ازدحام خلق بسیار شد شیخ جمال الدین هانسوی را خرقه تبرک داده همانجا
گذاشت و خود بقصد آنکه جایی برود که کسی او را نشناسد مسافرت اختیار نمود و چون بقصبه اجودهن که دران
عصر به پتن شیخ فرید اشتهار دارد و نزدیک دیبالپور واقع ست رسید دید که مردم انجا بغایت کج طبع و درشت
مزاج اند و بزاهد و عالم کاری ندارند لاجرم در آنجا رحل اقامت انداخته مشغول بحق شد و نیز چنان آورده اند
که بیرون قصبه درختان انبوه بودند در زیر یکی از آنها که از آن کلان تری نبود گلیمی انداخته چندگاهی بفراغ
بال بکار خود پرداخت و از شیخ نصیرالدین محمود اودهی منقول ست که شیخ را در آن قصبه تاهل واقع شده و چون
فرزندان بهم رسیدند نزدیک مسجد جامع منزلی ساخت و متعلقان در انجا میبودند و خود اکثر اوقات دران مسجد
بعبادت بسر میبرد و ما چون صیت مشیخت او در اطراف و اکناف منتشر گشت بر گوشه گیری فایده مترتب
نشده طالبان حق بدانجا رجوع کردند و شیخ چون چاره نداشت با خواص و عام خوش برآمده بایشان میگفت
چون بمن توجه میکنید جدا جدا بیائید تا نظر علحده حاصل کنید و گویند قاضی اجودهن از غایت حسد در خصومت
کوشیده و لیس سپاهیان و جاگیرداران آنمقام باغوای او بفرزندان شیخ مزاحمت میرسانیدند و شیخ اصلا التفات
آن نمیکرد تا آنکه قاضی بصدور و اعیان ملتان نوشت که هرگاه شیخی از اهل علم باشد و در مسجد مقام گرفته سرود بشنود و رقص
کند در باب او حکم شریعت چیست ایشان در جواب نوشتند که تو اول بنویس که این سخن در شان که نوشته تا فتوی بنویسیم قاضی
نام شیخ فریدالدین گنج شکر قلمی نمود علمای ملتان چون بران مطلع شدند برآشفته از قاضی رنجیدند و نوشتند تو نام
درویشی نوشته که مجتهدین را یارای آن نیست که انگشت تعرض بر قول او رسانند و قاضی با وجود اینحال از عمل
خود باز نیامده هرگاه که فرصت مییافت باتفاق جاگیرداران بفرزندان آنجناب تشویش میرسانید و فرزندان آن
آنحضرت چون شیخ شکایت میکردند میگفت جور و جفا بکنند که کشیده خواهد شد و چندی برین بر نیامد که خصمان
پراگنده شدند و بعضی که ماندند مطیع و محب فرزندان شیخ شدند و از شیخ نظام الدین اولیا منقول است که
شیخ فریدالدین مسعود شکر گنج را عادت چنان بود که بعد از نماز قریب دو ساعت سر بر خاک نیاز سوده
با حق مشغول میبود و اگر زمستان میبود مریدان پوستینی بالای او میکشیدند و روزی که از مریدان بجز من هیچ کس

ذکر سلطان المشایخ فرید الدین گنج شکر از ابتدای صفر ۳۸۳ تا ۳۹۱ تاریخ ...

گل گلزار انوار معانی دُرّ دریای گنج لامکانی + می وحدت ز جام عشق خورده + قدم در عالم لاهوت برده
بملک فقر شاهنشاه مقصود + فرید الدین ملت شیخ مسعود + جدّ بزرگوارش مشهور بفرخ شاه
زمام حکومت کابل در کف داشت و پدر والا گهر شیخ موسوم بکمال الدین سلیمان در عهد
سلطان شهاب الدین غوری از کابل بملتان آمده فضای قصبه کهوتوال که نزدیک ملتان است داد در آنجا دختر
ملا وجیه الدین خجندی که در کمال عفت و صلاح بود خواسته متاهل شد و ازان عفیفه سه پسر بوجود آمد پسر بزرگ
او فرید الدین محمود نام داشت و پسر میانگی او فرید الدین مسعود و پسر خوردش نجیب الدین المشهور بمتوکل ولادت
شیخ فرید در شهور سنه اربع ۵۸۴ و ثمانین و خمسمائه در قصبه کهوتوال بوده گویند شبی از شبها والده شیخ بنماز تهجد مشغول
بوده دزدی بخانه او در آمد چون چشمش بآن عفیفه افتاد نابینا گشت خواست که بیرون رود در راه نیافت
آواز داد که من بدزدی درینخانه آمده بودم اینجا کسی هست که از باطن او نابینا گشتم عهد میکنم که اگر
بینا گردم دیگر دزدی نکنم و از کفر باسلام در آیم والده شیخ چون این بشنید بینائی او را از خدا طلبید و تیر دعا
بهدف اجابت رسیده بینا شد و برفت و ازینحال غیر ازان رابعهٔ وقت کسی باخبر نبود روز دیگر علی الصباح
آن سخن باز ان و فرزند گفت و آوند حبوبات بر سر گرفته در خدمت حضرت بی بی صاحبه احوال شب بیان
نموده گفت حسب الوعده آمده ام که مسلمان شوم پس کلمه شهادت گفته باعتقاد تمام دین اسلام قبول
کرد موسوم بعبد الله گشته چند مدتها بجا آورده چنانچه الی الآن فراد دران قصبه است و مردم از زیارت
او تبرک می یابند و مزار پدر شیخ فرید الدین مسعود گنج شکر و اعز الدین برادر بزرگش هم دران قصبه موجود است
و نقل است که شیخ در هژده ۱۸ سالگی در قبة الاسلام ملتان در خدمت مولانا منهاج الدین ترمذی کتاب نافع را
که در فقه است میخواند و کلام الله را حفظ کرده در شبانروزی یکبار ختم آن مینمود و همان مسجد میبود دران
ایام روزی خواجه قطب الدین بختیار کاکی بآن مسجد آمده دو رکعت نماز کرد و شیخ فرید الدین مسعود گنج
شکر را چون نظر بر چهره نورانی آنحضرت افتاد دل بدو داده سر در قدمش سود خواجه پرسید که در دست تو کدام
کتاب است گفت نافع در فقه خواجه بزبان مبارک فرمود که انشاء الله نافع باد و شیخ دست ارادت بدامن خواجه مستحکم
ساخته تا در ملتان بود اکثر اوقات در صحبت آنجناب فیض می ربود و چون متوجه دهلی شد او در رکاب روان شد
خواجه فرمود بابا فرید همدرین ترک و تجرید چندگاه بکسب علوم ظاهری مشغول باش و بعد ازان بدهلی بیا و در صحبت
من قرار گیر که گفته اند زاهد معلم مسخره شیطان باشد شیخ از غایت محبت تا سه منزل همراه رفته بعد ازان مرخص شد
و بموجب اشاره لبغداد بار شتافته پنج سال تحصیل علوم نموده بشرف ملازمت شیخ الشیوخ شیخ شهاب الدین
عمر سهروردی و شیخ سیف الدین خضری و شیخ سعید الدین حموی و شیخ بهاء الدین ذکریا و شیخ اوحد الدین کرمانی و شیخ
فرید الدین محمد عطار نیشاپوری مشرف گشته از هر یک فیضی ربود و شیخ سیف الدین خضری بوی گفت
که ای فرزند هرگاه درین راه از همه بیگانه نشوی بخدا یگانه باشی + بیت +
تا خانهٔ دل خالی از اغیار نیابی + بام و در این خانه پر از یار نیابی + و شیخ سعید الدین حموی و شیخ
بهاء الدین ذکریا بوی گفتند که ای فرزند پرده پوشی درویشی است نه خرقه پوشی و خرقه پوشی آنکس حق است
که عیب برادر مسلمان را بپوشد و خواجه قطب الدین بختیار کاکی بوی فرموده که ای برادر تا درین راه بدل نگردی

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در هفدهم صفر سنه ست وستین وستمائة رحلت فرموده و شیخ نظام الدین اولیا نقل کرده که شیخ سعد الدین حموی و شیخ سیف الدین
باخرزی و شیخ بهاء الدین زکریا و شیخ فرید الدین گنج شکر در یک عهد بودند + اول شیخ سعد الدین حموی درگذشت و بعد از و بسال شیخ سیف الدین
باخرزی رحلت فرمود و بعد از بسال شیخ بهاء الدین زکریا وفات یافت و بعد از و بسال شیخ فرید الدین مسعود گنج شکر بعالم بقا شتافت

شیخ صدر الدین | پسر شیخ بهاء الدین زکریا بود + در ۶۶۶ ست وسبع وسبعمائة رحلت کرد و خلافت بشیخ رکن الدین
ابوالفتح داد +

شیخ رکن الدین ابوالفتح | بہاؤالدین کا پوتہ و جانشین تھا + چار سالہ بچہ تھا تو دستار بہاؤالدین کی اٹھا سر پر رکھلی باپ صدر الدین
نے خفا ہوا مگر بہاؤالدین نے کہا کہ حق سے رکھلی ہے + جب غیاث الدین تغلق محل گرا تو رکن الدین
ساتھ کھانے میں مشغول تھا اور بادشاہ کو دو دفعہ نکالنے کو کہا پیدا محل گر پڑا بادشاہ کھانا کھاتا رہا + شیخ کے پیچھے کون سجادہ
نشین ہوا فرشتہ کہتا ہے کہ معلوم نہیں ہوسکا

سید جلال بخاری / شیخ حسین زنجانی | مرید بہاؤالدین زکریا بودند

شیخ احمد مرید صدر الدین عارف بود
برادر علاء الدین

شیخ نصیر الدین اودهی چراغ دهلی بعد از چندگاه چون وقت ارتحال رسید وصیت کرد که سید محمد گیسو دراز مرا غسل دهد و در خرقه
که از شیخ نظام الدین اولیا رسیده بپیچد و مع عصا و مصلی مرا در قبر گذارد + پس در شب جمعه هجدهم ماه رمضان سنه ۷۵۷
سبع وخمسین وسبعمائه برحمت ایزدی پیوست و سید محمد گیسو دراز بوصیت عمل نموده تغسیل وتکفین نمود و مدت عمرش
هشتاد و دو سال نشان میدهند + و نقل است که سید محمد گیسو دراز چون دید که از پیر بزرگ شیخ نصیر الدین اودهی از
خرقه و عصا و مصلی چیزی باو نرسید گریان و بریان از شهر دهلی برآمده بدکن رفت و در آن وقت شاه فیروز شاه بهمنی در
دکن فرمانروا بود +

(۱) **شاه منتخب الدین المعروف به زرزری زربخش**
(۲) **شیخ برهان الدین**
بخدمت شیخ نظام الدین اولیا رسیده مرید گشتند و جهت ارشاد خلایق دکن تعیین نموده

شیخ زین الدین بعضی بر آنند که شیخ زین الدین خواهرزاده شیخ نصیر الدین اودهی المشهور بچراغ دهلی بود + در قصبه زین آباد
واقعه خاندیس تشریف داشت بمزد برهان پور

شیخ نظام الدین ابو المؤید از غزنین بدهلی آمده مرید خواجه قطب الدین بختیار کاکی شد

امیر خسرو دهلوی نام اصلی او ابو الحسن است و پدرش امیر سیف الدین محمود از امیرزادهای هزاره بلخ است و
در حوالی قرشی میبود + اما در قرب چنگیز خان بهندوستان آمده در سلک امرا منتظم گردید و
امیر خسرو در قصبه مومن آباد که درین عصر به پتیالی شهرت دارد تولد یافت + بعد پادشاه غیاث الدین بلبن بشرف
خدمت شیخ نظام الدین اولیا مشرف گشته مرید شد و بعد ششماه از فوت شیخ در شب جمعه بیست و نهم ماه ذیقعده سنه ۷۲۵
خمس وعشرین وسبعمائه بجوار رحمت ایزدی پیوست و در حظیره پایان پیر خود مدفون شد + پس مدت عمرش
هفتاد و چهار سال بود +

شیخ سلیم چشتی او از اولاد شیخ فرید الدین مسعود گنج شکر است پدرش سیاحی کرده در قصبه سیکری توطن داشت
و تولد شیخ سلیم هم آنجا رو نموده

لمعه دوم خاندان سهروردیه
ملتان

حضرت شیخ بهاء الدین ذکریا از مشائخ کبار است و بنده از غبار آستان او سر رفعت بر آسمان دارد و جد بزرگوارش کمال الدین
علی شاه قریشی از مکه معظم بخوارزم آمده و از آنجا بقبة الاسلام ملتان تشریف ارزانی فرموده ساکن
گشت - اما چون در کمال صلاح و تقوی بود اهل آن بلده قدومش را باعزاز و اکرام تلقی نمودند و مریدانه پیش آمدند و در آنجا دختر مولانا حسام الدین
ترمذی را که بمکارم اخلاق و وفور دانش از اقران ممتاز بود و در فترات چنگیز خان جلاء وطن شده و بهندوستان آمده در قلعه کوت کرور
که سلطان محمود غزنوی آنرا مسخر ساخته بود توطن داشت بعقد فرزند خود شیخ وجیه الدین درآورد و شیخ بهاء الدین ذکریا از آن صبیه در
قلعه کوت کرور در سنه ۵۷۸ ثمان وسبعین وخمسمائه متولد شده + ... الغرض چون بهاء الدین ذکریا دوازده ساله شد شیخ وجیه الدین
برحمت حق پیوست و شیخ بهاء الدین ذکریا سفر خراسان اختیار کرده و در آنجا بصحبت بزرگان دین رسیده کسب فیوض نموده بخارا شتافت
وبتحصیل علوم ظاهری پرداخته بپایه اجتهاد رسیده و شهرت عظیم یافته مدت پانزده سال بتدریس و افاده علوم مشغول گشت....
پس از آنجا بمکه رفته سعادت حج دریافت و بقولی پنجسال در مدینه مجاور بود نزد شیخ کمال الدین یمنی پنجاه و سه سال در مدینه منوره
گفتن درس حدیث اشتغال داشت ...... به بغداد آمد و زیارت مشائخ آن دیار کرده بصحبت فیض بخش شیخ الشیوخ شیخ
شهاب الدین عمر سهروردی مشرف گشت و بروایت شیخ نظام الدین در هفده روز خرقه خلافت یافت ..... و شیخ بهاء الدین ذکریا در ملتان
آمده متاهل شد + و شیخ صدر الدین عارف و دیگر فرزندان بوجود آمدند و مریدان شیخ بهاء الدین ذکریا بسیار اند از آن جمله یکی سید جلال بخاری است

در تاریخ حاجی محمد قندهاری مسطور است که پیر خواجه معین الدین چشتی یعنی شیخ عثمان هارونی در عهد شمس الدین محمد التمش بدهلی
تشریف آورد و شمس الدین که مرید او بود در تعظیم و تکریمش دقیقه فرو نگذاشت و در آن مدت خواجه معین الدین در اجمیر توطن داشت
در ینصورت هیچ معلوم نشد که با شیخ ایشان در هندوستان ملاقات شده باشد

سلطان العارفین خواجه قطب الدین بختیار کاکی اوشی

وقتیکه پدرش کمال الدین احمد اوشی وفات یافت او یکساله بود و مادرش او را
همراه داشت و مادرش او را پرورد — به پنج سالگی بعلم سپرده شد + در سن بیست سالگی بقصبه اوش صحبت خواجه
معین الدین دریافته مرید شد + — چون در آنمدت شیخ جلال الدین تبریزی بار دوم از قزوین بعزم [illegible] خواجه
قطب الدین بختیار کاکی را دیده صحبت بسیار با هم رسانیده خبر خواجه معین الدین چشتی را یاد داد که از خراسان
بهندوستان تشریف برد اکنون در بلده دهلی است + پس خواجه قطب الدین بختیار کاکی از اشتیاق ملازمت پیر
سرشار گشته عازم سفر هندوستان شد و شیخ جلال الدین [illegible] همراه شد و [illegible] چون بملتان
رسید صحبت شیخ بهاء الدین ذکریا دریافته چندگاه بیک دیگر بسر بردند و شیخ فرید الدین گنج شکر که ابتدای حال او بود در آن نوخیزی
ملازمت خواجه قطب الدین بختیار کاکی دریافته و رشته محبتش بر [illegible] سرفراز گشت + و چون در آن
اثنا ترکان [illegible] از جانب خطا و ختن رسیده قلعه ملتان را محاصره کردند + سلطان ناصر الدین قباچه حاکم ملتان
بهمراهی تمام نموده از خواجه قطب الدین بختیار کاکی دعا و همت استعانت جست + — آنگاه هر دو بزرگوار عازم
سفر شده شیخ جلال الدین تبریزی بغزنین رفت و خواجه قطب الدین بختیار کاکی متوجه دهلی گردید — گویند شمس الدین
التمش چون از آمدن خواجه قطب الدین وقوف یافت لوازم [illegible] بجا آورد و خواست که در شهر آورده متوطن سازد
— در آن آوان خواجه معین الدین حسینی از خطه اجمیر بدهلی آمد —. گویند در آن اوقات شیخ فرید الدین شکر گنج از
[illegible] نموده در صحبت خواجه بختیار کاکی میبود و بوساطت خواجه دستبوس خواجه
معین الدین محمد چشتی دریافت + شب دوشنبه چهاردهم ماه ربیع الاول سنه ۶۳۳ بگنبد رسید + مصلی خاص
و عصا و نعلین چوبین بشیخ فرید الدین گنج شکر که در آن وقت بقصبه هانسی توطن داشت بوصیت داد + در شبی که خواجه
رحلت کرد برو کشف شد علی الصباح روانه دهلی گشت +

سلطان المشایخ حضرت شیخ فرید الدین مسعود گنج شکر

جد بزرگوارش شیخ [illegible] فرخ شاه زمام حکومت کابل در دست
داشت و پدر والاگهر شیخ موسوم بکمال الدین سلیمان در عهد سلطان
شهاب الدین غوری از کابل بملتان آمده قضای قصبه کهتوال که نزدیک ملتان است یافت + — ولادت شیخ فرید
در شهور سنه اربع و ثمانین و خمسمائه در قصبه کهتوال بوده + — نقل است که شیخ در هجده سالگی در قبة الاسلام
ملتان در خدمت مولانا منهاج الدین ترمذی کتاب نافع که در فقه است میخواند — بموجب ارشاد خواجه قطب الدین
بقندهار رفته پنج سال تحصیل علم نموده — بعده رحلت کرد و این واقعه شب پنجشنبه پنجم ماه محرم سنه ستین و
سبعمائه رو نمود +

For a full accont by Ferishta see below

سلطان الاولیا شیخ نظام الدین

جد بزرگوارش احمد بن دانیال از غزنین بهندوستان آمده در بلده بداؤن متوطن گشت
و شیخ نظام الدین اولیا در آن شهر در ماه صفر سنه ۶۳۴ اربع و ثلثین و ستمائه متولد شد —
چون به پنج سالگی رسید پدرش درگذشت و والده او به پرورش فرزند پرداخت و وقتیکه او بحد تمیز و رشد
رسید به تحصیل علوم ظاهری مشغول گردید و چون در بداؤن کسی نماند در سن بیست و پنج سالگی با والده بدهلی آمد
— بعد از چندگاه روز چهارشنبه هژدهم ماه ربیع الآخر سنه ۷۲۵ خمس و عشرین و سبعمائه بعد از نماز ظهر شیخ نصیر الدین
اودهی را طلبیده خرقه و عصا و مصلی و تسبیح و کاسه چوبین و آنچه از شیخ فرید الدین گنج شکر باو رسیده بود تمام بوی
عنایت فرموده گفت شما در شهر دهلی باشید + [illegible] هنوز منسوب شده بود که بجوار رحمت ایزدی پیوست +
In the time of ~~Sheikh~~ Ghiasuddin Tughlak — [illegible] هنوز دهلی دور است [illegible]

از تاریخ فرشته مقاله دوازدهم در ذکر حالات مشایخ هندوستان

خانوادهٔ مشایخ هندوستان بسیار است لیکن آن خانواده‌ها که شهرت عظیم دارند و در عهد او سلسله دیگر مشایخ از و منشعب اند یکی خاندان چشتیه [illegible] که بخواجه ابو احمد چشتی می پیوندد دوم خاندان سهروردیه [illegible] که بشیخ الشیوخ شیخ شهاب الدین عمر سهروردی میرسد + بنده [illegible] محمد قاسم فرشته از تطویل کلام اندیشیده بذکر همین دو خانواده اکتفا مینماید و احوال دیگران بکتابات [illegible] بجنید رجوع میکنند + [illegible] ازین دو فرقه [illegible] عالم [illegible] است در مقاله [illegible] مینماید +

و مراتب اولیا [illegible] چهار است صغری و کبری و وسطی و عظمی و در هر یکی از اینها [illegible] است ولایت اولیا که [illegible] مراتب [illegible] وقت در عالم از سی صد و پنجاه و شش تن کم نیستند و دائم بکارسازی درماندگان و شفاعت [illegible] مشغول اند و بزرگان صوفیه ازین جماعت سی صد تن را ابدال دانند و چهل تن را ابدال خوانند و هفت تن را سیاح گویند و پنج تن را اوتاد نامند و سه تن را قطب الاوتاد شمرند + و یک تن را قطب الاقطاب + پس هرگاه یکی ازیشان فوت شود از مرتبه [illegible] یکی را بجای او آرند [illegible] اگر قطب الاقطاب فوت شود یکی را از اقطاب ثلثه بجای او آرند و از اوتاد یکی را بجای اقطاب ثلثه و یکی را از سیاح بجای اوتاد و علی هذا القیاس تا مرتبه عوام مومنان برسد و از جمله سی صد و پنجاه و شش تن سه تن ارشاد را می شایند و باقی اگرچه در مرتبه از مراتب ولایت مقام دارند ارشاد را [illegible] شایند و آن سه تن پنج تن اوتاد دانند و سه اقطاب و یکی قطب الاقطاب + رباعی

این طائفه اند اہل تحقیق ... باقی همه خویشتن پرستند +
نانی ز خود و بدوست باقی ... وین طرفه که نیستند و هستند +

لمعه اول دودمان چشتیه

حضرت سلطان المشایخ خواجه معین الدین محمد حسن سجزی المعروف به چشتی | معین الدین پیشوای مشایخ هند است تولد او در بلده سجستان بوده

نشو و نما در خراسان یافته + مرید عثمان هارونی بود - از ابراهیم قندوزی [illegible] یافت - عثمان مرید حاجی شریف زندنی و وی مرید خواجه مودود چشتی و وی مرید خواجه ناصر الدین چشتی و وی مرید خواجه ممشاد دینوری و وی مرید خواجه هبیره بصری و وی مرید خواجه حذیفه مرعشی و وی مرید سلطان ابراهیم ادهم و وی مرید خواجه فضیل عیاض و وی مرید خواجه حبیب عجمی و وی مرید خواجه حسن بصری و وی مرید امیر المومنین علی ابن ابی طالب و وی مرید حضرت پیغمبر + چشت موضع است از موضع هرات +

Contemporaries: شیخ یوسف همدانی - شیخ اوحد الدین کرمانی - شیخ شهاب الدین سهروردی
شیخ ابو سعید تبریزی و شیخ جلال الدین تبریزی وغیره + شیخ محمود اصفهانی - خواجه قطب الدین بختیار کاکی +
شیخ ناصر الدین استرآبادی + ~~شیخ [illegible] شیخ بایزید بسطامی~~ مولانا ضیاء الدین حکیم وغیره

خود بغزنین آمده شمس العارفین عبد الواحد را که پیر شیخ نظام الدین ابو المؤید است دریافته بلاهور آمد و از آنجا بدهلی تشریف آورد چون رشد کام خاص و عام از حد گذشت متوجه اجمیر شد و در ماه ۵۶۱ شیخ [illegible] و شصت و [illegible] سنه سابع و صول بدان خطه اتفاق افتاد + و سید السادات سید حسین مشهدی المشهور بخنگ سوار که شیعه مذهب بود و سلطان قطب الدین ایبک او را داروغهٔ آن بلده ساخته بود قدم شیخ را باعزاز و اکرام تلقی فرمود + بسیاری از کفار اجمیر ببرکت انفاس آن پیر طریقت بشرف ایمان مشرف گشتند - و [illegible] و [illegible] صحبت خواجه [illegible] دو بار [illegible] پیوسته + و خواجه در عهد شمس الدین التمش دو مرتبه جهت دیدن خواجه قطب الدین بختیار کاکی بدهلی تشریف را در حرکت و در دم که از دهلی مراجعت کرد در آخر عمر نکاح کرد و از دو حقیقه فرزندان شدند و بعد از آن سعت سالی در ششم ماه رجب سنه ۶۳۳ که مدت عمرش نود و هفت سال رسیده بود از جهان فانی رحلت +

It means he married at the age of 91 a young girl of 15

ہمایوں تخت پر بیٹھا ۹۳۷ھ ہجری میں اور نکالا گیا ۹۴۷ھ میں۔ شیر شاہ مرا ۹۵۲ھ میں + اور پادشاہ ہوا رمضان المبارک

۹۶۳ھ میں پھر دہلی میں داخل ہمایوں ہوا۔ اور اسی سال گر کر مر گیا اور اکبر پادشاہ بنا +

اکبر نے فتح پور بسایا ۹۷۵ ہجری میں

۹۷۹ھ شیخ سلیم سیکری مرا

۱۰۱۴-۱۵ھ میں شہزادہ خسرو نے پنجاب میں بغاوت کی اس سال جہانگیر تخت نشین ہوا [illegible]

۱۰۲۸ھ میں جہانگیر نے لاہور کا راستہ بر سرائے [illegible] و ساجد بنوانے کا حکم دیا

کشمیر کی عورات نہایت گندہ تھی کہ ان سے بو آتی تھی۔ پیراہن پر جو [illegible] نہیں بدلتی تھیں + اور غسل بھی نہیں کرتی تھیں +

۱۰۴۰ھ میں خاندیس کے علاقہ سخت قحط ہوا کہ ماؤں نے بچے مار کر کھا لئے +

۱۰۲۵ھ درین سال مرض وبا و طاعون که از پنجاب شروع شده تا دہلی و آگره انتشار یافت ہر روز در شہر [illegible] مردم محلہ چندین ہزار قالب از جان تہی میگردد و کار بجائے رسیده که از کثرت کفن ودفن عاجز و از آنکہ گفته اند که مرگ انبوه جشنی است پسر و ماتم از میان برخاسته و تا ہفت سال کم و زیاد که گاه شدت مینمود و گاه خفت سال تخفیف می یافت اثر وبا ماند و در خانه که اثر این بلیه آسمانی و علامت غضب ربانی ظاہر میشد اول موشہای مرده از بالا و گوشه و کنار بام یا از سوراخ آن خانه بر آمده روبروی مردمان چرخ زده می مردند و مقرر است که مردم شہر که مردم آنجا از شنیدن احوال خود بدین بلا مبتلا شدند جنس بوش خود و کلان و وان شہر اصلاً نمی مانند و اکثر مردم این مرض سخت بیشتر پیر و بیشتر در سه چہار روز فارغ میسازد و کم اتفاقات افتد که زیاده از سیزده روز بکشد + و که این بیزده اعز منحوس میگذرانند امید نجات از این بلا بہم رسد و تا مردن ہوش در خانه آشکارا بخشد و اثر طاعون ظاہر گردید بیشتر این آفت گلستان بر ہنود و کنیز و غلام و مردم نامراد روی داد + شاید سبب این افراط ثقیل که ہنود و بیچاره عام ادنی بے احتیاطی مینمودند و ان نجوم زیاده رو میداده است + آنچه از صورت و سبب ستاد او ایام این قہرالہی مولف اقبال نامه زبان داده بلا تفاوت کم و زیاده تحریر او را نقل بدو بادیگر طبیعت ان بیگمان نه دولہای مغز بودند شنیده بود که از سنه ۱۰۲۷ در الکه دکن ہرگز اثر وبا در ہوا دیده و شنیده نشده بود شروع نمود تا ہشت سال در ہمان بود و گجسته بنیاد و بیجاپور و بندر سورت حالیہ تا این آفت بہا و فنا رفت + عجب حکمت این مرض بوده می شد و چیتے کمتر کسے بعد از بر آوردن طاعون جانبر گردید اما از ہزار یک دو نفر جان میشد ما مر که حیفی از اعضائے بدن او ناقص گردد مثلاً یک چشم یا دو چشم معیوب و کور میشد یا شل و لنگ میگردد و یا لال و گنگ میگشت یا عقل زایل میگردد +

میاں میر فقیر | میاں میر که شناوره بحر حقیقت و غواص لجه معرفت بود و ولی کامل الشان سیستان الاصل از قلعه بلتان است + در ایام شروع شباب بدار السلطنت لاہور آمده چہل سال چنان انزوا اختیار نمود که ہیچ احدی را بر احوال الشان اطلاع حاصل نبود بعد که برصد و مایم الجوار شفیعه آن بزرگوار بر ملا رنامید باز برتبه از عدوات دنیا پرستان و آلودگی منادی و ان اکره داشتند که از ہیچ طایفه آنام لوت نام مے نمودند بل از دیدن صورت اہل ظلم بری الطبع بودند و تا بقاء عمر تاہل و تعلق اختیار نه نمودند +

غلام ہمت آنم که زیر چرخ کبود ز ہر چه رنگ تعلق پذیرد آزاد است

دو دفعه پادشاه (شاہ جہان) بدیدن آن واصل باللہ تشریف بردند و ہمان میر اصلا متوجه تعظیم و تکریم که لعبه فقرا و مشائخ را باہل و سلاطین ست بکند نگردیدند و از ین معنی حضرت اعلیٰ ابلیا زیاده مشغوف گردیدند

جہانگیر نامہ ہجات سے ریٹ ایڈبنگی بازیگروں کا تعلیم درج ہیں

خافی خان نظام الملکی محمد هاشم - هاشم علی خان مولف کتاب منتخب اللباب + تا جلوس ثانی این کتاب از ابتدائیت ۱۱۳۰ هجری
پرداخته

بابر کی مہمات پر ہند

اول دفعه در ۹۲۵ھ تا دریای اتک و لیفی سرحد پنجاب رسیده به تنبیه گهکران و دیگر مفسدان آن ضلع پرداخته ساز انکه قبل از
هم اکثر مکان آن طرف در تصرف امیر تیمور صاحبقران غازی در آمده بود

بار دوم تا لاهور و ملتان و سرهند متوجه شده ابن اله چندین سرکشان افغان و دیگر مفسدان را مقتول و اسیر ساخته سی هزار غلام
و کنیز و چهار صد هزار شاهرخی بوزن یک مثقال بر خزانه زمینداران از معمول مال بتصرف آورده

دفعه ثالث در ۹۲۶ھ تا سرهند پرتو رایت ظفر انداختند - درین سفر لیفی بیده و ملتان که بر اهتمام افغانان از
اطاعت انحراف ورزیده بود دفته بقتل رسیدند و جمعی کثیر اسیر گردیدند و خرابی بسیار که یک مال رعایا رسیده بود

دفعه چهارم در ۹۳۰ھ علیک گهکران عنان توجه سلطنت داشتند - بعد رسیدن نزد لاهور بهار خان و مبارک خان لودی
بجزای کردار خود رسیده با شت تاراج و غارت رفتن و کوفتن بازار و شهر لاهور گردیدند + بعضی از سرکشان دیپالپور را بسزا
رسانده قتل عام فرمودند + [دولت خان نے پسر غازی خان و دلاور خان لودی کا جو پسر اور فوج کو ایک بغاوت کا سلطنت
ابراہیم کی سلطنت پر ... نے بھیجا گیا کہ دولت خان اور فوج شاہی کو اسلح دور بھی بغاوت کرنیکا ہے + ...
بیچ کر بابر نے دونوں کو قید کر لیا] بازیافتا فیالحقیقت و مصلحت عفو تقصیر او نموده قصه سلطانپور که بنا کرده او
بود با دیگر توابع آن در جاگیر مرد و مقرر فرمودند - و آن هر دو بے دولتان بعد از رخصت یافتن بر جاگیر رفته از
سر انجام سرکشی باز و بر گشته باطراف کوهستان فتند و آن اقطاع بعرض رسید بر لاوه خان که در رکاب مانده بود بلا شرکت
مرحمت گردید [بابر دیپالپور لاهور و سیالکوٹ میں اپنے حاکم مقرر کرکے کابل کو گیا + دولت خان و غازی خان نے جو بھاگ دلاور خان کو قید
کر لیا اور سلطانپور کی طرف ... - پھر فوج اپنی لڑکوں کا تابع علاء الدین کا ساتھ بادشاہ ابراہیم لودی کا بر خلاف دہلی
کو فتح کرنے کا بھیجی اور آپ بھی غازی خان لیے پنجاب میں رہا +]
درین حال متواتر خبر فوت سلطان سکندر لودی و قائم مقام او گشتن سلطان ابراهیم و بر پا شدن فتنه و نفاق امرا
او و ابرا و بر هم خوردن سلسله و نظام ملک و نوشته دولتخان که یکی از امرای با وقار افاغنه بود مشتمل بر بخشی کوی
سلطان ابراهیم رسیده محرک عزم تسخیر دهلی گردید

دفعه پنجم در ۹۳۲ھ [در تاریخ فرشته ۹۳۲ھ نوشته و همین صحیح است] بقصد تسخیر هندوستان از کابل کوچ فرموده
روز جمعه غره صفر + دولتخان بے دولت باتفاق پسر بے سعادت با وجود مکرر فرستادن عرضیه با چهل هزار سوار بر
حضرت گستاخی نموده بخشش آمده بر هزیمت یافت بقلعه ملوت در آمده محصور گردید بنا بر در آمده و شفاعت اقربا
همدر حضرت رسیده و دو شمشیر که همیشه بست بر دو حمایل کرد از گردن انداخته سر تسلیم بر قدم مبارک گذاشت و قلم
بر جرایم او کشیده گشت + [غازی خان نے دیکھ کر کتب خانہ رکھا گیا بڑا تھا اسمیں سے کچھ اپنے لیکر باقی بیٹے
کے حوالہ کیا] غازی خان که خود را بطرف کوه رسانده بود از ابرار بانه و معه گردید و دولتخان که از جمله اطراف را نده شده
بود و عرصه درگ گشته بعاید عدم شتافت +

نور گنجینه خود را بمبر آمده قادر رسانند - محبوب خان سمه عالم بر سر خانهٔ مجلس رای و محله بنی دا آمده تبادله نمودن و آتش داده
خانها پرداخت و جمعی از هنود و مسلمانان که بر عالم آمده گشته و خوفی [illegible] + چنین [illegible] خانه میر [illegible] آمده
از آن خانه فرود رفتند و آغاز بزدن دادند رفتن سنگ و خشت و تیر و تفنگ [illegible] را یافتند گرفته [illegible] وقتی
رسانیدند و لیکن دو کشتند و جمعی را زخمدار و بیجا ساختند + ... و کار بر میر [illegible] خان که راه بازگشتن و
پیش رفتن نماند تنگ شد [illegible] آمده بازار [illegible] از آن محلّه نجات یافت + محبوب خان [illegible]
محله هنود رفته آنچه خانه [illegible] بود دست برد و غارت نمود و بار دیگر بر سر خانه میر [illegible] خان آمده [illegible]
که [illegible] آغاز [illegible] گرفته کشش و بعضی آن [illegible] رفتند [illegible] قطع [illegible]
مقید ساختند و روز دیگر [illegible] میر [illegible] خان را از نیابت [illegible]
[illegible] خان قرار داد + Sairul-mutakharin also mention

this event & evidently copies it from Khafi Khan with some changes. He gives the name as محتج خان instead of محبوب خان

اورنگزیب نے عروج کی تاریخ لکھنے سے منع کر دیا - گو چند لوگ چھپ کر لکھتے تھے مگر اس میں کی گئی کہ جو بات درج نہ کی
مستعد خان نے دکن کی مہم کا حال [illegible] اس لیے [illegible] چھبیس سال کا حال مختصر درج کیا ہے - مگر
جو کچھ میں [illegible] و [illegible] عشرہ [illegible] اس کا لطف [illegible] اس کتاب میں درج نہیں ہے + میں نے
تجسس و تفحص تمام هر آنچه توانستم مقدمات [illegible] از روی دفتر وقائع و زبانی راویان ثقه
و بعضی [illegible] قدیم [illegible] و خواجه سرایان کهن سال بتحقیق در آورده و آنچه خود
بعد سن تمیز رسیده در مدت سی و چهل سال برأی العین مشاهده نموده [illegible] بقلم
در آورده +

اورنگزیب کے پچاس سالہ [illegible] واقعات کو لکھنا دربار کی طرف سے منع کیا تھا - خصوص احوال چهل سال
اواخر که به فرمان از تحریر آن ممنوع گشته [illegible] نکشیده اند + اما راقم حروف بقدر مقدور وقت [illegible]
بعد تفتیش تمام و تفحص تمام بعضی مقدمات و واقعات قابل تحریر که از السنهٔ کهن سالان ثقه مسموع نموده
و از اهل دفتر و وقائع نگار [illegible] تحقیق کرده و در مدت [illegible] برأی العین مشاهده نموده [illegible]
بی تفاوت از صد یک بر زبان خامه [illegible]
۱۰۹۹ [illegible] ۱۰۹۵ [illegible] مگر [illegible] راویان ثقه مسموع شد +

محرر اوراق که بجاذبه شوق خویش [illegible] اوقات [illegible] آنچه خود مشاهده کرده و از زبانی [illegible] بیگاه [illegible] محمد فرخ سیر [illegible]
که [illegible] بعد تحقیق [illegible] آنچه [illegible] بیان [illegible]

عالمگیر نامه میں محمد مراد بخش [illegible] کا حال [illegible] اپنی مرضی کے مطابق [illegible] مگر [illegible] والد مرحوم کی زبانی
وغیرہ [illegible] واقعات [illegible] +

تخت نشینی کے کچھ عرصہ بعد [illegible] اورنگزیب کشمیر گیا واپسی پر [illegible] بہت تکلیف اٹھائی
[illegible] سال [illegible] ختم [illegible] ۱۰۸۱

The above notes are from Vol II which begins with Aurangzeb and ends with a portion of Mohammad Shah's ~~Nao~~ reign. The notes that follow are from Vol I.

زنان از خاص و عام گرفته و شهر تمام گرفت که اسپ بار و از چوب ساخته زنان را برای سواری خانه که قتل الست ...
پیش قدم بر او آمده است و کار بجای کشید که رعایا تا مدد و اموال کارزار دیده با فوجها سنگین ساخته آن گروه
لعین شدند و آن جا به استقبال مبادرت نموده سانتره سفید گروهی در آن کده رسیدند و از فوج پادشاهی جرأت
پیش رفتن داده هم بر مقابله وقت ... نمودند و در سنه از آن اطراف و بعضی از ایشان کم و عدم فرصت
وقت ما خبیث دانسته سر از اطاعت پیچیده و دست از ... کشیده قدم بر افت ... پیش گرداشتند و
نایره فساد روز بروز زیاده شد در ... دیگر ... که پادشاه ... بیرون زدن فرمودند و
دعا و نقش های ... نوشته ... فوج آن ... ببرند + آو فتنه
تمام که از ... سنگه و ... خان پسر ... و دیگر جمعی از امرای ... تر و ... آمد - چندین از آن جماعه
کشته شدند و بقیة السیف رو بفرار آوردند و ... + [ان کی دیکھا دیکھی اور لوگ
بھی باغی ہو گئے تھے اور صوبہ اجمیر تو ... + پادشاہ نے اجمیر کی طرف ... بر امیت کی + اور
جزیہ ... وہاں اور تمام صوبوں میں جزیہ ... علم ... دوستی ... کیا ... الحکم ... کر
رکھے ... پادشاہ نے ... سکھ ... پادشاہ ... کو ... تھا + بہت ... اسی وقت
کے ... محقق ... + آخر پادشاہ نے ... ہیں ... اسی ...
چندیں ... کی - آخر ... جزیہ دادند + پادشاہ اوائل ذی الحجہ سال بیست و دوم جلوس ...
... رفتند +]

در سال بیست و ... علم ... سنه ۱۰۹۰ هجری سیواجی در نواح ... آباد ... گشت
و تاریخ آن (کافر بجهنم رفت) ... و پسر سنبها ... قائم گشت + ... ۱۱۰۱ ... دار
اورنگ زیب پادشاه ... سنه ۱۰۶۲ هجری ... سنه ۱۱۱۸ هجری ... + [تاریخ] ... سنبها ... ۱۱۱۰ ... میں مر گیا
... حکومت ...
سنه ۱۱۰۲ هجری ... شد که هنود ... اسپ ... بے ... سوار نشوند

خافی خان کہتا ہے کہ ... سکندر لودی ... پادشاہ ... اور نگزیب ... ہے

Khafi Khan's book ends with the beginning of the 14th year of reign of Mohammad Shah in year 1135 A.H.

درین آوان (سنه ۱۱۳۲ هجری) از سوانح کشمیر ... که محبوب خان ... عبد النبی کشمیری که از مدت ...
کاوش ... نظر بر انقلاب وضع روزگار جمعی از مسلمانان ... باقی ... ساخته نزد میر احمد ...
نایب صوبه ... رفته بوسیله ... شرعی ... تکلیف نمود که هنود را از سوار شدن اسپ و پوشیدن
جامه و بستن ... و رفتن بسیر سبزه و باغ و غسل ایام مخصوص ... آیند و ... ساخت ...
بکار برد ... محبوب خان ... جواب ... باغ و آزردن ... گشته با اعانت جمعی از مسلمانان ... هنود ...
... پیش آمد و ... بازار و کوچه ... که ... نرسانند + ...
نام از هنود ... کشمیر با جمع بسیر سبزه و باغ رفته ... + محبوب خان که ... از
مسلمانان با خود ... آورده ... سبزه ... و بستن و کشتن ... مجلس ...

سال نہم کا جلوس تھا کہ سیواجی حاضر ہوا - مگر پیچھے بوجہ عزت حاصل نہ ہونے کے گھبرا کر بھاگ گیا + اور بہادر خان کو
لیرے سنگھ کی جگہ دکن سپرد تھا معطل کیا گیا + ۱۰۸۲ھ میں یعنی اگلے سال مہاراجہ جسونت سنگھ کو جاگیر و دیوانی کا منصب
دیا گیا +

Raja Ram Singh's expedition to ~~Tibet~~ Assam which was a miserable failure is not mentioned by Khafi Khan

اور اس فرقہ دسوت ادام اوجی ستانے سیواجی کا پیچھا کیا اور اس نے بھاگ جانا
Kavikalas was Shivaji's purohit and helped him in his escape

درین سال (۱۰۸۲ھ) فرمان بنام صوبہ داران و حکام صوبجات صادر فرمودند کہ مردم دانا و تعلقہ داران
بتکدہا و دیولہا ایشان ہنود را بر طرف نمودہ مسلمانان مقرر نمایند و بدیوانیان امر فرمودند کہ گردہا دیوانیہا
خالصہ شریفہ نموده باشند - بر طرف نمودن ہنود از پیشکاری و حکام نیز بسبب عدم سیاقت پیشہ وحشت
مگر از سبب بعد جند گاه کردن ہنود بر طرف شدند و بجائے آنہا مسلمانان مقرر گشتند - بعد چندی تا قرار یافت
کہ از جملہ پیشکار دفتر دیوانی و بخشیان سرکار یک پیشکار مسلمان و یک ہنود مقرر نموده باشند +

ستنامی | دیگر از سوانح کہ درین سال از دور دست بینی و فساد فرقہ فقیران مست نامی ست - تفصیل این اجمال آنکہ
گروہی از فقیران ہنود مشہور بستنامی کہ منڈیہ نیز نامزد بودند قریب چہار پنج ہزار خانہ در اطراف پرگنہ نارنول و میوات
میباشند - و آن منڈیہا اگرچہ بلباس فقیران زیست مینمایند اما بیشتر کسب و پیشہ آنہا زراعت و تجارت بایہ قدر
تجارت پیشگان کم مایہ است و در طریقہ ملت خودے خواہند بمرتبہ نیک نام کہ ترجمہ لفظ ستنام باشد زیست نمایند
کہ در اخذ مال از ممر سود کسب حلال اقدام نمی نمایند + اما اگر کسے خواہد بر آنہا تعدی و ظلم بزور شجاعت و حکومت نماید تحمل آن نمیتوانند
و اکثر با یراق و اسلحہ میباشند + در ایامی کہ پادشاہ از حسن ابدال مراجعت نموده بودند روزے یکی از آنہا در قریہ دیگر
قصبہ نارنول زراعت مینمود با پیادہ کہ نگاہبانی خرمن مینماید گفت و گو نمود پیادہ سر او را بچوب شکست آن
پیادہ سر آن ستنامی شکست + جمعی از ستنامیان کہ آن پیادہ را بیجان نمودند کہ جمعیت بہم رسانیدند + ازین خبر کہ
شقدار رسید جمعی از پیادہا برای گرفتن آن گروہ فرستاد و آن جماعہ تعین نمود + ستنامیان جمعی و بر اہل آمدند با کمال تہور
و جنگ پیش آمدند و چند نفر از آنہا زخم یافتہ و با آن سرداری ایشان را کشیدہ بر گشتند و جماعت با جمعیت و علاقہ
آن گروہ می افزود + تا آنکہ کار بطلب فوجدار نارنول فرمانفرما کشید و پیادہ بسیار برای امداد شقدار و تنبیہ و
گرفتن آنہا تعیین نمود + با جمعیت فوجدار نیز مقابلہ نموده جمعی را کشتہ و زخمہا رفتہ ہزیمت دادند و کار بجائے کشید
کہ فوجدار شکست خورده سوار و پیادہ و گرد آوری ملک ہزیمت دادہ را نیز برداشتہ با تمامی فوج سابق و نو شکست یافت
و عددی از سپاہ از آن طرف سوار شدہ بمقابلہ و محاربہ آنہا رفت و جمعی کثیر بقتل رسانیدہ بقتل رسید و بازار آوردند - چنانچہ
آخر کار کہ تفصیل آن طول کلام دارد بعد مقاتلہ و محاربہ کہ مکرر رو داد فوجدار کشتہ گردید و قصبہ نارنول بتصرف آنہا در آمد
و بجز و آوردن محصول دیہات توابع و نشستن تھانہ خود پرداختند +
بعد از آنکہ بادشاہ در لشکر دار الخلافت رسیدند و حقیقت فساد و آشوب آن جماعہ بعرض رسید و فوجہا از حضور
تعیین گردید و فوجے کہ بجہت تنبیہ آنہا تعیین رفت و ازو بہ میرفت - از آنجا کہ شہرت عام یافتہ بود کہ بر آنہا تیغ و تیر و تفنگ
و سلاح کارگر نمیشود و ہر تیر و گولۂ تفنگ کہ از آن طرف بر فوج بادشاہی میرسید دو سہ کس را از پا در می آورد و
بر جانب آنہا اثر نمیکرد و جادو منسوب مینمودند و حکایات چند کہ عقل از قبول آن در تحیر بود در بارۂ آن جماعہ

ذکر مہم آشام و انجام لشکر داری عمدۂ امرای خجستہ فرجام
خان خانان معظم خان + و ... [illegible]

از صفحہ ۱۳۰ تا ۱۷۱ + منتخب اللباب خافی خان

چون زمیندار آن حدود (آشام) که ملک کامروپ نیز بهمان ولایت پیوسته است و با هم دیگر مواصلت داشتند
از مدت بیست سال علم سرکشی و فساد برافراخته اکثر جاهای متعلقۂ صوبۂ بنگاله را بسبب قرب و جوار تاخته رعایای
آنجا را [illegible] از ساکنان هر سال دستگیر و مقید ساخته بجای خود برده خدمت [illegible]
[illegible] اسلام خان صوبہ دار بنگاله که در عهد حضرت اعلی حصه ... [illegible]
ببنگاله [illegible] بسبب [illegible] در تحوت وزارت [illegible] آن مهم [illegible]
[illegible] که شجاع [illegible] زمیندار [illegible] که از زمینداران آن حدود بود [illegible]
کار شجاع [illegible] خان خانان [illegible] جهانگیر نگر و دیگر تعلقۂ بنگاله [illegible] آن مرز [illegible]
[illegible] سپاه [illegible] زمیندار کوچ بهار [illegible] از [illegible]
[illegible] استقلال [illegible] + ... [illegible]
[illegible] اول [illegible]
[illegible] اسلام [illegible]
[illegible] از هر طرف [illegible] +
[illegible] خانخانان [illegible] اسلام [illegible]
[illegible]
خانخانان [illegible] زمینداران [illegible] + ... خانخانان
[illegible] جهانگیر نگر ساخت و دیوان قاضی و حاکم خود مقرر [illegible] آشام مراجعت نمود
— [illegible] + [illegible]
[illegible] فوج [illegible] +
[illegible]
[illegible] + آشام [illegible]
[illegible] خانخانان آشام [illegible] خانخانان [illegible] بنگاله [illegible]
[illegible] رمضان المبارک [illegible] از [illegible]
[illegible] انتقال نمود [illegible]
[illegible] [عیسوی سمت ۱۶۶۲ - ۱۶۶۳ ...] [illegible] آشام
[illegible] +
[illegible] آشام [illegible] + [illegible]
[illegible]

Arakan

فتح چاٹگام

دیگر از سوانح و فتوحات این سال (هشتم از جلوس) [illegible] بنگاله است
[illegible] چاٹگام [illegible]
[illegible] خان [illegible]
[illegible] + [illegible]
[illegible] — و سنگرام نگر را موسوم به عالمگیر نگر و چاٹگام را باسلام آباد موسوم ساختند

افسوس خورد سرداران همراه خود را بعد سرزنش بسیار فرمود که همه پیاده گشته در کوه راجه برنی در آیند اگر آن ملعون را زنده یابند دستگیر نمایند و الاعوض او راجه برنی را گرفته بحضور بیارند چنانچه راجه آن کوه عوض سردار آن گروه دستگیر گردیده بحضور رسید چون بمجرد خبر دستگیر گردیدن آن ملعون حکم فرموده بودند که آهنگران جلد دست تیز بکوشش قفص آهنی سیخ دار دست بدست تیار نمایند آخر آن قفص نصیب راجهٔ برنی و آن مرید صادق العقیده که خود را تصدق پیر خود دانسته چنان جانفشانی نموده بود گردید و بقلعه دار الخلافت فرستادند چون در میان آن قوم موی سر و ریش تراشیدن گناه عظیم میدانستند وجمعی از معتقدان پنهانی آنها که از قوم کهتریی و جاتها در لشکر و کالت و در دربار نوکری می نمودند و مصالح دفتر بودند حکم منادی ریش تراشی هنود عموما نمودند جمع کثیر در پاداش آن اعتقاد فاسد که داشتند بعتاب ریش تراشی در آمدند و چند روز بازار حجامان گرم بود و بعضی ریش داران صاحب اسم در سیم بدین سبب ریش اعتباری که داشتند بباد فنا دادند — چین قلیچ خان بهادر صوبه دار دکهن که از بعضی وضع بهادر شاه پادشاه و خلعت عهد و قرودی که از ابتدا همیان آمده و باکراه صوبه او دکهن را قبول نموده بود و از دیگر سلوک پادشاه ملال خاطر بران والا نسب می افزود در ینولا نظر بر سفله نوازی زمانه و ناقدردانی پادشاه استعفای منصب و خدمت نموده منزوی گردید و اکثر از نقد و جنس بفقرا و مساکین تقسیم نمود چنانچه در یک روز پنج لک روپیه نقد بار باب حاجات رسید — در ینولا خللی در مزاج خان خانان که آزار و ذوبی که آن خجالت گریختن گرو برای او رو داده بود روز بروز از غلبه می کاهید بهم رسید بسبب عارضهٔ مختلف بدنی که حکمای یونان و فرنگ از معالجهٔ آن عاجز آمدند ازین سرای فانی بر دلهاء جاودانی شتافت ✤

الواجب [illegible]

لهذا بعد مراجعت از دکن بار دیگر بهادر شاه پادشاه برای گوشمال آن طائفهٔ ضلال چیان فوج کشی نموده بار بسبب هنگامهٔ آشوب و طغیان گروی خسران مآل آن مهم را بتعویق انداخت و رایت توجه برای تنبیه آن شقی برافراشت و بعد جلوس محمد فرخ سیر نیز از و خدمت پسندیده بظهور نیامد بنابرین امیر الامرا حسین علی خان را با شایسته خان خالوی خود و جمعی از امرا و فوج شایسته برای تنبیه او مقرر کرده رخصت فرمودند ✤ [از صفحه ۴۳۸]

چون از [illegible] انتهاض الویهٔ عالیه بسمت دکن روی داد در حوالی قصبه بٹاله [illegible] رسید که در [illegible] اہل خلق [illegible] مسلمین و طائفه [illegible] باہم جنگ کرده [illegible] بتخانه [illegible] اکبر که مذهب [illegible] و اختیار کرده [illegible] بتخانه را که [illegible] تجدید تعمیر و ترمیم کنند + [illegible] گذشته [illegible] استماع [illegible] شاه [illegible] مرصدین اسلام [illegible] خود [illegible] در پنجاب [illegible] از [illegible] ادای این جمع [illegible] عالی [illegible] رعایا [illegible] + [illegible]

[illegible] رعیت [illegible] کار رعیت [illegible] دکت رعیت [illegible]

[از صفحه ۵۰۴ جلد اول سیر المتاخرین]

افسانه و افسون آنکه هر که درین جنگ بحسب ظاهر راه نورد بادیه عدم و ضلالت می‌گردد بلا فرصت
و فاصله ایام بهمان ظلمات امرد و رشید از که بجهنم واصل می‌گردد عود نموده و حیات ابدی یافته
بترقی درجات دینوی میرسد ترغیب و تحریص بجنگ و پیکار بهم می‌نمود و آن سگان که گفته پیر و پیشوای
خود را در تناسخ که مردود اهل کلام همه ملل ذی قبله است برهان قاطع دانسته بسمع رضا می
شنیدند و از آن حصار برآمده با ظهار شغف و شوق و رغبت تام صدای فتح در سن سپاه پادشاه وقت
داد و گیر بلند ساخته پروانه وار خود را بشعلهٔ آتش توپخانه و بدم تیغ و تیر و سنان مستانه و دلیرانه
می‌زدند و حمله‌های صف را با بر مورچال پادشاهی می‌آوردند و هر روز بسیاری بقتل می‌رسیدند و جمعی از
مسلمانان سرخروئی ازلی شهادت حاصل می‌نمودند اگرچه از قوم ارذال هنود بیشمار مثل مور و ملخ فراهم
آمده در کشته شدن و عوض او همانندم بعرصهٔ کارزار در آمدن حکم خلق الساعة بهم رسانیده بودند
اما از قوم اشراف هنود نیز بیشتری از کهتریان پنجاب که شریک مصلحت و تدبیر آن ملعون بودند و جاهای
شجاعت پیشه مشهور که همدم و همقدم لشکر آن مردود می‌گردیدند با آنها اذیت نمی‌رسانیدند با آنکه همه هنود
را با مسلمانان واجب القتل می‌دانستند بر مصاف دیدگان رزم جو ظاهر است که در اکثر افواج میان
دو هزار و سه هزار سوار اگر صد در صد سوار باشند که بجوهر شجاعت و ارادت پاس مراعات حق نمک
و جانفشانی داشته باشند باعث فخر و فتح آن لشکر می‌گردد برخلاف آن گروه شقاوت پژوه که با وجود
پیاده بودن اکثری کمتر کسی در آن انبوه از سوار و پیاده بود که خود را بدستور گوسفند قربانی بدل و جان و نثار راه
مرشد نمودن کمال مراد و آرزوی دل خویش نداند همین معنی و طمع زر و اقسام اقمشه و زیور که بتاراج آنها
در می‌آمد باعث مزید تسلط و غلبهٔ آن گدا صفتان سگ سیرت بد مآل می‌گردید و مردم عوام سست اعتقاد
آن را حمل بر سحر و جادوی آن قوم می‌نمودند القصه بعد امتداد و کشیدن محاصره که از هر دو طرف داد جلادت
و تهوری بظهور آمده ذخیره اندرون حصار بآخر رسید بمرتبه عرصه تر و بر محصوران بدعاقبت تنگ
گردید که از بالای حصار باشاره دست و چشم با بقالان لشکر ساخته بقیمت دو روپیه و سه روپیه آثار
غله داد و ستد می‌نمودند و چادر از بالا انداخته در آن غله بسته از طنابها اندرون می‌کشیدند و بقدر
یک مشت دو مشت میان خود ها قسمت می‌نمودند و قریب سه چهار هزار آدم از فاقه مردند
و چارپایان سواری و بار برداری نماند که همه را ذبح کرده و نا کرده خوردند بعده عرصه بر آن کفار تنگ
گردید یکی از قوم کهتری که گلابو نام داشت و شباهت بفرد شکل و شبیه او بود بقصد جانفشانی در راه پیر و مرشد
خود بدستور آن سر گروه رخت فاخره پوشیده در مکان مرشد خود آمده نشست و آن ملعون با فوج
و لشکر خود یک طرف مورچال بادشاهی یورش آورده راه کوهستان راجهٔ برفی پیش گرفته بدر رفت
بعد در آمدن فوج پادشاهی و دانستن که همین آن ملعون را بدان زینت نشست یافتند گرفته
مقید ساخته بهزاران خوشوقتی پیش خان خانان آوردند و از چهار طرف صدای مبارکباد و آوازه شادیانه
فتح بلند گردید و منهیان خبر بحضور بادشاه رسانیده بعطای انعام سرفرازی یافتند و خان خانان
و همراهیان او مورد تحسین و آفرین گردیدند بعد از آن که آن گرفتار و اسیر سر پنجه اجل را بحضور خان
خانان آورده باستفسار احوال او و تحقیقات کار پرداختند و پرده از روی کار برداشته شد دانستند
که باز بر آمده و عوض آن یکی از بوم صفتان بی اعتبار آن قوم خود را شبیه از آن گروه قرار داده از راه
جانفشانی خویش را عمدا گرفتار دام ساخته ازین معنی خان خانان که برای او ماده خجالت روی داد

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از صفحات ۶۶۷ تا ۶۷۵ و از صفحه ۶۲۸

چون بادشاه نزدیک دار الخلافت رسیدند چوڑامن جاتهه که بعد از هزیمت خوردن فوج محمد اعظم شاه جاجاو
و حال وا فر بتاراج برده دو گردان بود بحضور رسیده سعادت اندوز ملازمت گردید دوازده کروه دار الخلافت را دست
راست گذاشته متوجه تنبیه و اخراج گرو بد مآل گردیده فوج سنگین بسرداری محمد امین خان بهادر و رستم دل خان
چوڑامن جاتهه و دیگر عمدهای لشکر ظفر قرین هراول برای تادیب و استیصال آن طائفهٔ ضال تعیین فرمودند و حکم اخراج
و برداشتن تهانجات آن کافر شدید العداوت و باز قائم نمودن تهانهٔ مردم بادشاهی و آباد نمودن رعایای ستم
زده شاه آباد و مصطفی آباد و شاد هوره و دیگر معمورهای قدیم که بتاراج و تصرف آن ملعون در آمده بود نمودند
و باوجود برانگختن گرد بدی رایت ظفر آیت دران ضلع آن طائفهٔ بدعاقبت که بعد فرار باز بدستور قزاقان یکه
تاز خود را غافل می رسانیدند دست از شوخی بر نمی داشتند دهم شوال سنهٔ مذکور مضرب خیام چهار پنج کروهی
قصبه شاد هوره واقع شد و رستم دل خان را مع فیروز خان میواتی برای دیدن جای که قابل مقامات و فرود آمدن لشکر باشد مرخص
فرمودند مابین راه سی چهل هزار سوار و پیاده بیشمار آن گروه ضال از ده دوازده کروه تاخته فتح درشن گویان
چون سیل ناگهان مقابل فوج بادشاهی رسیدند چه نویسم که از حملهای وحشت افزا و چپقلشهای مرد ربا و آمد آمد
تزلزل افزای آن جماعه بتغیر لباس چگونه ترس و هراس در فوج بادشاهی راه یافت و چنان غلوای دار و گیر و
مردکشی بلند گردید که عرصه بر فوج معدودهای بادشاهی تنگ گشت و کار بجائی رسید که بعضه کشته شدن و
زخمی گردیدن جمعی از مردم خاص و عام فیروز خان میواتی و چندی دیگر از سادات بارهه که از فیل و اسب پیاده
گشته بمقابله و دفع شر آن جماعهٔ برداخته بحملهای بهادرانه آن گروه کفار بد مردار را بهزیمت دادند
اما بعد از آنکه در شاد هوره بقصد تعیین افواج برای تنبیه و اخراج آن کافر بد نهاد نزول رایات ظفر آیات
واقع شد اول اوائل ذی الحجه که اواخر دی ماه آلهی و عین چله زمستان می باشد چهار پنج روز باران گنده
بهار بلا فاصله بارید و چنان باد زمهریر آسا بران لشکر آب و گل آغشته وزید که چندین هزار آدم خصوص از مردم دکن که
تاب سرمای آن اطراف نیاورده بمعرض تلف در آمدند و چهار پای بیشمار از اسپ سواری و بار بردار آن قدر
سقط شدند که از گنده بوئی آن زیست بر مردم بادشاهی تنگ گردید و مردم عام حمل بر سحر و جادوی آن زمرهٔ
بدنام کرده کلمات ناگفتنی بر زبان می آوردند و دیم آنکه خبر انتشار و فساد آن اشقیای مردم آزار که بر بعضی فوج
های اطراف بادشاهی تاخت می آوردند و شوخی زیاد بمرتبه می نمودند که یک دو فوجدار نامی که بعد رسیدن
فوج بادشاهی دران حدود بود بدرجه شهادت رسیدند متواتر بعرض میرسید جملة الملک خان خانان
را با یک پسر و حمید الدین خان بهادر و رستم دل خان و راجه چبتر سال و فیروز خان میواتی و چوڑامن جاتهه و دیگر بهادران
کارزار دیده بسرداری بادشاهزاده رفیع الشان هراول و برنغار و جرنغار و التمش قرار داده برای استیصال آن جماعه خذلان
مآل تعیین فرمودند و آن مفسد غدار که مکرر بمیان آمدن کار زار که بیشتری از آن گروه شقاوت پژوه علف تیغ و هدف
تیر و سنان شدند و بسیاری از مردم بی نام و نشان بادشاهی بدرجهٔ شهادت رسیدند آن ملعون هزیمت یافته خود
را بیکی از مکانهای قلب مسمی بلوه گده که میان جبال قلب نزدیک تعلقه راجه برجی واقع شده
و بوسعت حصار و استحکام آن قابل محصور گردیدن شناخت و هفتاد هزار سوار و پیاده داشت اسانده
محصور گردیده به بند و بست برج و باره پرداخت و دو سه هزار گاو و بنجاره را تاخته نموده
آورده دران حصار ذخیره نمودند و بهادران کوه نورد و فیل نبرد و شبیر صولت بمحاصره آن کمر همت
بستند شروع به بستن و پیش بردن مورچال نمودند و آن سرگروه بد فرجام با معتقدان ضلالت پیشهٔ
خذلان مآل که زر پرستی و حسن ظن عقیدت بآن گمراه از ازل علاوه هم گردیده بود بالنواع وعیدی

اشرفیها را اندوخته زر و مال را بشکم فرو برده بودند و آخر بدام شمشیر جزای اعمال و افعال خود در آمدند
و بشهرت فرو بردن اشرفیها تماشائیان شکم آنها چاک نمودند مبلغهای خطیر بدست لچهای بازار و مغلان
تیغ گذار افتاد بعد عرض تردد عبدالصمد خان نزد بادشاه مستحسن افتاد و حکم طلب آن شقی با سر مقتولان و اسیران صادر
شد عبدالصمد خان قریب دو هزار سر بیراز گاه و هزار نفر مسلسل از بند آهنی همراه پسر خود ذکریا خان و قمرالدین خان
روانه حضور ساخت و وسط ماه محرم الحرام آن سال که اسیران و سرهای آن گروه بدنام بدانجام نزدیک بدار
الخلافت رسیدند اعتمادالدوله محمد امین خان بخشی را فرمودند که برون شهر رفته آن مقهور بدعاقبت را با دیگر
همراهیان تخته کلاه و رو سیاه نموده خود او را بر فیل و دیگران را بر شتران سوار کرده و سرها را بر نیزه نموده
بشهر در آورند تا باعث عبرت نظارگیان مردم ازار گردد بعده که داخل شهر شد و از نظر بادشاه گذشت حکم حبس
سرگروه آن مفسدان با پسر خرد سه نفر معتبر همراه او در قلعه نمودند و دیگران را فرمودند که هر روز دو صد سه صد
نفران گروه شقاوت پژوه را پیش چبوتره کوتوالی و رستهای بازار بقتل رسانند از جمله قوم کهتریان که
خفیه خود را از زمره معتقدان و مریدان آن مردود می شمردند بمحمد امین خان و دیگر متوسلان امیران بقبول
مبلغهای خطیر برای جان بخشی آن نابکار رجوع آوردند پیش رفت نگردید و بعد فراغ قتل همه همراهیان
فرمودند که اول فرزند او را بحضور او بلکه از دست خود او موافق بی رحمی که از آن ملعون در کشتن فرزندان
دیگران بوقوع می آمد بقتل آورده بعده بند بند او را جدا سازند و این سزا موافق جزای کردار آن بد
کردار برفقای او نیز رسانند آری که کرد که نیافت که کشت که ندروید + بیت +

از مکافات عمل غافل مشو + گندم از گندم بروید جو ز جو + از اعتقادان گروه شقاوت پژوه که
بآن سگ بدعاقبت داشتند نقل چند می نمایند که عقل در قبول آن تردد دارد اما آنچه محرر اوراق
بچشم خود مشاهده نموده بزبان قلم می دهد که در ایام کشتن آن جماعه مادر یکی از آنها که جوان نوخیز تازه
بعرصه ظهور آمده بود وسیله و مربی بهم رسانیده نزد بادشاه و سید عبدالله خان استغاثه نموده بعجز و
الحاح تمام التماس نمود که پسر من از جمله ستم رسیدگان و محبوسان آن ضال بود که بعد تاراج نمودن مال
و دستگیر نموده بودند و بی تقصیر داخل آن گروه باسیری در آمده و بیگناه در زمره کشتنیها گردیده محمد فرخ سیر
را بر حال و مقال آن زن مکاره رحم آمد و برای خلاصی پسر او سزاول از حضور تعین نمود و آن زن محیل با حکم خلاصی
پسر وقتی رسید که جلاد بر سر آن شقی با تیغ آخته خون چکان استاده بود و پروانگی استخلاص او رسانید
پسر او بفریاد آمد که مادرم دروغ می گوید من بدل و جان از معتقدان و فدویان جان نثار مرشد خودم مرا
زود برفیقان من رسانید گویند اعتمادالدوله محمد امین خان وقت ملاقات از آن مقتول مردود یعنی سرگروه
آن پرسید که آثار عقل و رشادت از چهره حال تو پیداست ترا چه برین داشت از مکافات اعمال بد
اندیشیدی و برای چهار روزه زندگانی بدعاقبت مرتکب چنین ظلم و افعال شنیع بر قوم هنود و مسلمان گشتی
در جواب گفت در همه مذهب و ملل هرگاه نافرمانی و معصیت از انسان مجسم از عصیان زیاده از حد بظهور می آید
منتقم حقیقی در مکافات سیئات او مثل من ظالم را میگمارد که باعث جزای کردار آن جماعه می گردد + بیت

چو خواهد که ویران کند عالمی + نهد ملک در پنجه ظالمی +

بعده برای تلافی اعمال او مثل شما صاحب ثروت را بر وی تسلط می بخشد که او را بتیغ بسزای اعمال
او درین جهان رسانند چنانچه ما و شما مشاهده می نمائیم +

سنه ۱۱۲۸

با مصالح توپخانه بمدد و کومک او تعین فرمودند عبد الصمد خان دلیرجنگ که از خانزادان با نام و نشان توران
و شجاع کار طلب بود نزدیک گڈهی آن مردود فوج گروه که از مور و ملخ زیاده بودند برآمده بمقابله پرداختند
و چنان آشوب در لشکر پادشاهی انداختند نزدیک بود که چشم زخم عظیم بفوج اسلام رسد و مکرر چنین جرأتها ازان
طائفهٔ ضال بدسگال بظهور آمد و جمع کثیر از هر دو طرف کشته و شهید می گردیدند باز مغلوبه بران جماعت غالب
آمده هزیمت داده با حاطهٔ آنها میرساندند چون چندین کرّت ازان گروه بدنهاد شوخی و تردد بی باکانه بوقوع آمد و شب
خون می آوردند دلیرجنگ چار ناچار مقابل قلعچهٔ آن بدکیشان احاطه برای لشکر خود کشیده گرد آن خندق
کنده بهر بستن و پیش بردن مورچال پرداخت و مدت محاصره بطول انجامید و درین مابین جرأت و تردد ی
که ازان مفسدان بدعاقبت بظهور می آمد گاه بیگاه از گڈهی برآمده دست برد بر مورچال لشکر اسلام می
نمودند و مردم پادشاهی را بدرجهٔ شهادت میرسانیدند و عبد الصمد خان با همراهیان آنچه شرط سعی و تردد نمایان
بود بعمل آورده اگر بتحریر تفصیل آن پردازد منافی اختصار کلام است القصه فوج پادشاهی در فرصت ایام
راه رسد غله و کاه بران فرقهٔ بد انجام مسدود ساخت و هرچه ذخیره دران قلعچه فراهم آورده بودند با تمام
رسید و روز بروز ابواب تردد آمد و شد بروی آن تیره کاران بسته گردید و کار بجای کشید که با انواع حیل و ساخت
که با مردم لشکر اسلام می نمودند هر آثار غلبه بدو رویه گاه بدست آورده نامرداران آنجا برای قوت لایموت برابر
کف دست بدستور دوای مریض زهر مار می نمودند چون در لغر هم مدت نامشخص غیر مقرر داشتند و عرصهٔ زندگانی
برآنها تنگ گردیده بود گاو و بعضی چهارپایان را کشته از سیر نیامدن همه گوشت خام می خوردند و از خون شکم
دیگر سنگی هر روز جمعی بجهنم واصل می شدند معهذا بعضی اوقات روز و شب از قلعچه برآمده خود را بر مورچال
زده بسیار را شهید و زخمی ساخته با نیم جانی که داشتند جان بسلامت بدر می بردند و بهادران اسلام در هر
هفته و ماه مورچال بهزار سعی و اشکال پیش برده کار بران جماعهٔ بدسگال تنگ می ساختند تا آنکه کار
بخوردن آرد استخوان چهارپایان و پوست درختان کشید و قریب هفت هشت هزار کس ازان ناکسان مردار
خوار از فاقه بدار البوار پیوستند و بسیاری وقت فرار زیر تیغ مغلان آمده بجهنم واصل گشتند معهذا لشکر پادشاهی
از نمود جان فشانی که ازان قوم بدعاقبت مشاهده می نمودند ملاحظهٔ کلی داشتند که مبادا بهیأت
مجموعی برآمده سینها را سپر ساخته آن سگ سردار نابکار را ببرند و چون بسحر و جادو که بصورت سگ
دیگر به شده بدر می رود میان مردم سست اعتقاد شهرت داشت هرگاه گربه و سگ از طرف قلعچه
بنظر مردم مورچال می آمد بتیر و سنگ هدف تیر بلا می ساختند بعده که مدتی بدان سخت جانی بر محصوران
گذشت بر بقیة السیف آن مردود آن عرصهٔ زندگانی تنگ گردید و از حیات مایوس شده پیغام جان
بخشی بامید نجات ازان احاطه بمیان آوردند دلیرجنگ ابتدا راضی بقبول امان جان بخشی نمی شد
آخر کار مصلحتهٔ امیدوار التماس عفو جرائم و تقصیرات در خدمت پادشاه نمود چار ناچار سرگروه آن مدبران
با پسر هفت هشت ساله و دیوان خود و سه چهار هزار نفر نیم بسمل برآمده دستگیر بلای مکافات
خانهٔ تقدیر گردیدند و عبد الصمد خان فرمود دو سه هزار کس را زیر تیغ بیدریغ آورده آن دشت پر
وسعت را طشت پر از خون ساختند + بیت + دران سرزمین دشت و خاکی که بود +
+ گلی ارمنی شد ز خون یهود +
و پوست سر آنها را پر از کاه نموده بر نیزها بستند و بقیة السیف را برای زنده بردن نزد پادشاه طوق
و زنجیر نمودند و جمعی از مغلان که بامید نجات و حیات و حرص زیاد که انسان را بمال و دنیا میباشد

داد و اشطیه شنیع تقصیرات خود ساخته بعجز و انکسار تمام التماس عفو جرائم نمودند اگرچه در قبول بعضی
احکام موافق مرضی پادشاه عالی جاه بظهور نیامد اما از آنکه خار خار شورش اطراف لاهور در دار الخلافت
مدخل پادشاه می خلید و تنبیه و تادیب آن جماعه بدعاقبت پیش نهاد خاطر ان پادشاه دریا دل بود
بتقاضای وقت و التماس مقربان پای تخت چنان قرار ملازمت بمیان آمد که راجه جی سنگه و راجه اجیت سنگه
و وکلای رانا و دیگر راجپوتان سر سواری ملازمت نموده خلعت ملازمت در خصت همان روز بوسیده بعد کوچ
پادشاه بسر انجام سفر پرداخته خود بهار را برکاب برسانند التماس نام بردها بشرف قبول در آمده همه
راجپوتهای با نام و نشان جمعیت سی چهل هزار سوار بطریق محلیه نموده دست خود بهارا بر دمال
بشیشه سر سواری ملازمت نمودند و از عطای خلعت و اسپ و فیل مفتخر گردیده مرخص گشتند
و درین منزل فوت شدن میرزا یار علی که از کعبة الله برگشتند آمده ملازمت نموده بود بعوض رشید

+ ذکر جشن سال چهارم از جلوس شاه عالم پادشاه مطابق سنه هزار و صد و بیست و یک هجری

بعد فراغ جشن سال چهارم که هفتم ذی الحجه موافق سر انجام سفر منعقد گردید دعا لین لعین را سید بقصد
+ استیصال گردی بد مآل رایات ظفر اقبال سمت دار الخلافت و دار السلطنت پنجاب بر افراشتند

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ذکر سوانح سال چهارم از جلوس محمد فرخ سیر شهید مشتمل بر استیصال گردی جهنمی نابکار و دیگر از
فتوحات عهد محمد فرخ سیر که در سنه هزار و صد و بیست و هشت (شش) مطابق سال چهار جلوس
که به نیروی اقبال پادشاه عدو مال و نبرد بازوی عبد الصمد خان دلیر جنگ و دیگر امرای اسلام رو داده دستگیر
شدن و بقتل رسیدن گردی شقی است که شمه از خروج و سرکشی و تاخت و تاراج او با وجود متوجه شدن
خلد منزل و تعیین خان خانان با سی هزار سوار و محاصره نمودن در لوه گڈه و بدر رفتن آن مردود و باز مقرر
نمودن محمد امین خان بهادر و آغر خان و رستم دل خان و انعام خان و دیگر امرا و مدت محاصره بطول
کشیدن و کار نساختن و آنچه ایذای او از خرابی پرگنات و قتل نفس چندین هزار زن و مرد هنود و مسلمین
شکستن و مسمار نمودن مساجد و مقابر بزرگان که اکثر محالات و قصبجات صوبه شاه جهان آباد و پنجاب
خراب شده او سر و خود را اسپی پادشاه ملقب ساخته قریب سی چهل هزار سوار و پیاده
جنگی که همه شجاع بدل و جان مرید و مطیع آن مردود بودند و فدا نمودن جان و مال سرمایه سعادت
خود می دانستند و طغیان او از حد گذشته بود و هر ضرر و بی ادبی که بر مسلمانان و مقابر و مساجد
میرسانند از عبادات و حسنه اعمال خود می شمردند در ذکر سلطنت خلد منزل مفصل گزارش یافته
درین آوان احاطه حصاری در صوبه پنجاب که مسافت ده دوازده روز راه از دار الخلافت
شاه جهان آباد دیگر دس پور مشهور بنا کرده و معبد گردی سابق بود آنرا بطریق قلعچه پر وسعت
بر احاطه او افزوده چنانچه پنجاه شصت هزار سوار و پیاده را جا شود و مسکن و ماوای خود ساخته
بتعمیر و استحکام برج و باره آن پرداخته و پرگنات سیر حاصل بخراج دار التصرف خود آورده تا لاهور
و سهرند عرصه سرهند تاخت و تاراج می نمودند عبد الصمد خان دلیر جنگ را که بصوبه داری دار السلطنت
لاهور مرخص ساخته بودند مع ذکریا خان پسر او بمهم استیصال آن بد سگال مامور ساختند و قمر الدین خان
پسر اعتماد الدوله و محمد امین خان بهادر و آغر خان و جمعی از فوج مغلیه و والا شاهی و احدیان

افراز بلند نموده بران مدبران بر کین پورش کرده و تاخت آورده بحملهای کافر را پیهم بسیاری را بقتل رسانیدند و زخمی ساختند و کفار لعید دست و پا زدن لاحاصل مغلوب هراس گشته پناه بحصار راهون که بتصرف آنها قبل از جنگ درآمده بود برده محصور گردیده شروع بزدن بندوق و انداختن بان نمودند چون از سابق ذخیره اسباب جنگ و ماکولات که بیشتر مردم راهون گذاشته جان بسلامت بدر برده بودند فراهم آورده موجود داشتند دلهای گذهی استقامت ورزیده چند روز محصور گردیده شبها برآمده بهیئت مجموعی بر اطراف لشکر اسلام می ریختند و اسپ و آدم ضائع می ساختند تا آنکه کار بر طرفین خصوص بر کفار تنگ گردیده و شب از گذهی برآمده راه فرار اختیار نمودند و شمس خان چند کروه تعاقب نموده یک توپ و چند شتر و گاو بر از بار بهیر بدست آورده بسلطان پور مراجعت نمود اما ارذ و دیگر قریب هزار نفر گرد آمده تهانه که شمس خان در راهون گذاشته آمده بود بر داشته تهانه خود بار درون حصار قایم نمودند بعد آن کفار بد فرجام بقصد تاخت پرگنات حوالی دار السلطنت لاهور خود را رسانده غریب و او بلا و بنگاهها تزلزل در لاهور و اطراف آن انداختند اسلم خان که دیوان بادشاهزاده و نائب صوبه لاهور بود باتفاق کاظم خان دیوان پادشاهی و دیگر حکام لاهور بند و بست برج و باره باز دحام عام جمعی از مسلمین و هنود برآمده بمقاومت سعی بکار کرده از شهر خیمه زده در دفع مضرت طایفه کفار می کوشید اگرچه مردم لاهور از ضرر جانی و مالی محفوظ ماندند اما اطراف تا باغ شالامار که در سر دهی شهر واقع ست خرابی بسیار رسانیدند القصه در مدت هشت و نه ماه دو سه منزل دور الخلافت شاه جهان آباد و سواد حوالی دار السلطنت لاهور همه قصبجات و معمورهای مشهور را بتاخت و تاراج نا پاکان صد مرحله از مروت دور پامال و ویران محض گردید و آدم زیاد از احاطه شمار بدرجه شهادت در آمدند و مالی بباد حادثه کفار رفت و مساجد و مقابر زیاد را کندند و شکستند خصوص بعد مراجعت از لاهور بر قصبه و دیهات سواد بیوره و کرنال که فوجدار آنجا بعد تردد بقدر حالت خویش با بسیاری از مسلمانان شربت شهادت چشید خرابی بنیاد آوردند و هزار و صد نفر هنود و مسلمین که دستگیر آن مردودان بی دین می گردید نیک جا نشانده بقتل می رسانیدند از آنکه در کفر هم ظرف تازه نموده ترک کیش هنود نموده سر و ریش خلاف آئین خویش قرار داده بودند و بسیاری از اراذل بد کیش قوم هنود با آنها گردیده جان خود نثار راه قدوم آن مردود نمودن متاع بی اعتبار وادی مراتب عقیدت و عبودیت خود می دانستند و در ایذا و قتل دیگر فرقه هنود اصرار می ورزیدند بعد معروض گردیدن آن همه هنگامه و فساد آن طائفه ضال بد نهاد اگرچه گرد ملال بر چهره حال بادشاه ظاهر گردید اما صلاح و صواب دولت دران دانستند که چون فرو نشاندن شعله آتش فساد آن گروه جلادت مقابل ماده شورش و سرکشی راجپوتان عاقبت وخیم سر راه چندان کار نیست هرگاه رایت ظفر آیت ولی نعمت متوجه آن سمت گردد رفت و روب خس و خاشاک آن ناکسان بد کردار بوجه احسن صورت خواهد گرفت تنبیه و تادیب راجپوتیه مقدم بر دفع دیگر فساد دانسته از بلده دار الفتح اجین رایت توجه بسمت اودی پور راجپوتیه برافراشتند

خبر واقعه محمد مراد خان که باجل طبیعی درگذشت بعرض رسید بعد از آنکه در سمت دار السرور مضرب خیام گردید برای پامال ساختن ملک و مال و بدست آوردن اطفال و عیال راجپوتان بد سگال اطراف سرزمین اودیپور و جودپور تعلقه راجه جی سنگهه و رانای چتور افواج دریا موج با سرداران رزم آزمای کار طلب تعیین فرمودند و دین آن دلان حکم نمودند که در همه بلاد لفظ وصی در مناقب حضرت امیر المومنین علی رضی الله عنه در ذکر خلفای راشدین وقت خواندن خطبه داخل نمایند بوده که افواج ظفر و مال برای تاخت و خرابی معمورهای سبز حاصل راجپوتان و پامال ساختن زراعت تعیین گردیدند ان سرکشان با دیده ضلالت از خواب غفلت بهوش آمده رسولان در میان انداخته خان خانان معظم خان بهادر و مهابت خان بهادر را

داد لهذا باختصار کلام می پردازد که هرگاه مورچال آن مردود وآن بدمآل بجای دیوار نزدیک دروازه میر سید فودرا بدام
تیر وگوله بندوق وسنگ باران داده فتح درس گویان با چهار صد یا پانصد کلند واقسام حربها به بقصد کندن پای حصار وگلاش
زینها وسوختن دروازها شوخی از حد می گذرانند وافغانان سر باز دروازها را وا نموده با تیغهای برهنه سپرها بر رو
کشیده برآمده بران سگان تاخت می آوردند ودر هر حمله مرد یا صد در صد نفر از کفار بدار البوار می پیوستند وبعضی
می شدند واز مسلمانان هم بدرجه شهادت می رسیدند وشبها نیز برآمده غافل بر آنها تاخت آورده کافر کشی می نمودند
وهیبت روز وشب خورد وآرام بر محصوران حرام گشته بود آخر کفار بدکردار چندین هزار کافر بکشتن داده کاری نساخته بر
خاستند رفتند ومتوجه تسخیر سلطان پور ودیگر پرگنات دوابه جالندهر گردیده بشمس خان فوجدار آن ضلع خط بدستور پروانه
مشتمل بر قبول اطاعت وسر انجام نمودن بعضی فرمایش واستقبال نمودن با خزانه موجوده نوشته بصحوب دو سکهه
سگ سیرت فرستاده شمس خان بعد مصلحت نمودن با شرفا ودشمن داران شجاعت پیشه که همه بقصد قبول
رفاقت ونیت رسیدن بدرجه شهادت فاتحه خواندند وقسم رفاقت واتفاق بر نگاشن بکلام الهی بمیان آوردند بحضور
فرستادهای آن مردود حکم چهره بیرون زدن فرمود وجواب تهدید آمیز مشتمل بر تکلیف زود رسیدن نوشته
با قدری سرب وباروت که از جمله فرمایش سرب وباروت نیز طلبیده بودند فرستاده در خط درج نمود که چون سوای
و برادری برای رفقا وشرفای جانبازم مطلوب است سرانجام فرستادن سرب وباروت زیاده میسر نیامد والا نزد
تجاران بازار وباروت خانه سرکار گنج در گنج موجود است هر قدر بار بردار بفرستند بار نموده فرستاده آید
بعده شمس خان با قریب چهار پنج هزار سوار ودس هزار پیاده برقنداز وتیر انداز ودیگر اسلحه دار که از سابق داخلت
ونوکر داشت که برفاقت زمینداران اطراف فراهم آورده بود واز شرفای همه قوم ورعایا وکاسبان که
بیشتر از بافندها باآرزوی شهادت کمر همت برغبت وخواهش تمام بستند ودست از جان ومال وعیال
شسته عهد وپیمان رفاقت بکفالت کلام الله بمیان همدیگر بستها در خرج زر نیز شریک گشته
زیاده از ک آدم فراهم آورده بد بدبه تمام از سلطان پور برآمد وکفار نابکار شنیدن جرأت شمس خان وبرآمدن
باچنان فوج ومصالح جنگ مع تمام همراهان خود که محله هشتاد هشتاد هزار سوار وپیاده گرفتند با توپهای
که از سهرند با خود آورده بودند ومصالح وافراز تخیتا وجوالهای پر از ریگ برای مورچال بستن وسرب وباروت
بار نموده همراه گرفته همه جا تاراج کنان نزدیک قصبه راهون که هفت کروه از سلطانپور است رسیده لشکر
اقامت انداخته در پناه بزاوه خشتها که همه گنج خشتها را بجای گدهی لشکر خود قرار داده بود اطراف
خود مورچال بسته مستعد کارزار گردیدند وفوج طلایه هر طرف روانه ساختند احکام اطاعت ازی
تهدید بنام چودهریان وقانون گویان پرگنات نوشته روانه نمودند وشمس خان که بهمین دلیسا داد چندین
هزار مسلمان جلادت شعار باراده غزا وجهاد وآرزوی شهادت بهمدیگر ترغیب نموده می گفتند که دو صورت
هزیمت یافتن وکشته شدن شمس خان جان ومال وعیال همه ماها در هلکه تلف خواهد در آمد هیئت
مجموعی باظهار ذوق وشوق وانتعاش تمام تکبیر گویان بر همدیگر سبقت نموده مردانه وار پیش قدم
گشتند همینکه بفاصله گوله رس کفار رسیدند از هر دو برآمده صدای زدن توپ وگولی تفنگ بلند
گردید دیکباره قریب ده دوازده هزار گوله وسنگ فلاخن تکرک وار بر لشکر اسلام بارید اما از فضل الهی آنقدر بر لشکر
مسلمین کارگر نیامد که آدم نامی کشته گردد وشمس خان که در منع تیز جلوئی وخرج باروت بیفرصتی تاکید می نمود قدم
بقدم پیش میرفت بعد اتمام شلک اول ودویم کفار بدفرجام فوج اسلام فیل جرأت پیش رانده بهمدیگر می ورقات
چهل وپنجاه هزار مسلمان که از پرگنات اطراف دیگر نیز رسیده رفیق گشته بودند صدای تکبیر بهمت

اخواهند

وسوار و پیاده بیشمار زیر تیغ بیدریغ کفار درآمد و آن شقی تعاقب کنان خود را بسهرند رسانید - از آنکه سهرند شهری بود پر از مال
تجار و صرافان مالدار و کاسبان صاحب مایه و شرفای هر قوم خصوص از اعیان علما و فضلا زیاده از شمار در آن شهر سکونت
داشتند هیچ کدام فرصت جان و مال و عیال بدر بردن نداشتند و از شنیدن کشته شدن وزیر خان و بغارت رفتن لشکر اسلام حوصله
باخته محصور گردیده یک دو روز بهیت و پای لاحاصل زده آخر گرفتار قهر الهی گشته رضا بقضا دادند - و آن سگ سیرتان بدخصال
شروع بغارت مال و قتل رجال و اسیر نمودن اطفال و عیال وضیع و شریف نموده تا سه چهار روز جهان بیداد و ظلم نمودند که شکم
عورات حامله را پاره ساخته هر طفل که زنده بر می آمد بر زمین میزدند و عمارات را سوخته فقیر و غنی را بیک صورت
می ساختند و هر جا که مسجد و مقبره و مزار بزرگان یافتند بشکستن و کندن و برآوردن استخوان مرده تقصیر نمی نمودند
و بعد فراغ تاراج سهرند در همه پرگنات برای تحصیل باج و خراج عمال خود تعیین نمودند - بعده که نوشته آنها بنام
علی محمد خان فوجدار سهارنپور رسید از شنیدن حادثه که بر سکنه سهرند گذشته بود حوصله باخت هر چند که جمعی از
شرفا و افغانان فراهم آمده ترغیب برای استقامت ورزیدن و استحکام برج و باره پرداختن نمودند فایده نداد با مال
و عیال خود راه شاه جهان آباد اختیار نمود و مردم قصبه فراهم آمده باهم اتفاق نموده همه اطراف را مورچال
بسته بعد رسیدن آن گروه شقاوت پژوه استقامت ورزیده جنگ بهادرانه نمودند و در پناه حصارهای قلب داد
تهوری داده از زدن تیر و گوله بسیاری را بجهنم فرستادند و جمعی از شرفا عیال و ناموس خود را کشته بعد
تردد نمایان خود نیز بدرجه شهادت رسیدند اگر چه بیشتری مال و عیال مردم قصبه بیجا و شبه تاراج
رفت و عورات بسیار از ملاحظه ناموس بجای گرفتار گشتن و اسیر گردیدن خود را بچاهها انداختند اما
بعضی شرفای جلادت پیشه که عیال و ناموس را یکجا ساخته در دفع کفار کوشیدند چندان مضرت
جانی و مالی و بی ناموسی بآنها نرسید بعد از آنکه مال و افراز نقد و زیور و اقمشه سهارنپور بدست آن طایفه
ضال افتاد [illegible] و بعضی اطراف پرداخته خط تهدید آمیز بنام جلال خان فوجدار جلال آباد که آن قصبه آباد
کرده او بود و حصار قایم داشت و افغانان مایه دار بسیار در آنجا سکونت داشتند نوشته فرستادند
جلال خان که در شجاعت و تهوری و دشمن داری در آن ضلع علم شهرت بر افراشته بود بعد رسیدن نوشته
آن ملعون فرمود که حاملان خط را تشهیر داده اخراج نمایند و بنیاد بست برج و باره و گرد آوری اسباب
جنگ و تهیه مصالح تام و تفنگ و برآوردن فوج باستقبال آن گروه ضال بدمآل پرداخت درین ضمن خبر رسید که
فوج آن مردود سه چهار کروهی رسیده بر دو موضع از توابع جلال آباد که گرهی و آبادی پر از مال تجار داشتند تاخت
آورده محاصره نمودند از شنیدن این خبر سه صد چهار صد سوار افغان قریب هزار برقنداز قدر انداز و
تیرانداز بسرداری غلام محمد خان نبیره خود و هزبر خان ابن عم بکومک محصوران و دفع شر کفار روانه ساخت بعد رسیدن نام
بردها که محصوران را از رسیدن مدد تقویت تمام حاصل شد چهار صد پانصد برقنداز و تیرانداز جلادت پیشه و بسیاری از رعایا
باقسام اسلحه و سنگ فلاخن بر آمده بدفع کفار مردانه وار کمر همت بستند و صدای دار و گیر از هر دو طرف بلند گردید اگر چه
از آن گروه بدمآل نیز تردد و شوخی زیاده بظهور آمد و هزبر خان و جمعی کثیر از مسلمانان و رعایا شهید و کشته گردیدند اما آخر از حملهای
پیاپی افغانان و دیگر مسلمانان با تام و تفنگ شکست فاش بر فوج کفار افتاد و بعد کشته شدن جمع کثیر را دیگر برآوردند باز معرکه محاربات
میان جلال خان و کفار رو داده بود و آن ملعونان دو سه بار هزیمت یافته باز بمحاصره جلال آباد می پرداخت تا آنکه معتقد
هشتاد هزار پیاده که مثل مور و ملخ از اطراف و جوانب میرسیدند فراهم آمده با دو صد سه صد مورچال روان که از تختهای
چوب ساخته پایهها بصورت ارابه بر آن قرار داده بودند رسیده جلال آباد را نگین وار در میان گرفتند اما ترددی که از آن
افغانان جلادت نشان در مقابل یورش آن مخذولان بدعاقبت بظهور آمده زیاده از آن است که مفصل بزبان قلم توان

محمد هاشم بن خواجه میر مؤرخ تاریخ که خوافی خان الاول از زمره عسکر پروردگان صاحبقران ثانی شاهجهان پادشاه و
در عهد دولت او پرورش یافته ملازمت عالمگیر و ... سلطان مراد بخش بود و تاریخی متضمن احوال اکثر سلاطین هند عموماً و خصوصاً پادشاهان
تیموریه نگاشته تا ابتدای عهد محمد شاه بن جهانشاه بن بهادر شاه بن عالمگیر به حیطهٔ تحریر درآورده [از سیر المتأخرین جلد دوم صفحه ۳۱]

از منتخب اللباب مصنفه خافی خان محمد هاشم حصه دوم
مطبوعه ۱۸۷۴ کلکته
صفحات ۶۵۱ تا ۶۶۱ و ۶۶۲ و ۶۷۱ تا ۶۷۲

چون نزدیک سرحد اجمیر رسیدند خبر فساد فرقهٔ گرو بضم کاف فارسی در اطراف نواح دار الخلافت و پنجاب بعرض رسید
مجملی از تفصیل آن بگزارش می آرد که جمعی از کفار بدکردار زنده پوش مسمی به گرو که بالهم سکهه بکسر سین و تشدید کاف زبان
زد و پیشوای آنها بلباس فقیری نزدیک لاهور سکونت و مقام مقرری خود اختیار نموده از ایام قدیم در همه بلاد و معمورهای
مشهور معبد خانه ساخته یکی از فقیران از طرف خود نایب در آنجا گذاشته مقرر نموده بود که هرکه از جملهٔ معتقدان گرو آن طائفهٔ
ضال که بیشتر از قوم جات و کهتریهای پنجاب و دیگر اراذل قوم کفار بودند نذر و نیاز با هم او در آن معبد خانه بیار دگر فقیر جمع ساخته
بعد قوت و خرج ضروری خود بر داشته باقی بلا خیانت برای او رسانند – خلد مکان [Aurangzeb] ازین اطلاع یافته حکم اخراج نائبان آن گروه
بدمآل و خراب ساختن معبد بتهای آن کفار فرموده بودند – در ایامی که بهادر شاه پادشاه متوجه حیدر آباد گردیدند گوبند نام از سرگروهان
آن قوم بدنام بحضور رسیده با دو صد سه صد سوار نیزه دار و پیاده در رکاب رفاقت نمود بعد دو سه ماه از زخم جمدهر ناگهانی
که قاتل او معلوم نگردید بدار البوار پیوست بعد از رسیدن خبر او به پنجاب که مجمع آن گمراهان شقاوت پژوه بود یکی از جملهٔ
آن گروه غیر مشهور که در تعیین اسم او اختلاف روایت مسموع گردیده بشهرت تناسخ که نزد آن طائفه بد اعتقاد او تار
گوبند خود را عوض گرو گوبند مقتول که از سر نو خلعت حیات بتغییر صورت زیش دار در آن واحد پوشیده خود را برای کشیدن انتقام
آن سگ نابکار اشتهار داده بادعای خروج بسیاری از آن قوم ضال را فراهم آورده علم بغی برافراشته بعض شعبده بازی و دمیدن
افسانه و افسون بنظر ظاهر بینان سست اعتقاد خرق عادت چند وانموده خود را سچا پادشاه موسوم ساخته در نواح سرحد پنجاب و سهرند
شروع بتاخت و تاراج نموده در فرصت دو سه ماه چهار پنج هزار یابو سوار و هفت هشت هزار پیاده جرار با گرو بیده رفیق
او گردیدند و روز بروز جمعیت می افزود و مال وافر از غارت بدست آنها می افتاد تا هیجده نوزده هزار نفر با اسلحه جرار
کارزار با او جمع گشته علم شهرت قزاقی و مردم آزاری برافراشتند و با دو سه فوجدار که بقصد تنبیه آنها کمر بستند بمقابله و مقاتله
پیش آمده و غالب گشته بقتل رسانده دیهات بسیار را تاخت و تاراج نموده تهانه دار و تحصیلدار مال از طرف خود مقرر ساختند
کار بجایی کشید که سی چهل هزار [illegible] رفیق گشته احکام پادشاهی و عمال جاگیرداران عمده برای اطاعت و دست بردار شدن
از تعلقهای خود می نوشتند تا آنکه وزیر خان فوجدار سرکار سهرند که از مدت حکومت ملکی و مالی آن ضلع بدو تعلق داشت و صاحب
فوج و خزانه گفته می شد و در استقلال و بند و بست آن ضلع شهرت تام بهم رسانده بود و بعد شنیدن خبر رساندن خرابی و تاخت
پرگنات تعلقهٔ او بفکر گرد آوری سپاه و فراهم آوردن مصالح جنگ افتاده چهار پنج فوجدار و زمینداران نامی را با خود
رفیق ساخته سرانجام سرب و باروت نموده مع پنج شش هزار سوار و هفت هشت هزار پیاده برقنداز و تیر انداز
و مصالح توپخانه و فیلان مست جنگی بقصد تنبیه آن فرقهٔ ضال خذلان مآل سوار شده بشقاوت سه چهار کروه مقابل
آن گروه شقاوت پژوه خود را رسانده آن ملعون از خبر حرکت وزیر خان اطلاع یافته بشوخی تمام که تمامی همراهان
او فریاد سچا پادشاه و فتح در پیش می نمودند باستقبال وزیر خان شتافت بعد که کار بمقابله و مقاتله کشید
از هر دو طرف خصوص از آن مدبران چنان تردد و تهوری نمایان بظهور آمد که شمشیر بارا علم کرده بر فیلان حمله آورده
یک دو فیل را از پا درآوردند و جمع کثیر از مسلمانان بدرجهٔ شهادت رسیدند و بسیاری از کفار نیز بدار البوار پیوستند
و نزدیک بود که از حملهای پی بپای فوج اسلام در استقامت آن گروه بدنام خلل پذیرد – درین ضمن از رسیدن
بندوق ناگهانی وزیر خان بدرجهٔ شهادت رسید و بر فوج اسلام هزیمت افتاد و مال و اسباب وافر مع فیلان
و اسپان چنان دستخوش کفار بدکردار گردید که احدی از سپاه اسلام سوای جان در رخت بدن بدر نتوانستند

In Khafi Khan's book

خلد مکان means Aurangzeb

عرش آشیانی means Akbar

اعلیٰ حضرت – means شاہجہان

فردوس آشیانی ثانی صاحب قران – محمد خرم — means Shah Jehan

جنت مکانی محمد – means Jehangir

فردوس مکانی — meas Babar

خلد منزل – meas Bahadur Shah & Shah Alam

جنت آشیانی means ~~Akbar~~

فردوس مکانی means Babar

Books

تاریخ فرشتہ

تاریخ بداونی

تاریخ زبدہ

اکبرنامہ

تاریخ نظامی

جہانگیرنامہ

اقبال نامہ

پادشاہ نامہ

شاہجہان نامہ

"امرائے دور نزدیکین کے علاوہ چار ہزار یکہ سوار خاص رکاب شاہی کا نام قرار دیا گیا تھا ~~ایکا~~ ان
کو احدی کہتے ہیں کہ یکہ کا ترجمہ ہے۔ انکا داروغہ بھی الگ مقرر ہوا تھا" (اخذ از تاریخ ہنود

"THE ARYAN MYTH."

Mr. P. T. S. Aiyengar contributes an article to the "Journal" of the Royal Society of Arts, challenging the theory that huge organised bodies of Aryans from Central Asia invaded India in remote times, conquered the local tribes, and imposed their civilisation upon them. The *Indian Spectator* writes: His scepticism is said to have been inspired by the recent assertions of certain Western scholars that the Aryans who migrated into Greece and Italy did not bring with them a civilisation superior to that of the earlier inhabitants, but probably absorbed an earlier and superior culture. Mr. Aiyengar says that as a Dravidian he is entitled to ask why in India also the Aryans should not be supposed to have met with a civilisation as good as theirs. It is a pertinent inquiry and we may add that a Bengali researcher has recently maintained that the Indo-Aryans were neither in culture nor in blood exclusive and pure. Social exclusiveness was not so strict in early times as it has latterly been. But we have no means of comparing the civilisation which the immigrants brought with them with what they found in the country. They worshipped different deities and caricatured the physical features and religious practices of their enemies; but that does not prove much. Among Aryans themselves similar disputes are believed to have existed. The Vedas record a developed civilisation, and we have no means of knowing who contributed to its development; the earlier inhabitants might have contributed to it. Have not South Indian thinkers contributed to the development of Indian philosophy in later times? The only fact that cannot be gainsaid is that the language which survived in Northern India was an Aryan language. What conclusion can be drawn therefrom?

LONDON'S BEAUTY WRITERS.

Weekly Selections from Noted Beauty Experts Writing for the English Press. Simple and Effective Methods.

By Olga Amsdell, Special Correspondent, London, Eng.

The Killing of Superfluous Hair.

It is easy to remove superfluous hair temporarily, but to remove it permanently is quite another matter. Not many women know that for this purpose such a simple substance as powdered pheminol may be used, applied directly to the hair. The recommended treatment is designed not merely to instantly remove the hair, but also to eventually kill the roots entirely. Almost any chemist could supply an ounce of pheminol, which quantity should be sufficient.

Renewing Complexions by Absorption

If your complexion is marred with sallowness, moth patches, pimples or freckles, it is useless to potter with powders and paints, lotions, creams and things, in an effort to get rid of the trouble. Unless you have some ability as an artist, you will mar your appearance still more. The new and rational way is to take off the complexion itself, with all its offensive marks. Just get some pure mercolized wax at the chemist's and use at night the same as cold cream. Remove next morning with water and soap, following with dash of cold water. The mercolized wax absorbs the half-dead scarf skin in flaky particles, so gradually no one guesses you are treating your face—unless it be by the result, which is truly wonderful. There is nothing like it for bestowing a natural, healthy and beautiful complexion.

A "Blackhead" Secret.

Blackheads, oily skins and enlarged pores usually go together, but can be instantly corrected by a unique new process. A tablet of stymol, obtained from the chemists, is dropped in a tumbler of hot water which will then ofcourse "fizz" briskly. When the effervescence has subsided the face is bathed with the stymol-charged water and then dried with a towel. The offending blackheads, of their own accord, come right off on the towel, the large oily pores immediately contract and efface themselves naturally. There is no squeezing, forcing or any drastic action. The skin is left uninjured, smooth, soft and cool. A few such treatments should be taken at intervals of three or four days thereafter in order to insure the permanence of the pleasing result so quickly obtained.

Don't Have Grey Hair.

Grey hair is often a serious handicap to both men and women while still in the prime of life. Hair dyes are not advisable because they are always obvious, inconvenient and often down-right injurious. Few people know that a very simple formula, which is easily made up at home, will turn the hair back to a natural colour in a perfectly harmless manner. You have only to get two ounces of tammalite concentrate from your chemist and mix it with three ounces of bay rum to prove this. Apply this simple and harmless lotion for a few nights to the hair with a small sponge and the greyness will gradually disappear. The lotion is neither sticky nor greasy and has been proved over and over again for generations past by those in possession of the formula.

About Shampoos.

To quote an eminent London beauty specialist: "The slimy egg cannot dissolve the scalp impurities, but only adds to the trouble by completely choking the pores with animal matter." The substance sticks, decomposes, thereby causing the hair to assume a dead, "dull colour." Avoid eggs (and soap too) on your hair. Try the delightful preparation made by stirring a teaspoonful of stallax in a cup of hot water. It will bring out new beauty possibilities in your hair, will clear and prevent dandruff, and leave that fine fluffy effect so much sought after. It also removes excess oil or greasiness.

MEDICINE IN INDIA

Early Hindu System.

(FROM A CORRESPONDENT.)

The great benefits that have accrued to India through the introduction of Western medicine and principles of sanitation, are calculated to make one forget that ages ago the Hindus were great students of all branches of medicine and attained a skill which is often discredited. It has been claimed by some students, and not without reason, that the present-day knowledge is largely the outcome of the system which was followed several centuries ago in India. There is considerable difference of opinion as to how far Greek and Hindu medical science were dependent upon each other, but the question has not been sufficiently investigated to permit of a decided answer. Several Europeans, notably Professor Wilson, Dr. Royle, and Dr. Wise, have devoted much time to the study of the history of the system followed in India, and the last-named, in a lecture reviewing the history, says, "It is to the Hindus we owe the first system of medicine." The habit of tracing the origin of all Aryan culture to the Greeks has proved somewhat of an obstacle to an impartial enquiry. The same authority remarks that "Facts regarding the ancient history of medicine have been sought for only in the classical authors of Greece and Rome, and have been arranged to suit a traditional theory which repudiated all systems which did not proceed from a Grecian source. Still candour and truth require us to examine the value of the new facts in history as they are discovered, so as to arrive at just conclusions." It is true that references from the books of Hippocrates seem to render it probable that Greek influence penetrated even the medical work of India before our era.

SCIENTIFIC DEVELOPMENT.

Some brief account of the evidence of a capable medical system in the early Hindu days may be of interest. It is not possible to obtain anything but a scrappy knowledge of medicine as it was understood in the time of the Kurus and Panchalas, to the time when Hindu learning seemed to pass through a stage of scientific treatment, (B.C. 1400 to 400), and perhaps, if such knowledge were available it would throw little light on the later system which the Hindus may justly be proud of. It is true that there appears to have been a wide scheme of treatment for various diseases but the use of magic, charms, and mantras seems to have played too large a part for it to be considered scientific. Yet it has been pointed out by an Indian writer, Mr. R. C. Dutt, that the later writers always looked reverently to the earlier work in the medical line under the collective name of Ayurveda, a gift of the gods, and only professed in their books to explain what had been handed down to them. But it was in the Buddhist period that we find the first real scientific development, and in that time it reached a knowledge of medicine and surgery that is a matter of surprise when it is remembered how slow science had grown up to that time. As Buddhism passed away and Brahmanism gained the ascendancy, the many hospitals which had been erected disappeared. The Brahmans fearing the defilement which would result from contact with dead bodies, handed over the work to the Vaidyas, a lower caste, who in turn left it to the village kabiraj, in whose hands it speedily degenerated into a system of quackery. When the Mahomedans arrived a new system was introduced, though much of their knowledge was derived from the ancient Hindu books. This had been augmented by the learning of the Greeks, many of whose books had been translated into Arabic. As the Mahomedans rose to power the medical attendance on the high nobles was the monopoly of these new men.

CHARAKA AND SUSRUTA.

The two chief authorities on Hindu medicine, as practised in the first centuries of our era, were known as Charaka and Susruta and they probably lived in the Buddhist period though their works were doubtless recast in the Puranic age. The fame of their works travelled far and wide, and the Caliphs of Baghdad caused several of them to be translated into Arabic in the eighth century. These books were quoted as authorities by men who were accepted as great teachers, notably the celebrated Arabic physician Al-Razi who died in 932 A.D. The history of European medicine down to the eighteenth century was closely related to the Arabic, and the importance of the knowledge of the Hindu doctor, Charaka, is shown by the fact that the European often quote him in the Latin translations of the Arabic treatises. The books of Charaka deal chiefly with medicine and give detailed accounts of the origin and use of medicine, the treating of epidemics, descriptions of fevers, leprosy, tumours, consumption, explanations concerning the diseases of the organs of sense, defects of speech, and a wide range of fevers and diseases. His work is in the form of instruction imparted by the Rishi Atreya to Agnivasa. In the introduction to his book he ascribes the origin of the medical knowledge to Brahma who has handed it down by several stages to the six rishis of whom he is one. Brahma first granted the knowledge to Prajapati who imparted it to the Asvins. They imparted it to Indra who handed it on to Braradvaja from whom Agnivasa received it. A similar story accounts for the surgical knowledge possessed by Susruta. One is surprised at the list of surgical operations described in the books of Susruta, for they evince a wide knowledge of the human anatomy. An enumeration of them would require much space. "Many of these ancient theories are of course now shown to be fanciful, and many views then held are now shown to be mistaken. But nevertheless the exhaustive treatment of diseases in medical works compiled two thousand years ago shows the progress of science in Ancient India." Amputations were performed with success, and special attention was paid to midwifery. The students were taught to practice on wax which was spread on a table and also on the tissues of vegetable kingdom and on dead bodies. Even modern medical science is indebted to Ancient India for the operation of rhinoplasy, or the formation of artificial noses, an operation Englishmen became acquainted with in the eighteenth century. No less than 127 instruments are described in these early books, and we are informed that the instruments should be of metal, always bright, handsome, polished, and sharp, sufficiently so as to divide a hair longitudinally.

EUROPE'S DEBT TO INDIA.

The Hindus were familiar with chemistry and with the preparation of many chemical compounds, a fact we need not be surprised at, when it is remembered that materials for the preparations of these chemicals abounded in India. They were also familiar with acids and alkalis, and there are references to the use of antimony and arsenic. It is claimed for them that they were the first to use metallic substances internally. "Though the ancient Greeks and Romans used many metallic substances as external applications, it is generally supposed that the Arabs were the first to prescribe them internally. . . But in the works of Charaka and Susruta, to which, as has been proved, the earliest of the Arabs had access, we find numerous metallic substances directed to be given internally." This brief review of the position of medicine in ancient India and the indebtedness of Europe and Arabia, to it, shows that science, even in those days, was not to be despised, and that even to-day there may be hidden some valuable knowledge in those ancient books in spite of the fact that many of their theories have been disproved.

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A difference of 1 year in 33 years
of 3 years in 100 years
27 years in 900 years

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